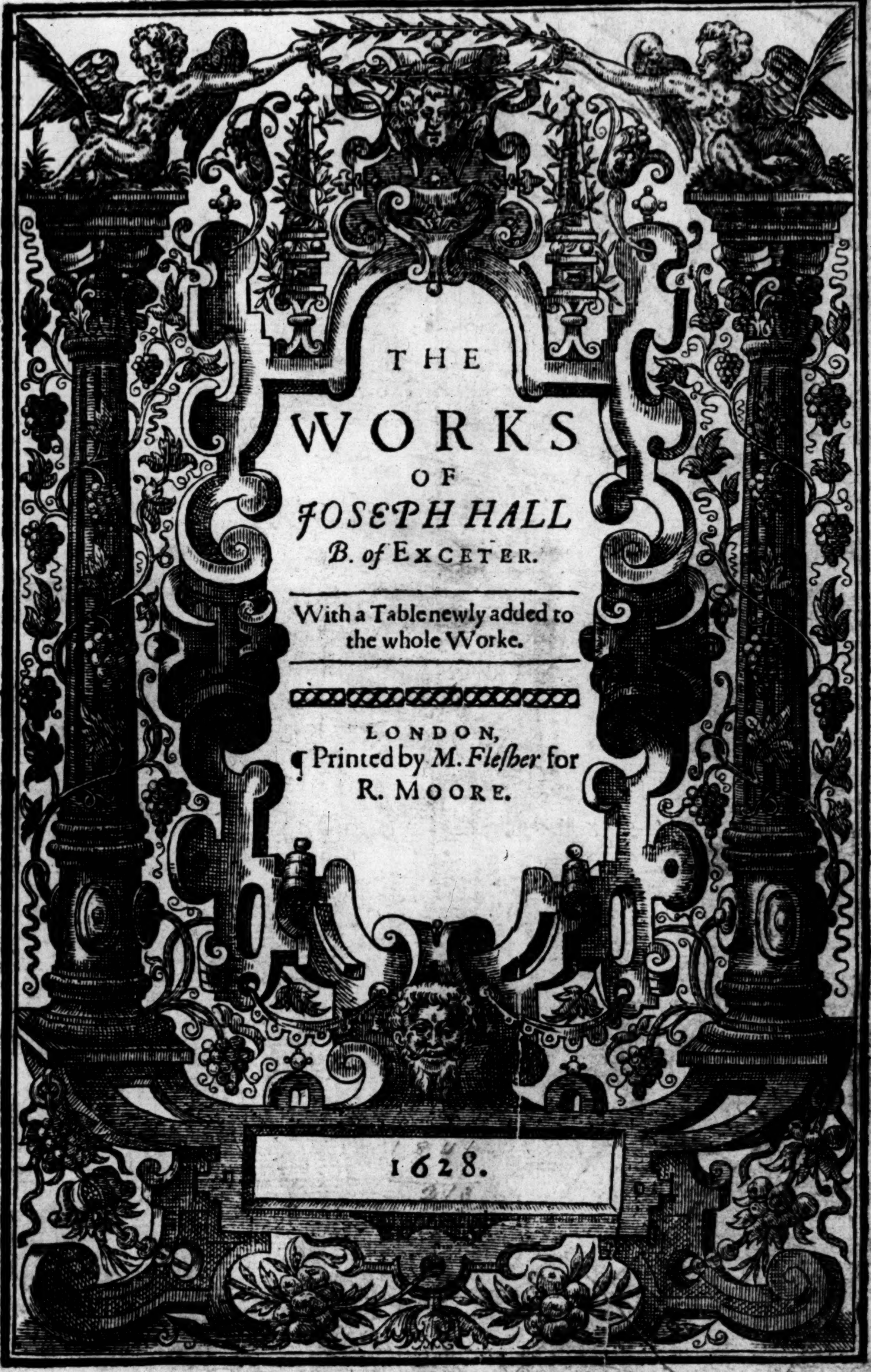

THE WORKS OF *JOSEPH HALL*

B. of EXCETER.

With a Table newly added to
the whole Worke.

LONDON,
¶ Printed by *M. Fleſher* for
R. MOORE.

1628.

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TO THE HIGH AND MIGHTY MONARCH

our deare and dread Soueraigne Lord,

IAMES,

By the good prouidence of God, King of Great Britaine,
France, *and* Ireland, *the moſt worthy and moſt able Defender*
of the Faith, and moſt gracious Patron of the Church;
All Peace and Happineſſe.

Moſt gracious Soueraigne:

I Cannot ſo ouer-loue this iſſue of my owne braine, as to hold it worthy of your Maieſties iudicious eyes; much leſſe of the higheſt Patronage vnder Heauen: Yet now, my very duty hath bidden mee looke ſo high; & tels me it would be no leſſe then iniurious, if I ſhould not lay down my work where I owe my ſeruice; and that I ſhould offend, if I preſumed not. Beſides, whither ſhould the riuers runne, but into the Sea? It is to your Maieſtie (vnder the Higheſt) that wee owe both theſe ſweet opportunities of good, and all the good fruits of theſe happy opportunities: If wee ſhould not therefore freely offer to your Maieſtie ſome præmetiall handfulls of that crop, whereof you may challenge the whole harueſt, how could wee be but ſhameleſly vnthankefull? I cannot praiſe my Preſent otherwiſe, than by the truth of that heart from which it proceedeth: Onely this I may ſay; that ſeldome any man hath offered to your Royall hands a greater bundle of his owne thoughts (Some

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whereof, as it muſt needs fall out amongſt ſo many, haue beene confeſſed profitable) nor perhaps more varietie of diſcourſe: for here ſhall your Maieſtie finde Moralitie, like a good handmaid, waiting on Diuinitie; and Diuinitie, like ſome great Lady, euery day in ſeuerall dreſſes; Speculation interchanged with experience; Poſitiue Theologie with Polemicall; Textuall with diſcurſorie; Popular with Scholaſticall.

I cannot diſſemble my ioy to haue done this little good: And if it be the comfort, and honour of your vnworthy ſeruant, that the God of heauen hath vouchſafed to vſe his hand in the leaſt ſeruice of his Church; How can it be but your Crowne and reioycing, that the ſame God hath ſet apart your Maieſty, as a glorious inſtrument of ſuch an vniuerſall good to the whole Chriſtian World? It was a mad conceit of that old Hereſiarch, which might iuſtly take his name from madnes; That an huge Giant beares vp the earth with his ſhoulder; which he changes euery thirtieth yeere, for eaſe; and with the remouall cauſes an Earthquake. If by the deuice he had meant onely an Embleme of Kings (as our ancient Mythologiſts vnder their Saint George, *and* Chriſtopher, *haue deſcribed the Chriſtian Souldier, and good Paſtor) he had not done amiſſe; for ſurely, the burthen of the whole world lies on the ſhoulders of Soueraigne authoritie; and it is no maruell if the Earth quake in the change. As Kings are to the World, ſo are good Kings to the Church: None can be ſo blinde, or enuious, as not to grant, that the whole Church of God vpon earth, reſts her ſelfe principally (next to her ſtay aboue) vpon your Maieſties Royall ſupportation; You may truly ſay with* Dauid, Ego ſuſtineo columnas eius. *What wonder is it then, if our tongues and pens bleſſe you; if wee be ambitious of all occaſions, that may teſtifie our cheerefull gratulations of this happines to your Highneſſe, & ours in you? Which, our humble praiers vnto him, by whom Kings reigne, ſhall labour to continue, till both the Earth and Heauens be truly changed.*

The vnworthieſt of your
Maieſties ſeruants,

IOS: HALL.

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MEDITATIONS
AND
VOWVES,
DIVINE
AND
MORALL:

SERVING FOR DIRECTION IN CHRISTIAN AND CIVILL PRACTICE.

III Centuries.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

Imprinted at London. 1627.

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TO THE RIGHT WORSHIPFVLL SIR *ROBERT DRVRY*, KNIGHT,

ALL INCREASE OF TRVE
HONOVR AND
VERTVE.

SIR, that I haue made theſe my homely Aphoriſmes publike, needs no other reaſon, but that though the world is furniſhed with other writings, euen to ſatietie and ſurfet, yet of thoſe which reduce Chriſtianity to practiſe, there is (at leaſt) ſcarce enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe: For, hauing after a ſort vowed this auſtere courſe of iudgment and practice to my ſelfe, I thought it beſt to acquaint the world with it, that it may either witneſſe my anſwerable proceeding, or checke mee in my ſtraying there-from. By which meanes, ſo many men as I liue amongſt, ſo many monitors I ſhall haue, which ſhall point mee to my owne rules, and vpbraid mee with my aberrations. Why I haue dedicated them to your name, cannot be ſtrange to any that knowes you my Patron, and mee your Paſtor. The regard of which bond, eaſily drew mee on to conſider, that whereas my body, which was euer weake, began of late to languiſh more, it would not be inexpedient (at the worſt) to leaue behinde me this little monument of that great reſpect which I deſeruedly

beare

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beare you. And if it ſhall pleaſe God to reprieue me, vntill a longer day; yet it ſhall not repent me, to haue ſent this vnworthy ſcrowle, to wait vpon you in your neceſſary abſence; neither ſhall it be, I hope, bootleſſe for you, to adioyne theſe my meane ſpeculations vnto thoſe grounds of vertue you haue ſo happily laid: to which if they ſhall adde but one ſcruple, it ſhall be to me ſufficient ioy, contentment, recompence. From your Hal-ſted. Decemb. 4.

Your Worſhips humbly deuoted,

Ios. Hall.

THE FIRST CENTVRIE OF MEDITATIONS AND VOWES,

DIVINE and MORALL.

1

IN Meditation, thoſe, which beginne heauenly thoughts, and proſecute them not, are like thoſe which kindle a fire vnder greene wood, and leaue it, ſo ſoone as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelfe to meditate, I will not giue ouer, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the middeſt; yea, more than all: but I ſay, the ending is more than the beginning.

2

There is nothing (but Man) that reſpecteth greatneſſe: Not God; not death; not iudgement. Not God: he is no accepter of perſons. Not nature: we ſee the ſonnes of Princes borne as naked as the pooreſt: and the poore childe as faire, well-fauoured, ſtrong, wittie, as the heire of Nobles. Not diſeaſe, death, iudgement: they ſicken alike, die alike, fare alike after death. There is nothing (beſides naturall men) of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I will eſteeme a dram of goodneſſe, worth a whole world of greatneſſe.

3

As there is a fooliſh wiſdome, ſo there is a wiſe ignorance; in not prying into Gods Arke; not enquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods ſecrets to himſelfe. It is happie for me, that God makes me of his Court, though not of his Counſell.

4

As there is no vacuitie in nature, no more is there ſpiritually. Euery veſſell is full; if not of liquor, yet of aire: ſo is the heart of man; though (by nature) it is emptie of grace, yet it is full of hypocriſie, and iniquity. Now, as it is filled with grace, ſo it is emptie of his euill qualities; as in a veſſell, ſo much water as goes in, ſo much aire goes out: but mans heart is a narrow-mouthed veſſell, and receiues grace but by drops; and therefore takes a long time to emptie and fill. Now, as there be differences in degrees, and one heart is neerer to fulneſſe than another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be content with that meaſure of grace I haue, nor impatient of Gods delay; but euery day I will endeuour to haue one drop added to the reſt: ſo my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to be mannerly and reaſonable; making, as if he would be content with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath moſt reaſon to claime all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if he haue any part, God will haue none: ſo, the whole falleth to his ſhare alone. My heart (when it is both whole, and at the beſt) is but a ſtrait and vnworthy lodging for God: if it were bigger and better, I would reſerue it all for him. Satan may looke in at my doores by a tentation: but he ſhall not haue ſo much as one chamber-roome ſet apart for him to ſoiourne in.

6

I ſee that in naturall motions, the neerer any thing comes to his end, the ſwifter it moueth. I haue ſeene great riuers, which at their firſt riſing out of ſome hills ſide, might be couered with a buſhell; which, after many miles, fill a very broad channell; and drawing neere to the Sea, do euen make a little Sea in their owne bankes: So the wind at the firſt riſing, as a little vapour from the crannies of the earth, and paſſing forward about the earth, the further it goes, the more bluſtering and violent it waxeth. A Chriſtians motion (after he is regenerate) is made naturall to God-ward: and therefore, the neerer he comes to heauen, the more zealous he is. A good man muſt not be like *Ezekias* Sunne, that went backward; nor like *Ioſhuahs* Sunne, that ſtood ſtill; but *Dauids* Sunne, that (like a Bridegroome) comes out of his chamber, and as a Champion reioyceth to runne his race: only herein is the difference, that when he comes to his high noone, he declineth not. How euer therefore, the minde (in her naturall faculties) followes the temperature of the body, yet in theſe ſupernaturall things ſhee quite croſſes it. For with the coldeſt complexion of age, is ioyned in thoſe that are truly religious, the ferventeſt zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, becauſe it cannot be aſcribed to the hot ſpirits of youth. The Deuill himſelfe deuiſed that old ſlander of early holineſſe; *A young Saint, an old Deuill*. Sometimes young Deuils haue proued old Saints; neuer the contrary: but true Saints in youth, doe alwayes proue Angels in their age. I will ſtriue to be euer good; but if I ſhould not finde my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſinne; which a little diſlike would haue daunted at firſt. As we ſay, There would be no theeues, if no receiuers: ſo would there not be ſo many open mouths to detract and ſlander, if there were not ſo many open eares to entertaine them. If I cannot ſtop another mans mouth from ſpeaking ill, I will either open my mouth to reproue it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that he hath no roome in my heart.

8

I haue oft wondered how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that euery other thing participates of the nature of the place wherein it abides. So, the waters paſſing thorow the chanels of the earth, vary their ſauour with the veines of ſoile, thorow which they ſlide. So, brute creatures, tranſported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger I haue ſeene in the manners of men, conuerſing with euill companions in corrupt places: For, beſides that, it blemiſheth our reputation, and makes vs thought ill, though wee be good; it breeds in vs an inſenſible declination to ill; and workes in flowers to adorne it, ſuch varietie of creatures, for the commodious vſe of it: What muſt heauen needs bee, that is prouided for God himſelfe, and his friends? How can it bee leſſe in worth, than God is aboue his creatures, & Gods friends better than his enemies? I will not onely be content, but deſirous to be diſſolued.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein we haue ſeene many, that (like Lapwings, and Partridges) haue runne away with ſome part of their ſhell on their heads: whence it followes, that as they began boldly, ſo they proceed vnprofitably, and conclude not without ſhame. I would rather be haled by force of others to great duties, than ruſh vpon them vnbidden. It were better a man ſhould want worke, than that great workes ſhould want a man anſwerable to their weight.

23

I will vſe my friend as *Moſes* did his rod: While it was a rod, he held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue ſeldome ſeene much oſtentation, and much learning met together. The Sunne, riſing, and declining, makes long ſhadowes; at mid-day when hee is at higheſt, none at all. Beſides that, ſkill when it is too much ſhowne, loſeth the grace: as freſh-coloured wares, if they be often opened, loſe their brightneſſe, and are ſoiled with much handling. I had rather applaud my ſelfe for hauing much, that I ſhew not; than that others ſhould applaud me for ſhewing more than I haue.

25

An ambitious man is the greateſt enemie to himſelfe, of any in the world beſides: for he ſtill torments himſelfe with hopes, and deſires, and cares: which he might auoid, if he would remit of the height of his thoughts, and liue quietly. My onely ambition ſhall be, to reſt in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing eaſily come by. The Heathen man could ſay, God ſels knowledge for ſweat; and ſo he doth honour for ieopardy. Neuer any man hath got either wealth or learning with eaſe. Therefore the greateſt good muſt needs bee moſt difficult. How ſhall I hope to get Chriſt, if I take no paines for him? And if in all other things the difficultie of obtaining, whets the minde ſo much the more to ſeeke; why ſhould it in this alone daunt mee? I will not care what I doe, what I ſuffer, ſo I may winne Chriſt. If men can endure ſuch cutting, ſuch lancing, and ſearing of their bodies, to protract a miſerable life yet a while longer; what paine ſhould I refuſe for eternitie?

27

If I die, the world ſhall miſſe me but a little; I ſhall miſſe it leſſe. Not it mee, becauſe it hath ſuch ſtore of better men: Not I it, becauſe it hath ſo much ill, and I ſhall haue ſo much happineſſe.

28

Two things make a man ſet by; Dignitie, and Deſert. Amongſt fooles, the firſt without the ſecond is ſufficient: amongſt wiſe men, the ſecond without the firſt. Let me deſerue well, though I bee not aduanced. The conſcience of my worth ſhall cheere me more in others contempt, than the approbation of others can comfort me, againſt the ſecret checke of my owne vnworthineſſe.

29

The beſt qualities doe ſo cleaue to their ſubiects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will to our heires; leſt the giuers ſhould wax proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten; nor that mine owne, becauſe it is more of gift, than deſert.

30

Then onely is the Church moſt happy, when Truth and Peace kiſſe each other; and then miſerable, when either of them balke the way, or when they meet and kiſſe not. For truth, without peace, is turbulent: and peace, without truth, is ſecure iniuſtice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well, yet I had rather conceale a ſmall truth, than diſturbe a common peace.

31

An indiſcreet good action, is little better than a diſcreet miſchiefe. For in this the doer wrongs onely the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and beſides, it preiudices a future opportunitie. I will rather let paſſe a good gale of wind, and ſtay on the ſhore; than lanch forth, when I know the wind will be the contrary.

32

The World teacheth me, that it is madneſſe to leaue behinde me thoſe goods that I may carry with me: Chriſtianitie teacheth me, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behinde, I loſe. I will carrie that treaſure with me by giuing it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carrie nothing but a winding cloth to his graue, I ſhall be richer vnder the earth, than I was aboue it.

33

Euery worldling is an hypocrite: for while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart that ſhould looke vp to heauen in an holy contemplation of the things aboue, and a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to giue a Kite one meale, yet great in capacitie; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more, and cries, Giue, giue; I will ſet it ouer to that infinite Good, where the more it hath, it may deſire more, and ſee more to be deſired: when it deſires but what it needeth, my hands ſhall ſoone ſatisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To try firſt, and then to truſt: with God it is contrary; I will firſt truſt him (as moſt wiſe, omnipotent, mercifull) and try him afterwards. I know it is as impoſſible for him to deceiue me, as not to be.

36

As Chriſt was both a *Lambe*, and a *Lion*: ſo is euery Chriſtian; A Lambe, for patience in ſuffering, and innocencie of life : A Lion, for boldneſſe in his innocencie. I would ſo order my courage and mildneſſe, that I may bee neither Lion-like in my conuerſation, nor ſheepiſh in the defence of a good cauſe.

37

The godly ſowe in teares, and reape in ioy. The ſeed-time is commonly wateriſh, and lowring. I will be content with a wet Spring, ſo I may be ſure of a cleere and ioyfull Harueſt.

38

Euery man hath an Heauen and an Hell. Earth is the wicked mans Heauen ; his Hell is to come : on the contrary, the godly haue their Hell vpon earth ; where they are vexed with tentations, and afflictions, by Satan and his complices : their Heauen is aboue in endleſſe happineſſe. If it be ill with me on earth, it is well my torment is ſo ſhort, and ſo eaſie : I will not be ſo couetous to hope for two heauens.

39

Man, on his death-bed hath a double proſpect : which in his life-time the interpoſition of pleaſure and miſeries debarred him from. The good man lookes vpward, and ſees heauen open, with *Steuen*, and the glorious Angels ready to carrie vp his ſoule: The wicked man lookes downeward, and ſees three terrible ſpectacles ; *Death, Iudgment, Hell*, one beyond another, and all to be paſſed thorow by his ſoule. I maruell not that the godly haue beene ſo cheerefull in death, that thoſe torments, whoſe very ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruell not that a wicked man is ſo loth to heare of death ; ſo deiected when hee feeleth ſickneſſe, and ſo deſperate when he feeleth the pangs of death ; nor that euery *Balaam* would faine die the death of the righteous. Henceforth I will enuie none, but a good man : I will pittie nothing ſo much as the proſperitie of the wicked.

40

Not to be afflicted, is a ſigne of weakneſſe. For, therefore God impoſeth no more on mee, becauſe he ſees I can beare no more. God will not make choice of a weake Champion. When I am ſtronger, I will looke for more : and when I ſuſtaine more, it ſhall more comfort me, that God findes me ſtrong, than it ſhall grieue me to be preſſed with an heauie affliction.

41

That the wicked haue peace in themſelues, Is no wonder : they are as ſure as Tentation can make them. No Prince makes warre with his owne ſubiects. The godly are ſtill enemies ; therefore they muſt looke to bee aſſaulted both by ſtratagems and violence. Nothing ſhall more ioy me, than my inward quietneſſe. A iuſt warre is a thouſand times more happy, than an ill-conditioned peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euill (namely, our ſinnes) good to vs : not good in nature, but good in the euent ; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt ordinances of God into it ſelfe : but herein our ſinne goes beyond our goodneſſe ; That ſinne defiles a man or action otherwiſe good ; but all the goodneſſe of the world cannot iuſtifie one ſinne ; as the holy fleſh in the skirt, makes not the bread holy that toucheth it ; but the vncleane touching an holy thing, defileth it. I will loath euery euill for it owne ſake : I will doe good, but not truſt to it.

43

Fooles meaſure good actions by the euent after they are done ; Wiſe men beforehand,

hand, by iudgement vpon the rules of reaſon and faith. Let mee doe well; let God take charge of the ſucceſſe. If it be well accepted, it is well; if not, my thanke is with God.

44

He was neuer good man that amends not. For, if hee were good, he muſt needs deſire to be better. Grace is ſo ſweet, that who-euer taſts of it, muſt needs long after more: and if he deſire it, he will endeuour it; and if he doe but endeuour, God will crowne it with ſucceſſe. Gods familie admitteth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What euer become of my bodie, or my eſtate, I will euer labour to finde ſomewhat added to the ſtature of my ſoule.

45

Pride is the moſt dangerous of all ſinnes. For, both it is moſt inſinuatiue (hauing crept into Heauen and Paradiſe) and moſt dangerous where it is. For, where all other Tentations are about euill, this alone is conuerſant onely about good things; and one dram of it poiſons many meaſures of grace. I will not bee more afraid of doing good things amiſſe, than of being proud when I haue well performed them.

46

Not onely commiſſion makes a ſinne. A man is guiltie of all thoſe ſinnes he hateth not. If I cannot auoid all, yet I will hate all.

47

Preiudice is ſo great an enemie to truth, that it makes the minde vncapable of it. In matters of faith, I will firſt lay a ſure ground, and then beleeue, though I cannot argue; holding the concluſion in ſpight of the premiſſes: but in other leſſe matters, I will not ſo foreſtall my minde with reſolution, as that I will not bee willing to bee better informed. Neither will I ſay in my ſelfe, I will hold it, therefore it ſhall bee truth: but this is truth, therefore I will hold it. I will not ſtriue for victorie, but for truth.

48

Drunkenneſſe and Couetouſneſſe doe much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more he hath, ſtill the more he coueteth. And for their effects, beſides other, both of them haue the power of transforming a man into a beaſt; and of all other beaſts, into a Swine. The former is euident to ſenſe: the other, though more obſcure, is no more queſtionable. The couetous man in two things plainly reſembleth a *Swine*; That hee euer roots in the earth, not ſo much as looking towards heauen: That hee neuer doth good till his death. In deſiring, my rule ſhall bee neceſſitie of nature, or eſtate. In hauing, I will account that my good, which doth me good.

49

I acknowledge no maſter of Requeſts in Heauen, but one; Chriſt my Mediator. I know I cannot be ſo happie as not to need him; nor ſo miſerable, that he ſhould contemne me. I will alwaies aske, and that of none but where I am ſure to ſpeed; but where there is ſo much ſtore, that when I haue had the moſt, I ſhall leaue no leſſe behinde. Though numberleſſe drops be in the Sea; yet if one be taken out of it, it hath ſo much the leſſe, though inſenſible: but God, becauſe he is infinite, can admit of no diminution. Therefore are men niggardly, becauſe the more they giue, the leſſe they haue: but thou, Lord, maieſt giue what thou wilt, without abatement of thy ſtore. Good praiers neuer came weeping home: I am ſure I ſhall receiue either what I aske, or what I ſhould aske.

50

I ſee that a fit bootie many times makes a theefe: and many would bee proud, if they had but the common cauſes of their neighbours. I account this none of the leaſt fauours of God, That the world goes no better forward with me: For, I feare, if my eſtate were better to the world, it might be worſe to God. As it is an happy neceſſity that inforceth to good; ſo is that next happy that hinders from euill.

51

It is the baſeſt loue of all others, that is for a benefit; for herein wee loue not another ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire it; yet ſtill I will loue thee for thy goodneſſe ſake. Thy ſelfe is reward enough, though thou broughteſt no more.

52

I ſee men point the field, and deſperatly ieopard their liues (as prodigall of their bloud) in the reuenge of a diſgracefull word againſt themſelues; while they can bee content to heare God pulled out of Heauen with blaſphemy, and not feele ſo much as a riſing of their bloud. Which argues our cold loue to God, and our ouer-feruent affection to our ſelues. In mine owne wrongs, I will hold patience laudable; but in Gods iniuries, impious.

53

It is an hard thing to ſpeake well; but it is harder to be well ſilent, ſo as it may be free from ſuſpition of affection, or ſullenneſſe, or ignorance: elſe loquacity, and not ſilence, would be a note of wiſdome. Herein I will not care how little, but how well. He ſaid well for this; Not that which is much, is well; but that which is well, is much.

54

There is nothing more odious than fruitleſſe old age. Now (for that no tree beares fruit in Autumne, vnleſſe it bloſſome in the ſpring) to the end that my age may be profitable, and laden with ripe fruit; I will endeuour that my youth may be ſtudious, and flowred with the bloſſomes of learning and obſeruation.

55

Reuenge commonly hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable, yet herein the patterne of fond ſpightfulneſſe) which in her anger inuenometh the fleſh, and loſeth her ſting, and ſo liues a Drone euer after. I account it the onely valour, To remit a wrong; and will applaud it to my ſelfe as right Noble and Chriſtian, that I Might hurt, and Will not.

56

He that liues well, cannot chuſe but die well. For, if he die ſuddenly, yet he dies not vnpreparedly: if by leiſure, the conſcience of his well-lead life makes his death more comfortable: But it is ſeldome ſeene, that he which liueth ill, dieth well. For the conſcience of his former euils, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeeke God. And now it is iuſt with God, not to be ſought, or not to be found, becauſe he ſought to him in his life time, and was repulſed. Whereas therefore there are vſually two maine cares of good men, to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his ſeruant, though in the Gallies: no ſlaue, but the ſinner, though in a Palace: none noble but the vertuous, if neuer ſo baſely deſcended: none rich, but he that poſſeſſeth God, euen in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happy, but he whom the world pities: Let me be free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

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58

When the mouth praieth, man heareth; when the heart, God heareth. Euery good praier knocketh at heauen for a bleſſing: but an importunate praier pierceth it, (though as hard as braſſe) and makes way for it ſelfe into the eares of the Almightie. And as it aſcends lightly vp, carried with the wings of faith; ſo it comes euer laden downe againe vpon our heads. In my praiers my thoughts ſhall not be guided by my words, but my words ſhall follow my thoughts.

59

If that ſeruant were condemned of euill, that gaue God no more than his owne, which he had receiued; what ſhall become of them that rob God of his owne? If God gaine a little glorie by me, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I receiued it; and that he may take it better than I returne it.

60

Heauen is compared to an hill; and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwiſe, to a pit. The aſcent to the one is hard therefore, and the deſcent to the other eaſie and headlong: and ſo as if we once beginne to fall, the recouerie is moſt difficult: and not one (of many) ſtaies till hee comes to the bottome. I will bee content to pant, and blow, and ſweat in climbing vp to heauen: as, contrarily, I will bee warie of ſetting the firſt ſtep downward towards the pit. For, as there is a *Iacobs* Ladder into heauen, ſo there are blinde ſtaires that goe winding downe into death, whereof each makes way for other. From the obiect is raiſed an ill ſuggeſtion: ſuggeſtion drawes on delight, delight conſent, conſent endeuour, endeuour practice, practice cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting, a reprobate ſenſe. I will watch ouer my waies: and doe thou Lord watch ouer me, that I may auoid the firſt degrees of ſinne. And if thoſe ouertake my frailtie, yet keepe me that preſumptuous ſinnes preuaile not ouer me. Beginnings, are with more eaſe and ſafetie declined, when we are free; than proceedings when we haue begunne.

61

It is fitter for youth to learne, than teach; and for age to teach, than learne: and yet fitter for an old man to learne than to be ignorant. I know I ſhall neuer know ſo much, that I cannot learne more; and I hope I ſhall neuer liue ſo long, as till I be too old to learne.

62

I neuer loued thoſe Salamanders, that are neuer well but when they are in the fire of contention. I will rather ſuffer a thouſand wrongs, than offer one: I will ſuffer an hundred, rather than returne one: I will ſuffer many ere I will complaine of one, and endeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my equall, doubtfull; with my inferiour, ſordid and baſe; with any, full of vnquietneſſe.

63

The praiſe of a good ſpeech ſtandeth in words and matter: Matter, which is as a faire and well-featur'd body; Elegance of words, which is as a neat and well-faſhioned garment. Good matter, ſlubbered vp in rude and careleſſe words, is made lothſome to the hearer; as a good body miſ-ſhapen with vnhandſome clothes. Elegancie without ſoundneſſe, is no better than a nice vanitie. Although therefore the moſt hearers are like Bees, that goe all to the flowers, neuer regarding the good herbs (that are of as wholeſome vſe, as the other of faire ſhew:) yet let my ſpeech ſtriue to be profitable; plauſible, as it happens: better the coat be miſ-ſhapen, than the body.

64

I ſee, that as black and white colours to the eyes, ſo is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eye may ſee it, and be intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) we do ſo ſoone eſpy, and ſo earneſtly cenſure a man for one vice; letting paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euery man is once a foole, and doth that (perhaps) in one fit of his folly, which he ſhall at leiſure repent of (as *Noah*, in one houres drunkenneſſe, vncouered thoſe ſecrets, which were hid ſix hundred yeeres before) the world is hereupon ready to call in queſtion all his former integritie; and to exclude him from the hope of any future amendment. Since God hath giuen me two eyes; the one ſhall be buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; he ſet in the midſt. Leſt he ſhould be proud that he hath infinite creatures vnder him, that One is infinite degrees aboue him. I doe therefore owe awe vnto God; mercy to the inferiour creatures: knowing, that they are my fellowes, in reſpect of creation; whereas there is no proportion betwixt me, and my Maker.

66

One ſaid, It is good to inure thy youth to ſpeake well; for good ſpeech is many times drawne into the affection: But, I would feare, that ſpeaking well without feeling, were the next way to procure an habituall hypocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeake as I thinke: but withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule, I could be proud, to thinke of how diuine a nature & qualitie it is: but when I caſt downe mine eyes to my body (as the Swan to her black legs) and ſee what loathſome matter iſſues from the mouth, noſtrils, eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am iuſtly aſhamed to thinke, that ſo excellent a gueſt dwels but in a meere cleanly dunghill.

68

Euery worldling is a mad man. For, beſides that he preferreth profit and pleaſure to Vertue, the World to God, Earth to Heauen, Time to Eternity; he pampers the body, and ſtarues the ſoule. He feedes one Fowle an hundred times, that it may feed him but once; and ſeekes all Lands and Seas for dainties, not caring whether any, or what repaſt he prouideth for his ſoule. He cloathes the body with all rich ornaments, that it may be as faire without, as it is filthy within; whileſt his ſoule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, hee cares not to deſtroy his ſoule, to pleaſe the body, when for the ſaluation of the ſoule, he will not ſo much as hold the body ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kinde of madneſſe? Let me enioy my ſoule no longer, than I preferre it to my body. Let me haue a deformed, leane, crooked, vnhealthfull, neglected body; ſo that I may finde my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and heauen.

69 Aſa

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69

Aſa was ſicke but of his feet, farre from the heart: yet becauſe he ſought to the Phyſitians, not to God, he eſcaped not. *Ezechiah* was ſicke to die: yet becauſe he truſted to God, not to Phyſitians, he was reſtored. Meanes, without God, cannot helpe; God, without meanes, can, and often doth. I will vſe good meanes, not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortality, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the Paſſenger ſhall onely ſay, Here lies a faire ſtone, and a filthy carkaſſe. That only can report thee rich: but for other praiſes, thy ſelfe muſt build thy monument aliue; and write thy owne Epitaph in honeſt and honourable actions. Which are ſo much more noble than the other, as liuing men are better than dead ſtones: Nay, I know not if the other be not the way to worke a perpetuall ſucceſſion of infamy, whiles the cenſorious Reader, vpon occaſion thereof, ſhall comment vpon thy bad life: whereas in this, euery mans heart is a Tombe, and euery mans tongue writeth an Epitaph vpon the well-behaued. Either I will procure me ſuch a monument, to be remembred by; or elſe it is better to be inglorious, than infamous.

71

The baſeſt things are euer moſt plentifull. Hiſtory and experience tell vs, that ſome kinde of Mouſe breedeth 120. young ones in one neſt: whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The leaſt wit, yeeldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speake little, and Thinke more.

72

An euill man is clay to God, wax to the Deuill. God may ſtampe him into powder, or temper him anew; but none of his meanes can melt him. Contrariwiſe, a good man is Gods wax, and *Satans* clay: he relents at euery looke of God, but is not ſtirred at any tentation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in peeces with their violence, than ſuffer my ſelfe to be bowed vnto their obedience.

73

It is an eaſie matter for a man to be careleſſe of himſelfe; and yet much eaſier to be enamoured of himſelfe. For, if he be a Chriſtian, whiles he contemneth the world perfectly, it is hard for him to reſerue a competent meaſure of loue to himſelfe: if a worldling, it is not poſſible but he muſt ouer-loue himſelfe. I will ſtriue for the meane of both; and ſo hate the world, that I may care for my ſelfe: and ſo care for my ſelfe that I bee not in loue with the world.

74

I will hate popularity and oſtentation (as euer dangerous; but moſt of all in Gods buſineſſe) which who ſo affect, doe as ill ſpokeſmen; who when they are ſent to wooe for God, ſpeake for themſelues. I know how dangerous it is to haue God my Riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde moſt irkſome of all other. My ſoule ſhall euer looke vpward for ioy, and downeward for penitence.

76

God is euer with me, euer before me. I know, he cannot but ouer-ſee me alwaies; though my eyes be held that I ſee him not: yea, he is ſtill within me, though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why doe I not account all houres loſt, wherein I enioy him not?

77

There is no man ſo happy as the Chriſtian. When he lookes vp vnto Heauen, hee thinkes, That is my home: the God that made it, and owes it, is my Father: the Angels, more glorious in nature than my ſelfe, are my attendants: mine enemies are my vaſſals. Yea, thoſe things which are the terribleſt of all to the wicked, are moſt pleaſant to him. When he heares God thunder aboue his head, he thinkes, This is the voice of my Father. When he remembreth the Tribunall of the laſt iudgement, he thinkes, It is my Sauiour that ſits in it: when death, he eſteemes it but as the Angell ſet before Paradiſe; which with one blow admits him to eternall ioy. And (which is moſt of all) nothing in earth or hell can make him miſerable. There is nothing in the world worth enuying, but a Chriſtian.

78

As Man is a little world: ſo euery Chriſtian is a little Church within himſelfe. As the Church, therefore, is ſometimes in the wane, through perſecution; other times in her full glory and brightneſſe: ſo let me expect my ſelfe ſometimes drouping vnder Tentations, and ſadly hanging downe the head for the want of the feeling of Gods preſence; at other times caried with the full ſaile of a reſolute aſſurance, to Heauen: knowing, that as it is a Church at the weakeſt ſtay, ſo ſhall I, in my greateſt deiection, hold the Childe of God.

79

Tentations on the right hand, are more perillous than thoſe on the left; and deſtroy a thouſand, to the others ten: as the Sunne, more vſually, cauſeth the traueller to caſt off his cloke, than the wind. For, thoſe on the left hand miſcarry men but two waies: to diſtruſt, and deniall of God; more rare ſinnes: but the other to all the reſt, wherewith mens liues are ſo commonly defiled. The ſpirit of Chriſtians is like the Engliſh Ieat; whereof we reade, that it is fired with water, quenched with oile. And theſe two, proſperity and aduerſity, are like heat and cold: the one gathers the powers of the ſoule together, and makes them abler to reſiſt, by vniting them: the other diffuſes them; and, by ſuch ſeparation, makes them eaſier to conquer. I hold it therefore as praiſe-worthy with God, for a man to contemne a proffered honour, or pleaſure, for conſcience ſake; as, on the racke not to deny his profeſſion. When theſe are offered, I will not nibble at the bait; that I be not taken with the hooke.

80

God is Lord of my body alſo: and therefore challengeth as well reuerent geſture, as inward deuotion. I will euer, in my prayers, either ſtand, as a ſeruant, before my maſter; or kneele, as a ſubiect, to my Prince.

81

I haue not beene in others breaſts: but, for my owne part, I neuer taſted of ought, that might deſerue the name of pleaſure. And, if I could, yet a thouſand pleaſures cannot counteruaile one torment: because the one may be exquiſite; the other, not without compoſition. And, if not one torment, much leſſe a thouſand. And if not for a moment, much leſſe for eternity. And, if not the torment of a part, much leſſe of the whole. For if the paine but of a tooth be ſo intolerable, what ſhall the racking of the whole body be? And if of the body, what ſhall that be, which is primarily of the ſoule? If there be pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As Hypocriſie is a common counterfeit of all vertues: ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfeited by ſuperſtition: good thrift, by niggardlineſſe; charitie, with vaine-glorious pride. For, as charity is bounteous to the poore, ſo is vaine-glory to the wealthy: as charity ſuſtaines all, for truth; ſo pride, for a vaine praiſe: both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the heart: which, ſince it hath not a window made into it, by the Creator of it, (but is reſerued vnder locke and key for his owne view) I will iudge only by appearance. I had rather wrong my ſelfe, by credulitie; than others, by vniuſt cenſures and ſuſpitions.

83

Euery man hath a kingdome within himſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome: the ſenſes are the Guard and attendants on the Court; without whoſe aid, nothing is admitted into the Preſence: The ſupreme faculties (as will, memory, &c.) are the Peeres: The outward parts, and inward affections, are the Commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not be a Stoicke, to haue no paſſions: for that were to ouerthrow this inward gouernment God hath erected in me; but a Chriſtian, to order thoſe I haue. And for that I ſee, that as (in commotions) one mutinous perſon drawes on more; ſo in paſſions, that one makes way for the extremitie of another, (as exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what we loued:) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotencie and remiſneſſe ſhall afford me ſecuritie.

84

I looke vpon the things of this life, as an owner; as a ſtranger. As an owner, in their right; as a ſtranger, in their vſe. I ſee, that owning, is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne; yet againe, I will vſe my owne, as if it were anothers; knowing, that though I hold them by right, yet it is only by Tenure at *will*.

85

There is none like to *Luthers* three maſters; Prayer, Tentation, Meditation. Tentation ſtirs vp holy Meditation: Meditation prepares to Prayer: and Prayer makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinity; of theſe only, the Practiſe. Other maſters teach me by rote, to ſpeake Parrot-like of heauenly things: theſe alone, with feeling and vnderſtanding.

86

Affectation is the greateſt enemy both of doing well, and good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that fame may follow him, than goe before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke their ſeruant, which is riches, loſe their ſoules. No worldly thing ſhall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt be found in both; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eat ſome diſh ouer-deliciouſly ſweet doe allay it with tart ſawce, that they may not be cloyed: and thoſe that are to receiue bitter pills (that they may not be annoyed with their vnpleaſing taſte) rowle them in Sugar: So in all pleaſures it is beſt to labour, not how to make them moſt delightfull; but how to moderate them from exceſſe: and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that we may not care ſo much for being bemoned of others, as how to be moſt contented in our ſelues.

89

In wayes, we ſee Trauellers chuſe not the faireſt, and greeneſt, if it be either croſſe or contrary; but the neereſt, though miry and vneuen: ſo, in opinions, let me follow not the plauſibleſt, but the trueſt, though more perplexed.

90

Chriſtian ſociety is like a bundle of ſtickes laid together, whereof one kindles another. Solitary men haue feweſt prouocations to euill; but againe feweſt incitations to good. So much, as doing good, is better than not doing euill, will I account Chriſtian good fellowſhip better than an Eremitiſh and melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame, not to know all things; but it is a iuſt ſhame to ouer-reach in any thing.

92

Sudden extremity is a notable triall of faith, or any other diſpoſition of the ſoule. For as in a ſudden feare, the bloud gathers to the heart, for guarding of that part which is principall: ſo the powers of the ſoule combine themſelues in an hard exigent, that they may be eaſily iudged of. The faithfull (more ſuddenly than any caſualtie) can lift vp his heart to his ſtay in Heauen: Whereas the worldling ſtands amazed, and diſtraught with the euill; becauſe hee hath no refuge to flie vnto. For, not being acquainted with God in his peace, how ſhould he but haue him to ſeeke in his extremitie? When therefore ſome ſudden ſtitch girds me in the ſide, like to be the meſſenger of death; or when the ſword of my enemie, in an vnexpected aſſault, threatens my bodie; I will ſeriouſly note how I am affected: ſo the ſuddeneſt euill, as it ſhall not come vnlooked for, ſhall not goe away vnthought of. If I finde my ſelfe couragious, and heauenly-minded, I will reioyce in the truth of Gods grace in me; knowing that one dram of tried faith, is worth a whole pound of ſpeculatiue; and that, which once ſtood by me, will neuer faile me: If deiected, and heartleſſe, herein I will acknowledge cauſe of humiliation; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe againſt the dangers following.

93

The Rules of ciuill policie may well be applied to the minde. As therefore for a Prince, that he may haue good ſucceſſe againſt either Rebels, or forraine enemies, it is a ſure axiome, *Diuide and Rule*: but when he is once ſeated in the Throne ouer loyall ſubiects, *Vnite and Rule*: ſo, in the regiment of the ſoule, there muſt be variance ſet in the iudgement, and the conſcience and affections; that that which is amiſſe may be ſubdued: but, when all parts are brought to order, it is the only courſe to maintaine their peace; that, all ſeeking to eſtabliſh and helpe each other, the whole may proſper. Alwayes to be at warre, is deſperate: alwaies at peace, ſecure, and ouer-Epicure-like. I doe account a ſecure peace, a iuſt occaſion of this ciuill diſſention in my ſelfe; and a true Chriſtian peace, the end of all my ſecret warres: which when I haue atchieued, I ſhall reigne with comfort; and neuer will be quiet, till I haue atchieued it.

94

I brought ſinne enough with me into the world to repent of all my life, though I ſhould neuer actually ſinne: and ſinne enough actually euery day, to ſorrow for, though I had brought none with me into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me to ſpend my whole life in iollity and pleaſure, whereof I haue ſo ſmall occaſion: and neglect the opportunitie of my ſo iuſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe eſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemie. For, it affoords as much diſcontentment in enioying, as in want; making men like poyſoned Rats: which when they haue taſted of their bane, cannot reſt, till they drinke; and then can much leſſe reſt, till their death. It is better for me to liue in the wiſe mens ſtockes, in a contented want; than in a fooles Paradiſe, to vex my ſelfe with wilfull vnquietneſſe.

96

It is not poſſible but a conceited man muſt be a foole. For, that ouer-weening opinion he hath of himſelfe, excludes all opportunity of purchaſing knowledge. Let a veſſell be once full of neuer ſo baſe liquor, it will not giue roome to the coſtlieſt; but ſpills beſide, whatſoeuer is infuſed. The proud man, though he be empty of good ſubſtance, yet is full of conceit. Many men had proued wiſe, if they had not ſo thought themſelues. I am empty enough to receiue knowledge enough; Let me thinke my ſelfe but ſo bare as I am, and more I need not. O Lord, doe thou teach me how little, how nothing I haue; and giue me no more, than I know I want.

97

Euery man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meet with the man that complained not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniury ſo farre as it concerneth our ſelues; (for, as the offence toucheth God, it is aboue our reach) Reuenge, Cenſure, Satisfaction; which muſt be remitted of the mercifull man. Yet not all at all times: but reuenge alwayes, leauing it to him that can, and will doe it: Cenſure oft-times; Satisfaction ſometimes. He that deceiues me oft, though I muſt forgiue him; yet charitie bindes me not, not to cenſure him for vntruſty; and he, that hath endammaged me much, cannot plead breach of charitie, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retaine them, as I may not induce God to retaine mine to him.

99

Garments that haue once one rent in them, are ſubiect to be torne on euery naile, and euery bryer; and glaſſes, that are once crackt, are ſoone broken: ſuch is mans good name once tainted with iuſt reproach. Next to the approbation of God, and the teſtimony of mine owne conſcience, I will ſeeke for a good reputation amongſt men: not by cloſe cariage, concealing faults, that they may not be knowne to my ſhame: but auoiding all vices, that I may not deſerue it. The efficacie of the agent, is in the patient well diſpoſed. It is hard for me euer to doe good, vnleſſe I be reputed good.

100
Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philoſophers to accuſe Nature, as a ſtep-mother to Man; who hath giuen him the leaſt time to liue, that onely could make vſe of his time, in getting knowledge. But herein Religion doth moſt magnifie GOD, in his wiſdome and iuſtice; teaching vs, that other creatures liue long, and periſh to nothing, onely Man recompences the ſhortneſſe of his life, with eternitie after it; that the ſooner he dies well, the ſooner he comes to perfection of knowledge, which hee might in vaine ſeeke below: the ſooner hee dies ill, the leſſe hurt hee doth with his knowledge. There is great reaſon then, why man ſhould liue long; greater, why he ſhould die early. I will neuer blame God, for making mee too ſoone happy; for changing my ignorance, for knowledge; my corruption, for immortalitie; my infirmities, for perfection. *Come Lord Ieſus, come quickly.*

FINIS.

1283/c
Hall, J.

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philoſophers [illegible] to Man, who hath given him the leaſt time to live, that [illegible] time, in getting knowledge. But Chriſtian Religion doth most magnifie God, in his wiſdome and juſtice; teaching us, that other creatures [illegible] long [illegible] periſh to nothing, onely Man recompences the ſhortneſſe of his life, with [illegible] that the ſooner he dies well, the ſooner he comes to perfection of knowledge, which he might in vaine ſeeke below: the ſooner hee dies ill, the leſſe hee [illegible] with his knowledge. There is great reaſon therefore why man ſhould live long, [illegible] he ſhould die early. I will rather thank God, for making me [illegible] ſhort happy; for changing my ignorance, for knowledge; thy corruption, [illegible] immortalitie [illegible] for perfection. Come Lord Jeſus, come quickly.

FINIS.

MEDITATIONS
AND
VOVVES,

DIVINE
AND
MORALL.

THE SECOND CENTVRY.

By Ios. Hall.

Imprinted at London, 1627.

Hall, J.

TO THE RIGHT VERTVOVS AND WORSHIPFVLL LADIE, THE *Ladie* DRVRY, *all increaſe* of Grace.

MADAME, *I know your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this your priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall be no leſſe yours: only it ſhall be more knowne to be yours. Vouchſafe therefore to take part with your worthy Husband, of theſe my ſimple Meditations. And if your long and gracious experience haue written you a larger volume of wholeſome lawes, and better informed you by precepts fetcht from your owne feeling, than I can hope for, by my bare ſpeculation: yet where theſe my not vnlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they confirme it. I made them not for the eye, but for the heart: neither doe I commend them to your reading, but your practice: wherein alſo it ſhall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded vnto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happineſſe, be my Crowne and reioycing, in the Day of our common appearance.* Halſted. Decemb. 4.

Your L. humbly deuoted,

IOS. HALL.

MEDITATIONS AND VOVVES.

1

A Man vnder Gods affliction, is like a bird in a net; the more he ſtriueth, the more he is intangled. Gods Decree cannot be eluded with impatience. What I cannot auoid, I will learne to beare.

2

I finde, that all worldly things require a long time in getting; and affoord a ſhort pleaſure in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I ſee naturall bodies forſake their owne place and condition, for the preſeruation of the whole; but of all other creatures, Man; and of all other Men, Chriſtians haue the leaſt intereſt in themſelues. I will liue, as giuen to others, lent only to my ſelfe.

4

That which is ſaid of the Elephant, that being guiltie of his deformitie, he cannot abide to looke on his owne face in the water (but ſeekes for troubled and muddy channels) we ſee well morallized, in men of euill conſcience, who know their ſoules are ſo filthy, that they dare not ſo much as view them; but ſhift off all checkes of their former iniquitie, with vaine excuſes of good-fellowſhip. Whence it is, that euery ſmall reprehenſion ſo galls them; becauſe it calls the eye of the ſoule home to it ſelfe, and makes them ſee a glimpſe of what they would not. So haue I ſeene a fooliſh and timorous Patient, which knowing his wound very deepe, would not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, and a danger of the whole body? So I haue ſeene many prodigall waſters runne ſo farre in bookes, that they cannot abide to heare of reckoning. It hath beene an old and true Prouerbe, Oft and euen reckonings make long friends: I will oft ſumme my eſtate with God, that I may know what I haue to expect, and anſwer for. Neither ſhall my ſcore runne on ſo long with God, that I ſhall not know my debts, or feare an Audit, or deſpaire of pardon.

5

I account this body, nothing, but a cloſe priſon to my ſoule; and the earth a larger priſon to my body. I may not breake priſon, till I be looſed by death: but I will leaue it, not vnwillingly, when I am looſed.

6 The

6

The common feares of the World are cauſeleſſe, and ill placed. No man feares to doe ill; euery man to ſuffer ill: wherein, if we conſider it well, we ſhall finde that we feare our beſt friends. For my part, I haue learned more of God and of my ſelfe, in one weekes extremitie, than all my whole lifes proſperitie had taught me afore. And, in reaſon and common experience, proſperitie vſually makes vs forget our death: aduerſitie on the other ſide, makes vs neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſſe of death makes vs ſecure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulneſſe of death; and watchfulneſſe better than ſecuritie: ſo much more beneficiall will I eſteeme aduerſitie, than proſperitie.

7

Euen griefe it ſelfe is pleaſant to the remembrance, when it is once paſt: as ioy is, whiles it is preſent. I will not therefore in my conceit, make any ſo great difference betwixt ioy and griefe: ſith griefe paſt, is ioyfull; and long expectation of ioy, is grieuous.

8

Euery ſickneſſe is a little death. I will be content to die oft, that I may die once well.

9

Oft-times thoſe things which haue beene ſweet in opinion, haue proued bitter in experience. I will therefore euer ſuſpend my reſolute iudgement, vntill the triall and euent: in the meane while I will feare the worſt, and hope the beſt.

10

In all diuine and morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetouſneſſe, than I affect this. In all theſe things alone, I profeſſe neuer to haue enough. If I may increaſe them, therefore, either by labouring, or begging, or vſury, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: ſuch am I to God; Let him beat me, ſo he amend me: let him take all away from me, ſo he giue me himſelfe.

12

There muſt not be one vniforme proceeding with all men, in reprehenſion: but that muſt vary according to the diſpoſition of the reproued. I haue ſeene ſome men as thornes, which eaſily touched, hurt not; but if hard and vnwarily, fetch bloud of the hand: others, as nettles, which if they be nicely handled, ſting and pricke; but if hard and roughly preſſed, are pulled vp without harme. Before I take any man in hand, I will know whether he be a thorne, or a nettle.

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I be drowned in the ebber ſhore, or in the midſt of the deepe Sea.

14

It is a baſe thing to get goods, to keepe them. I ſee that God (which only is infinitely rich) holdeth nothing in his owne hands, but giues all to his creatures. But, if we will needs lay vp, where ſhould wee rather repoſe it, than in Chriſts treaſury? The poore mans hand is the treaſury of Chriſt. All my ſuperfluity ſhall be there hoorded vp, where I know it ſhall be ſafely kept, and ſurely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we muſt conceiue, and then beleeue: in the Schoole of God, we muſt firſt beleeue, and then we ſhall conceiue. He that beleeues no more than he conceiues, can neuer be a Chriſtian; nor he a Philoſopher, that aſſents without reaſon. In Natures Schoole, we are taught to bolt out the truth, by Logicall diſcourſe: God cannot endure a Logician. In his Schoole he is the beſt Scholler, that reaſons leaſt, and aſſents moſt. In diuine things, what I may I will conceiue: the reſt I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleaſure hath any abſolute delight in it: but as a Bee, hauing honey in the mouth, hath a ſting in the taile. Why am I ſo fooliſh, to reſt my heart vpon any of them? and not rather labour to aſpire to that one abſolute Good, in whom is nothing ſauouring of griefe, nothing wanting to perfect happineſſe?

17

A ſharpe reproofe I account better than a ſmooth deceit. Therefore when my friend checkes me, I will reſpect it with thankfulneſſe: when others flatter me, I will ſuſpect it, and reſt in mine owne cenſure of my ſelfe; who ſhould be more priuy (and leſſe partiall) to my owne deſeruings.

18

Extremity diſtinguiſheth friends: Worldly pleaſures, like Phyſicians, giue vs ouer when once we lie a dying; and yet the death-bed had moſt need of comforts: Chriſt Ieſus ſtandeth by his, in the pangs of death; and after death at the barre of iudgement; not leauing them either in their bed, or graue. I will vſe them therefore to my beſt aduantage; not truſt them. But for thee, O my Lord, which in mercy and truth canſt not faile me, (whom I haue found euer faithfull and preſent in all extremities) Kill me, yet will I truſt in thee.

19

We haue heard of ſo many thouſand generations paſſed, and we haue ſeene ſo many hundreds die within our knowledge; that I wonder any man can make account to liue one day. I will die daily. It is not done before the time, which may be done at all times.

20

Deſire oft-times makes vs vnthankfull. For, who ſo hopes for that he hath not, vſually forgets that which he hath. I will not ſuffer my heart to roue after high or impoſſible hopes; leſt I ſhould, in the meane time, contemne preſent benefits.

21

In hoping well, in being ill, and fearing worſe, the life of man is wholly conſumed. When I am ill, I will liue in hope of better: when well, in feare of worſe: neither will I, at any time, hope without feare; leſt I ſhould deceiue my ſelfe with too much confidence (wherein euill ſhall be ſo much more vnwelcome and intolerable, becauſe I looked for good) nor, againe, feare without hope; leſt I ſhould be ouer-much deiected: nor doe either of them, without true contentation.

22

What is man, to the whole earth? What is earth to the heauen? What is heauen, to his Maker? I will admire nothing in it ſelfe; but all things in God, and God in all things.

23

There be three vſuall cauſes of ingratitude, vpon a benefit receiued: Enuie, Pride, Couetouſneſſe: Enuie, looking more at others benefits, than our owne; Pride, looking more at our ſelues, than the benefit; Couetouſneſſe, looking more at what we would haue, than what we haue. In good turnes, I will neither reſpect the giuer, nor my ſelfe, nor the gift, nor others; but only the intent and good will from whence it proceeded. So ſhall I requite others great pleaſures, with equall good will, and accept of ſmall fauours, with great thankfulneſſe.

24

Whereas the cuſtome of the world is, to hate things preſent, to deſire future, and magnifie what is paſt; I will contrarily eſteeme that which is preſent, beſt. For, both what is paſt, was once preſent; and what is future, will be preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat becauſe it was.

25

We pitie the folly of the Larke, which (while it playeth with the fether, and ſtoopeth to the glaſſe) is caught in the Fowlers net: and yet cannot ſee our ſelues alike made fooles by Satan; who, deluding vs by the vaine fethers and glaſſes of the world, ſuddenly enwrappeth vs in his ſnares. We ſee not the nets indeed; it is too much that we ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoided. O Lord, keepe thou mine eyes from beholding vanitie. And though mine eyes ſee it, let not my heart ſtoope to it, but loath it afarre off. And, if I ſtoope at any time, and be taken, ſet thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, euen as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euill, to looke to ſecondary cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, and neglect him that threw it. If we take a blow at our equall, we returne it with vſury: if of a Prince, we repine not. What matter is it, if God kill me, whether he doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the firſt cauſe, without care of the ſecond, argues idleneſſe, and cauſeth want. As we cannot helpe our ſelues, without God: ſo God will not ordinarily helpe vs, without our ſelues. In both, I will looke vp to God, without repining at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: only the expending ſhewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it ſafely. God hath made me, not his Treaſurer, but his Steward.

28

Auguſtines friend, *Nebridius*, not vniuſtly hated a ſhort anſwer, to a weighty and difficult queſtion; becauſe the diſquiſition of great truths requires time, and the determining is perillous; I will as much hate a tedious and farre-fetched anſwer to a ſhort and eaſie queſtion. For, as that other wrongs the truth, ſo this the hearer.

29

Performance is a binder. I will requeſt no more fauour of any man than I muſt needs. I will rather chuſe to make an honeſt ſhift, than ouer-much enthrall my ſelfe, by being beholding.

30

The VVorld is a Stage; euery man an actor, and plaies his part, here, either in a Comedie, or Tragedie. The good man is a Comedian; which (how-euer he begins) ends merrily: but the wicked man acts a Tragedie, and therefore euer ends in horrour. Thou ſeeſt a wicked man vaunt himſelfe on this ſtage: ſtay till the laſt act, and looke to his end (as *Dauid* did) and ſee whether that be peace. Thou wouldeſt make ſtrange Tragedies, if thou wouldeſt haue but one Act! VVho ſees an Oxe, grazing in a fat and ranke paſture, and thinkes not that he is neere to the ſlaughter? whereas the leane beaſt, that toiles vnder the yoke, is farre enough from the Shambles. The beſt wicked man cannot be ſo enuied in his firſt ſhewes, as he is pitiable in the concluſion.

31

Of all obiects of Beneficence, I will chuſe either an old man, or a childe; becauſe theſe are moſt out of hope to requite. The one forgets a good turne: the other liues not to repay it.

32

That, which *Pythagoras* ſaid of Philoſophers, is more true of Chriſtians: (for, Chriſtianity is nothing but a diuine and better Philoſophy.) Three ſorts of men come to the Market: buyers, ſellers, lookers on. The two firſt are both buſie, and carefully diſtracted about their Market: onely the third liue happily; vſing the world as if they vſed it not.

33

There be three things, which of all other I will neuer ſtriue for: the wall, the way, the beſt ſeat. If I deſerue well, a low place cannot diſparage me ſo much as I ſhall grace it: if not, the height of my place ſhall adde to my ſhame; whiles euery man ſhall condemne me of pride matched with vnworthineſſe.

34

I ſee there is not ſo much difference betwixt a man and a beaſt, as betwixt a Chriſtian, and a naturall man. For, whereas man liues but one life of reaſon, aboue the beaſt; a Chriſtian liues foure lifes, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteouſneſſe; the life of glory begun, in the ſeparation of the ſoule; the life of perfect glory, in the ſociety of the body, with the ſoule in full happineſſe: The worſt whereof is better by many degrees, than the beſt life of a naturall man. For whereas the dignity of the life is meaſured, by the cauſe of it, (in which regard the life of the plant is baſeſt, becauſe it is but from the iuyce, ariſing from the root, adminiſtred by the earth: the life of the bruit creature better than it, becauſe it is ſenſitiue: of a man better than it, becauſe reaſonable) and the cauſe of this life, is the Spirit of God; ſo farre as the Spirit of God is aboue reaſon, ſo farre doth a Chriſtian exceed a meere naturaliſt. I thanke God much that he hath made me a man, but more, that he hath made me a Chriſtian: without which, I know not whether it had beene better for me to haue beene a beaſt, or not to haue beene.

35

Great mens fauours, friends promiſes, and dead mens ſhooes, I will eſteeme, but not truſt to.

36

It is a fearefull thing to ſinne; more fearefull to delight in ſinne; yet worſe than worſt, to boaſt of it. If therefore I cannot auoid ſinne, becauſe I am a man; yet I will auoid the delight, defence and boaſting of ſinne, becauſe I am a Chriſtian.

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37

Thoſe things which are moſt eagerly deſired, are moſt hardly both gotten and kept; God commonly croſſing our deſires, in what we are ouer-feruent. I will therefore account all things as too good to haue, ſo nothing too deare to loſe.

38

A true friend is not borne euery day. It is beſt to be courteous to all, entire with few. So may we (perhaps) haue leſſe cauſe of ioy: I am ſure, leſſe occaſion of ſorrow.

39

Secrecies, as they are a burthen to the minde, ere they bee vttered: ſo are they no leſſe charge to the receiuer, when they are vttered. I will not long after more inward ſecrets, leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelity, not to blab them; ſo mine eare ſhall not be too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe in practice: I will reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

41

I will enioy all things in God, and God in all things; nothing in it ſelfe: So ſhall my ioyes neither change, nor periſh. For how euer the things themſelues may alter, or fade: yet he, in whom they are mine, is euer like himſelfe, conſtant, and euerlaſting.

42

If I would prouoke my ſelfe to contentation, I will caſt downe mine eyes to my inferiours; and there ſee better men in worſe condition: if to humility, I will caſt them vp to my betters; and ſo much more deiect my ſelfe to them, by how much more I ſee them thought worthy to be reſpected of others, and deſerue better in themſelues.

43

True vertue reſts in the conſcience of it ſelfe, either for reward, or cenſure. If therefore I know my ſelfe vpright, falſe rumors ſhall not daunt me: if not anſwerable to the good report of my fauourers, I will my ſelfe finde the firſt fault, that I may preuent the ſhame of others.

44

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better, than a careleſſe oath. I will ſay nothing but what I dare ſweare, and will performe. It is a ſhame for a Chriſtian to abide his tongue a falſe ſeruant, or his minde a looſe miſtreſſe.

46

There is a iuſt and eaſie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend; and much good vſe to be made of all: but, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemy, ſomewhat to my friend, wholly to no man; leſt I ſhould be more others, than mine owne. Friendſhip is brittle ſtuffe. How know I, whether he that loues me, may not hate me hereafter?

47

No man, but is an eaſie Iudge of his owne matters; and lookers on oftentimes ſee the more. I will therefore ſubmit my ſelfe to others, in what I am reproued: but in what I am praiſed, only to my ſelfe.

48

I will not be ſo merry, as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtility, as diſcord in religions: ſo nothing in the world vnites mens hearts ſo firmely, as the bond of faith. For, whereas there are three grounds of friendſhip, Vertue, Pleaſure, Profit; and by all confeſſions, that is the ſureſt, which is vpon Vertue: it muſt needs follow, that what is grounded on the beſt, and moſt heauenly Vertue, muſt be the faſteſt: which, as it vnites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſeuer him; ſo it vnites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the party loued, can diſſolue them. If I loue not the childe of God (for his owne ſake, for his Fathers ſake) more than my friend (for my commodity, or my kinſman for bloud) I neuer receiued any ſparke of true heauenly loue.

50

The good duty, that is deferred vpon a conceit of preſent vnfitneſſe, at laſt growes irkſome; and thereupon altogether neglected. I will not ſuffer my heart to entertaine the leaſt thought of lothneſſe towards the taske of deuotion, wherewith I haue ſtinted my ſelfe: but violently breake thorow any motion of vnwillingneſſe; not without a deepe checke to my ſelfe, for my backwardneſſe.

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubiect to deceit, than ſeeing: not in the manner of apprehending, but in the vncertainty of the obiect. Words are vocall interpreters of the minde; actions, reall: and therefore how euer both ſhould ſpeake according to the truth of what is in the heart; yet words doe more belie the heart, than actions. I care not what words I heare, when I ſee deeds. I am ſure, what a man doth, he thinketh: not ſo alwayes, what he ſpeaketh. Though I will not be ſo ſeuere a cenſor, that, for ſome few euill acts, I ſhould condemne a man of falſe-heartedneſſe: yet, in common courſe of life I need not be ſo mopiſh, as not to beleeue rather the language of the hand, than of the tongue. He, that ſayes well, and doth well, is without exception commendable: but, if one of theſe muſt be ſeuered from the other, I like him well, that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican, that when the Shepherds, in deſire to catch her, lay fire not farre from her neſt; which ſhe finding, and fearing the danger of her young, ſeekes to blow out with her wings, ſo long till ſhe burne her ſelfe and makes her ſelfe a prey, in an vnwiſe pitie to her young; I ſee morally verified in experience, of thoſe which indiſcreetly medling with the flame of diſſention kindled in the Church, rather increaſe than quench it; rather fire their owne wings than helpe others. I had rather bewaile the fire afarre off, than ſtirre in the coles of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee this is daily increaſed with partaking, I will behold it with ſorrow, and meddle no otherwiſe than by prayers to God, and intreaties to men; ſeeking my owne ſafety, and the peace of the Church, in the freedome of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and co-

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uetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inuerſion. For, the moſt are bred through pride, (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect ſingularity in opinion) are confirmed through anger, (whiles they ſtomacke and grudge any contradiction) and are nouriſhed through couetouſneſſe, whiles they ſeeke ability to beare out their part. In ſome others againe, couetouſneſſe obtaines the firſt place, anger the ſecond, pride the laſt. Herein therefore I haue beene alwaies wont to commend and admire the humility of thoſe great and profound wits, whom depth of knowledge hath not lead to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the eſtabliſhment of receiued truths: accounting it greater glory to confirme an ancient verity, than to deuiſe a new opinion (though neuer ſo profitable) vnknowne to their predeceſſours. I will not reiect a truth, for meere noueltie: (Old truths may come newly to light; neither is God tied to times, for the gift of his illumination) but I will ſuſpect a nouell opinion, of vntruth; and not entertaine it, vnleſſe it may be deduced from ancient grounds.

54

The eare and the eye are the mindes receiuers; but the tongue is only buſied in expending the treaſure receiued. If therefore the reuenues of the minde be vttered as faſt, or faſter than they are receiued; it cannot be, but that the minde muſt needs be held bare, and can neuer lay vp for purchaſe. But, if the receiuers take in ſtill with no vtterance, the minde may ſoone grow a burthen to it ſelfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing, leſt I be couetous: nor ſpend much, and ſtore vp little, leſt I be prodigall and poore.

55

It is a vaine-glorious flattery for a man to praiſe himſelfe: An enuious wrong to detract from others. I will therefore ſpeake no ill of others, no good of my ſelfe.

56

That which is the miſery of Trauellers, to finde many Oaſts, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they be vſed as ſuits of apparell; which when we haue worne threed-bare, we caſt off, and call for new. Nothing, but death or villany, ſhall diuorce me from an old friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: and then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as iuſtly miſlike ſomewhat in me. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: howeuer, I will winke at them to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniury ſhall goe as it comes: a great iniury may dine or ſup with me; but none at all ſhall lodge with me. Why ſhould I vex my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which we haue the moſt power. If my ſtate will not be framed to my minde, I will labour to frame my minde to my eſtate.

60

It is a great miſery to be either alwaies, or neuer alone: ſociety of men hath not ſo much gaine as diſtraction. In greateſt company I will be alone to my ſelfe: in greateſt priuacie, in company with God.

61

Griefe for things paſt that cannot be remedied, and care for things to come that cannot be preuented, may eaſily hurt, can neuer benefit me. I will therefore commit my ſelfe to God in both, and enioy the preſent.

62

Let my eſtate be neuer ſo meane, I will euer keepe my ſelfe rather beneath, than either leuell or aboue it. A man may riſe when he will, with honour: but cannot fall without ſhame.

63

Nothing doth ſo beſoole a man, as extreme paſſion. This doth both make them ſooles, which otherwiſe are not; and ſhew them to be ſooles, that are ſo. Violent paſſions, if I cannot tame them, that they may yeeld to my eaſe; I will at leaſt ſmother them by concealement, that they may not appeare to my ſhame.

64

The minde of man, though infinite in deſire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour firſt to know what I needs muſt, for their vſe: next, what I beſt may, for their conuenience.

65

Though time be precious to me (as all irreuocable good things deſerue to be) and of all other things, I would not be lauiſh of it; yet I will account no time loſt, that is either lent to, or beſtowed vpon my friend.

66

The practiſes of the beſt men are more ſubiect to errour than their ſpeculations. I will honour good examples: but I will liue by good precepts.

67

As charitie requires forgetfulneſſe of euill deeds: ſo patience requires forgetfulneſſe of euill accidents. I will remember euills paſt, to humble me; not to vex me.

68

It is both a miſery and a ſhame for a man to be a Bankrupt in loue: which he may eaſily pay, and bee neuer the more impoueriſhed. I will be in no mans debt, for good will: but will at leaſt returne euery man his owne meaſure, if not with vſury. It is much better to be a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I will ſo be content to be a Debtor, that I will alwaies be paying it where I owe it; and yet neuer will haue ſo paid it, that I ſhall not owe it more.

69

The Spaniſh Prouerbe is too true; Dead men and abſent finde no friends. All mouthes are boldly opened, with a conceit of impunitie. My eare ſhall be no graue to bury my friends good name. But as I will be my preſent friends ſelfe; So will I be my abſent friends deputie; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately grieue me; ſo it ſhall another way much benefit me, in recompence of his want: for it ſhall make me thinke more often,

and

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and ſeriouſly of earth, and of heauen. Of earth, for his body which is repoſed in it: Of Heauen, for his ſoule which poſſeſſeth it before me: Of earth, to put me in minde of my like frailty and mortality: Of Heauen, to make me deſire, and (after a ſort) emulate his happineſſe and glory.

71

Varietie of obiects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a peny breadth) wholly takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eyes of my minde euer fore-ſtalled, and filled with theſe two obiects; the ſhortneſſe of my life, eternity after death.

72

I ſee that he is more happy, that hath nothing to loſe, than he that loſeth that which he hath. I will therefore neither hope for riches, nor feare pouertie.

73

I care not ſo much in any thing for multitude, as for choice. Bookes and friends I will not haue many: I had rather ſeriouſly conuerſe with a few, than wander amongſt many.

74

The wicked man is a very coward, and is afraid of euery thing. Of God; becauſe he is his enemie: of Satan, becauſe he is his tormentor: of Gods creatures, becauſe they (ioyning with their Maker) fight againſt him: of himſelfe, becauſe he beares about him his owne accuſer and executioner. The godly man contrarily, is afraid of nothing. Not of God, becauſe he knowes him his beſt friend, and therefore will not hurt him: not of Satan, becauſe he cannot hurt him: not of afflictions, becauſe he knowes they proceed from a louing God, and end to his owne good: not of the creatures, ſince the very ſtones of the field are in league with him: not of himſelfe, ſince his conſcience is at peace. A wicked man may be ſecure, becauſe he knowes not what he hath to feare; or deſperate, through extremitie of feare: but, truly couragious he cannot be. Faithleſneſſe cannot chuſe but be falſe-hearted. I will euer, by my courage, take triall of my faith. By how much more I feare, by ſo much leſſe I beleeue.

75

The godly man liues hardly, and (like the Ant) toiles here, during the Summer of his peace, holding himſelfe ſhort of his pleaſures, as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally laſh out all his ioyes, in the time of his proſperitie; and (like the Graſhopper) ſinging merrily all Summer, is ſtarued in Winter. I will ſo enioy the preſent, that I will lay vp more for hereafter.

76

I haue wondred oft, and bluſhed for ſhame, to reade in meere Philoſophers (which had no other Miſtreſſe, but Nature) ſuch ſtrange reſolution in the contempt of both fortunes (as they call them:) ſuch notable precepts for a conſtant ſetledneſſe and tranquillitie of minde; and to compare it with my owne diſpoſition, and practice; whom I haue found too much drouping and deiected vnder ſmall croſſes; and eaſily againe carried away with little proſperitie: To ſee ſuch courage and ſtrength to contemne death, in thoſe which thought they wholly periſhed in death; and to finde ſuch faint-heartedneſſe in my ſelfe, at the firſt conceit of death, who yet am thorowly perſwaded of the future happineſſe of my ſoule. I haue the benefit of nature as well as they; beſides infinite other helpes that they wanted. Oh the dulneſſe and blindneſſe of vs vnworthy Chriſtians! that ſuffer Heathens, by the dim candle-light of Nature, to goe further than we by the cleere Sun of the Goſpell: that an indifferent man could not tell by our practice, whether were the Pagan. Let mee neuer for ſhame account my ſelfe a Chriſtian, vnleſſe my Art of Chriſtianity haue imitated and gone beyond nature, ſo farre, that I can finde the beſt Heathen as farre below mee in true reſolution, as the vulgar ſort were below them. Elſe, I may ſhame Religion; it can neither honeſt nor helpe me.

77

If I would be irreligious and vnconſcionable, I would make no doubt to be rich. For if a man will defraud, diſſemble, forſweare, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked action for his aduantage; I cannot ſee how he can eſcape wealth and preferment. But for an vpright man to riſe, is difficult: while his conſcience ſtraightly curbes him in, from euery vniuſt action; and will not allow him to aduance himſelfe by indirect meanes. So riches come ſeldome eaſily, to a good man; ſeldome hardly, to the conſcienceleſſe. Happy is that man that can be rich with truth, or poore with contentment. I will not enuy the grauell, in the vniuſt mans throat. Of riches let me neuer haue more, than an honeſt man can beare away.

78

God is the God of order, not of confuſion. As therefore, in naturall things, he vſeth to proceed from one extreme to another by degrees, through the meane: ſo doth hee in ſpirituall. The Sun riſeth not at once to his higheſt, from the darkneſſe of midnight; but firſt ſends forth ſome feeble glimmering of light in the dawning; then lookes out with weake and watriſh beames; and ſo by degrees aſcends to the midſt of Heauen. So in the ſeaſons of the yeere, we are not one day ſcorched with a Summer heat; and on the next, frozen with a ſudden extremity of cold. But Winter comes on ſoftly; firſt, by cold dewes, then hoare froſts; vntill at laſt it deſcend to the hardeſt weather of all; ſuch are Gods ſpirituall proceedings: He neuer brings any man from the eſtate of ſin, to the eſtate of glory, but through the eſtate of grace. And as for grace, hee ſeldome brings a man from groſſe wickedneſſe to any eminence of perfection. I will be charitably iealous of thoſe men, which from notorious lewdneſſe leape at once into a ſudden forwardneſſe of profeſſion. Holineſſe doth not, like *Ionas* gourd, grow vp in a night. I like it better, to goe on, ſoft and ſure, than for an haſtie fit to runne my ſelfe out of winde; and after ſtand ſtill and breathe me.

79

It hath beene ſaid of old; To doe well and heare ill, is princely. Which as it is moſt true, by reaſon of the enuy which followes vpon iuſtice: ſo is the contrary no leſſe iuſtified, by many experiments. To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunity: To heare well, becauſe of abundance of Paraſites; which as Rauens to a carkaſſe, gather about great men. Neither is there any ſo great miſery in greatneſſe as this, that it conceales men from themſelues; and when they will needs haue a ſight of their owne actions, it ſhewes them a falſe glaſſe to looke in. Meanneſſe of ſtate (that I can finde) hath none ſo great inconuenience. I am no whit ſorry, that I am rather ſubiect to contempt, than flattery.

80

There is no earthly bleſſing ſo precious, as health of body: without which, all other worldly good things are but troubleſome. Neither is there any thing more difficult, than to haue a good ſoule, in a ſtrong and vigorous body (for, it is commonly ſeene, that the worſe part drawes away the better:) But to haue an healthfull and ſound ſoule, in a weake ſickly body, is no nouelty; whiles the weakneſſe of the body is an helpe to the ſoule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not be ouer-glad of health, nor ouer-fearefull of ſickneſſe. I will more

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feare the ſpirituall hurt, that may follow vpon health, than the bodily paine, that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will be euer doing ſomething; that either God when he commeth, or Satan when he tempteth, may finde me buſied. And yet, ſince (as the old prouerbe is) better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtriue to doe it, while I may.

82

A faithfull man hath three eyes: The firſt of ſenſe, common to him with brute creatures: the ſecond of reaſon, common to all men: the third of faith, proper to his profeſſion: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith looke downe, to things that may be ſenſibly ſeene. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, neuer ſo plainly, he vnderſtands not, becauſe they are beyond the view of his eye, which is only of ſenſe. If to a meere carnall man, of diuine things; he perceiueth not the things of God: neither indeed can doe, becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſſible to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainly ſee, as his eye doth any ſenſible thing. Tell a plaine Country-man, that the Sunne, or ſome higher or leſſer ſtarre is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; hee laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as plainly ſee and acknowledge this truth, as that his hand is bigger than his pen. What a thicke miſt, yea what a palpable, and more than Ægyptian darkneſſe, doth the naturall man liue in! what a world is there, that he doth not ſee at all! and how little doth hee ſee in this, which is his proper element! There is no bodily thing, but the brute creatures ſee as well as he; and ſome of them better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herbe, or flower, or worme that he treads on, is there, whoſe true eſſence he knoweth? No, not ſo much, as what is in his owne boſome; what it is, where it is, or whence it is that giues Being to himſelfe. But, for thoſe things which concerne the beſt world, he doth not ſo much as confuſedly ſee them; neither knoweth whether they be. Hee ſees no whit into the great and awfull Maieſtie of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. He ſees not his wiſe prouidence, ouerruling all things, diſpoſing all caſuall euents, ordering all ſinfull actions of men to his owne glory. He comprehends nothing of the beautie, maieſtie, power, and mercie of the Sauiour of the world, ſitting in his humanitie at his Fathers right hand. He ſees not the vnſpeakable happineſſe of the glorified ſoules of the Saints. He ſees not the whole heauenly Common-wealth of Angels (aſcending and deſcending to the behoofe of Gods children) waiting vpon him at all times inuiſibly (not excluded with cloſeneſſe of priſons, nor deſolateneſſe of wilderneſſes) and the multitude of euill ſpirits paſſing and ſtanding by him, to tempt him vnto euill: but, like vnto the fooliſh bird when he hath hid his head that he ſees no body, he thinkes himſelfe altogether vnſeene; and then counts himſelfe ſolitary, when his eye can meet with no companion. It was not without cauſe, that we call a meere foole a naturall. For how-euer worldlings haue ſtill thought Chriſtians Gods fooles, we know them the fooles of the world. The deepeſt Philoſopher that euer was (ſauing the reuerence of the Schooles) is but an ignorant ſot, to the ſimpleſt Chriſtian. For the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature, becauſe he hath the eye of Reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, can conceiue nothing of the myſteries of godlineſſe, becauſe he vtterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie moueth pitie, or maketh ſport vnto others; it ſhall be my contentment and happineſſe, that I ſee further into better matters. That which I ſee not, is worthleſſe, and deſerueth little better than contempt: that which I ſee, is vnſpeakable, ineſtimable, for comfort, for glory.

83

It is not poſſible for an inferiour to liue at peace, vnleſſe he haue learned to be contemned. For the pride of his ſuperiours, and the malice of his equals and inferiours, ſhall offer him continuall and ineuitable occaſions of vnquietneſſe. As contentation is the mother of inward peace with our ſelues: ſo is humility the mother of peace with others. For if thou be vile in thine owne eyes firſt, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a low place, cannot want diſcontentment: whereas a man of lowly ſtomacke, can ſwallow and digeſt contempt, without any diſtemper. For, wherein can he be the worſe for being contemned, who out of his owne knowledge of his deſerts, did moſt of all contemne himſelſe? I ſhould be very improuident, if in this calling I did not looke for daily contempt: wherein we are made a ſpectacle to the World, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my meaſure; when aboue, contemne it. So embrace it, that I may more humble my ſelfe vnder it: and ſo contemne it, that I may not giue heart to him that offers it; nor diſgrace him, for whom I am contemned.

84

Chriſt raiſed three dead men to life: One, newly departed; another, on the Bere; a third, ſmelling in the graue: to ſhew vs, that no degree of death is ſo deſperate, that it is paſt helpe. My ſinnes are many, and great: yet if they were more, they are farre below the mercy of him that hath remitted them, and the value of his ranſome that hath payed for them. A man hurts himſelfe moſt by preſumption: but we cannot doe God a greater wrong, than to deſpaire of forgiueneſſe. It is a double iniury to God, firſt, that we offend his iuſtice by ſinning; then, that we wrong his mercy, with deſpairing, &c.

85

For a man to be weary of the world through miſeries that he meets with (and for that cauſe to couet death) is neither difficult, nor commendable; but rather argues a baſe weakneſſe of minde. So it may be a cowardly part, to contemne the vtmoſt of all terrible things, in a feare of lingering miſery: but for a man either liuing happily here on earth, or reſoluing to liue miſerably, yet to deſire his remouall to Heauen, doth well become a true Chriſtian courage; and argues a noble mixture of patience and faith. Of patience, for that he can and dare abide to liue ſorrowfully: of faith, for that he is aſſured of his better Being other-where; and therefore prefers the abſent ioyes he lookes for, to thoſe he feeles in preſent: No ſorrow ſhall make me wiſh my ſelfe dead, that I may not be at all. No contentment ſhall hinder me from wiſhing my ſelfe with Chriſt, that I may be happier.

86

It was not for nothing that the wiſe Creator of all things hath placed gold and ſiluer, and all precious minerals vnder our feet to be trod vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the nobleſt part of his creation aboue our heads: and that ſo open to our view, that we cannot chuſe but euery moment behold them. Wherein what did he elſe intend, but to draw away our mindes from theſe worthleſſe, and yet

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hidden treaſures, (to which he fore-ſaw we would be too much addicted) and to call them to the contemplation of thoſe better things, which (beſide their beauty) are more obuious to vs, that in them we may ſee and admire the glory of their Maker, and withall ſeeke our owne? How doe thoſe men wrong themſelues, and miſconſtrue God, who (as if he had hidden theſe things, becauſe he would haue them ſought, and laid the other open for neglect) bend themſelues wholly to the ſeeking of theſe earthly commodities! and doe no more minde Heauen, than if there were none. If we could imagine a beaſt to haue reaſon, how could he be more abſurd in his choice? How eaſie is it to obſerue, that ſtill the higher we goe, the more purity and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure than it; yet alſo more feculent than the aire aboue it: the lower aire leſſe pure than his vppermoſt regions; and yet theſe as farre inferiour to the loweſt heauens: which againe are more exceeded by the glorious and Empyriall ſeat of God, which is the heauen of the iuſt:) Yet theſe brutiſh men take vp their reſt, and place their felicity in the loweſt and worſt of all Gods workmanſhip; not regarding that which with it owne glory can make them happy. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himſelfe: he needs no more pleaſure, than to content himſelfe: no more victory, than to overcome himſelfe: no more riches, than to enioy himſelfe. What fooles are they that ſeeke to know all other things, and are ſtrangers in themſelues? that ſeeke altogether to ſatisfie other mens humours, with their owne diſpleaſure; that ſeeke to vanquiſh Kingdomes and Countries, when they are not Maſters of themſelues; that haue no hold of their owne hearts, yet ſeeke to be poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine heart: and when thou haſt made ſure worke there, (in knowing, contenting, ouercomming, enioying thy ſelfe) ſpend all the ſuperfluity of thy time and labour, vpon others.

88

It was an excellent rule that fell from the *Epicure* (whoſe name is odious to vs, for the father of looſeneſſe;) That if a man would be rich, honourable, aged, he ſhould not ſtriue ſo much to adde to his wealth, reputation, yeeres, as to detract from his deſires. For certainly, in theſe things which ſtand moſt vpon conceit, he hath the moſt that deſireth leaſt. A poore man that hath little, and deſires no more, is in truth richer than the greateſt Monarch, that thinketh he hath not what he ſhould, or what he might, or that grieues there is no more to haue. It is not neceſſitie, but ambition, that ſets mens hearts on the racke. If I haue meat, drinke, apparell, I will learne therewith to be content. If I had the world full of wealth beſide, I could enioy no more than I vſe: the reſt could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wauering minde, as it makes a man vnfit for ſociety (for that there can be no aſſurance of his words, or purpoſes, neither can we build on them, without deceit:) ſo, beſides that, it makes a man ridiculous, it hinders him from euer attaining any perfection in himſelfe, (for a rolling ſtone gathers no moſſe; and the minde, while it would be euery thing, proues nothing. Oft changes cannot be without loſſe:) Yea, it keepes him from enioying that which he hath attained. For, it keepes him euer in worke; building, pulling downe, ſelling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, he is the leaſt his owne. It is the ſafeſt courſe for a mans profit, credit, and eaſe, to deliberate long, to reſolue ſurely; hardly to alter, not to enter vpon that, whoſe end he fore-ſees not anſwerable; and when he is once entered, not to ſurceaſe till he haue attained the end he fore-ſaw. So may he, to good purpoſe, begin a new worke, when he hath well finiſhed the old.

90

The way to Heauen, is like that which *Ionathan* and his Armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, ſoule and thornie: whereto we muſt make ſhift to climbe on our hands and knees; but when we are come vp, there is victorie and triumph. Gods children haue three ſutes of apparell, whereof two are worne daily, on earth; the third laid vp for them in the Ward-robe of Heauen: They are euer either in blacke, mourning; in red, perſecuted; or in white, glorious, Any way ſhall be pleaſant to me, that leads vnto ſuch an end. It matters not, what rags, or what colours I weare with men; ſo I may walke with my Sauiour in white, and reigne with him in glorie.

91

There is nothing more eaſie, than to ſay Diuinitie by rote; and to diſcourſe of ſpirituall matters from the tongue or pen of others: but to heare God ſpeake it to the ſoule, and to feele the power of Religion in our ſelues, and to expreſſe it out of the truth of experience within, is both rare, and hard. All that we feele not in the matters of God, is but hypocriſie: and therefore the more we profeſſe, the more we ſin. It will neuer be well with me, till in theſe greateſt things I be careleſſe of others cenſures, fearefull onely of Gods, and my owne: till ſound experience haue really catechiſed my heart, and made me know God, and my Sauiour, otherwiſe than by words; I will neuer be quiet till I can ſee, and feele, and taſte God: my hearing I will account as onely ſeruing to effect this, and my ſpeech onely to expreſſe it.

92

There is no enemie can hurt vs, but by our owne hands. Satan could not hurt vs, if our owne corruption betraied vs not: afflictions cannot hurt vs without our owne impatience: tentations cannot hurt vs, without our owne yeeldance: death could not hurt vs, without the ſting of our owne ſins: ſin could not hurt vs, without our owne impenitence: how might I defie all things, if I could obtaine not to be my owne enemie? I loue my ſelfe too much, and yet not enough. O God, teach mee to wiſh my ſelfe but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieues me to ſee all other creatures ſo officious to their Maker in their kinde: that both winds, and ſea, and heauen, and earth, obey him with all readineſſe, that each of theſe heares other, and all of them their Creator, though to the deſtruction of themſelues; and Man onely is rebellious, imitating herein the euill ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more peruerſe: hence it is, that the Prophets are oft times faine to turne their ſpeech to the earth, void of all ſenſe and life, from this liuing earth informed with reaſon: that onely which ſhould make vs more pliable, ſtifneth vs. God could force vs, (if he pleaſed) but he had rather incline vs by gentleneſſe. I muſt ſtoope to his power, why doe I not ſtoope to his will? It is a vaine thing to reſiſt his voice, whoſe hand we cannot reſiſt.

94

As all naturall bodies are mixt; ſo muſt all our morall diſpoſition: no ſimple paſſion doth well. If our ioy be not allayed with ſorrow, it is madneſſe: and if our ſorrow be not tempered with ſome mixture of ioy, it is helliſh and deſperate: if in theſe earthly things, we hope without all doubt, or feare without all hope, we offend on both ſides; if we labour without all recreation, we grow dull and heartleſſe: if we ſport our ſelues without all labour, we grow wilde and vnprofitable: theſe compoſitions are wholſome, as for the bodie, ſo for the minde; which though it be not of a compounded ſubſtance, as the bodie; yet hath much varietie of qualities and affections, and thoſe contrary to

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each other. I care not how ſimple my heauenly affections are, which the more free they are from compoſition, are the neerer to God: nor how compounded my earthly, which are eaſily ſubiect to extremities: if ioy come alone, I will aske him for his fellow; and euermore in ſpight of him, couple him with his contrary: that ſo while each are enemies to other, both may be friends to me.

95

Ioy and ſorrow are hard to conceale: as from the countenance, ſo from the tongue: there is ſo much correſpondence betwixt the heart and the tongue, that they will moue at once: euery man therefore ſpeakes of his owne pleaſure and care: the Hunter and Falconer of his games; the Plough-man of his teame; the Souldier of his march, and colours. If the heart were as full of God, the tongue could not refraine to talke of him. The rareneſſe of Chriſtian communication, argues the common pouertie of grace. If Chriſt be not in our hearts, we are Godleſſe: if he be there without our ioy, we are ſenſeleſſe: if we reioyce in him, and ſpeake not of him, we are ſhamefully vnthankfull: euery man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh. As I will thinke of thee alwaies, O Lord, ſo it ſhall be my ioy to ſpeake of thee often: and if I finde not opportunitie, I will make it.

96

When I ſee my Sauiour hanging in ſo forlorne a faſhion vpon the Croſſe; his head drouping downe, his temples bleeding with thornes, his hands and feet with the nailes, and ſide with the ſpeare; his enemies round about him, mocking at his ſhame, and inſulting ouer his impotence: how ſhould I thinke any otherwiſe of him, than, as himſelfe complaineth, forſaken of his Father? But when againe I turne mine eies, and ſee the Sun darkened, the earth quaking, the rocks rent, the graues opened, the theefe confeſſing, to giue witneſſe to his Deitie; and when I ſee ſo ſtrong a guard of prouidence ouer him, that all his malicious enemies are not able ſo much as to breake one bone of that body, which ſeemed careleſly neglected, I cannot but wonder at his glorie, and ſafetie. God is euer neere, though oft vnſeene; and if he winke at our diſtreſſe, hee ſleepeth not: the ſenſe of others muſt not be iudges of his preſence, and care; but our faith: what care I, if the world giue me vp for miſerable, whiles I am vnder his ſecret protection? O Lord, ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſleſneſſe; giue me but as much comfort in my ſorrow, as thou giueſt me ſecuritie, and at my worſt I ſhall be well.

97

In ſins and afflictions our courſe muſt be contrarie: we muſt beginne to deteſt the greateſt ſin firſt, and deſcend to the hatred of the leaſt; we muſt firſt beginne to ſuffer ſmall afflictions with patience, that we may aſcend to the endurance of the greateſt. Then alone ſhall I be happy, when by this holy method, I haue drawn my ſoule to make conſcience of the leaſt euill of ſinne, and not to ſhrinke at the leaſt euill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome plead for error againſt that our ſupreme Lord, to whom a thouſand yeares are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an euill vſe. Hath an ill cuſtome laſted long? it is more than time it were abrogated: age is an aggrauation to ſin. Hereſie or abuſe, if it bee gray-headed, deſerues ſharper oppoſition: to ſay, I will doe ill becauſe I haue done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, than the author of ſin, no Deuill: If I haue once ſinned, it is too much; if oft, woe be to me, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſin, if I be not the better becauſe I haue ſinned.

99

It is ſtrange to ſee the varieties and proportion of ſpirituall and bodily diets: there be ſome creatures that are fatted and delighted with poyſons: others liue by nothing but aire; and ſome (they ſay) by fire: others will taſte no water but muddie: others feed on their fellowes, or (perhaps) on part of themſelues: others, on the excretions of nobler creatures: ſome ſearch into the earth for ſuſtenance, or diue into the waters: others content themſelues with what the vpper earth yeelds them without violence. All theſe and more, are anſwered in the palate of the ſoule: there be ſome (yea the moſt) to whom ſinne (which is of a moſt venomous nature) is both food and dainties; others, that thinke it the onely life, to feed on the popular aire of applauſe; others, that are neuer well out of the fire of contentions; and that wilfully trouble all waters with their priuate humours and opinions; others, whoſe cruelty delights in oppreſſion, and bloud; yea, whoſe enuie gnawes vpon their owne hearts; others, that take pleaſure to reuiue the wicked and foule hereſies of the greater wits of the former times; others, whoſe worldly mindes root altogether in earthly cares; or who not content with the ordinarie prouiſion of doctrine, affect obſcure ſubtilties, vnknowne to wiſer men; others, whoſe too indifferent mindes feed on what-euer opinion comes next to hand, without any carefull diſquiſition of truth; ſo ſome feed foule: others (but few) cleane and wholſome. As there is no beaſt vpon Earth, which hath not his like in the Sea, and which (perhaps) is not in ſome ſort paralelled in the plants of the earth: ſo there is no beaſtiall diſpoſition, which is not anſwerably found in ſome men. Mankinde therefore hath within it ſelfe his Goats, Chameleons, Salamanders, Camels, Wolues, Dogs, Swine, Moles, and what euer ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within, in my choices, affections, inclinations; it had beene better for mee to haue beene a beaſt without: A beaſt is but like it ſelfe; but an euill man is halfe a beaſt, and halfe a Deuill.

100

Forced fauours are thankleſſe; and commonly with noble mindes finde no acceptation; for a man to giue his ſoule to God, when he ſees he can no longer hold it; or to beſtow his goods, when he is forced to depart with them; or to forſake his ſinne, when he cannot follow it, are but vnkinde and cold obediences: God ſees our neceſſity, and ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craued, denied, and conſtrained courteſie? While God giues me leaue to keepe my ſoule, yet then to bequeath it to him, and whiles ſtrength and opportunitie ſerue me to ſinne, then to forſake it, is both accepted and crowned: God loues neither grudged, nor neceſſary gifts: I will offer betimes, that he may vouchſafe to take: I will giue him the beſt, that he may take all.

O God, giue me this grace, that I may giue thee my ſelfe, freely, and ſeaſonably: and then I know thou canſt not but accept me, becauſe this gift is thine owne.

FINIS.

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MEDITATIONS
AND
VOWES,

DIVINE
AND
MORALL.

A THIRD CENTVRIE.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS IO. 3.
ANCHORA FIDEI

Imprinted at London, 1627.

Hall, J.

TO THE RIGHT WORSHIPFVLL, SIR

EDMVND BACON, Knight, increaſe of
honour, ſtrength of body, perfection
of VERTVE.

SIR, There is no wiſe man would giue his thoughts for all the world: which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſeuered from brute creatures: ſo they are in their vſe moſt beneficiall to our ſelues, and others. For, by the meanes hereof, we enioy both God and our ſelues; and hereby we make others partners of thoſe rich excellencies, which God hath hid in the minde. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt to commune with his owne heart in ſilence; yet is it more behoouefull to the common good, for which (both as men and Chriſtians) we are ordained, that thoſe thoughts which our experience hath found comfortable and fruitfull to our ſelues, ſhould (with neglect of all cenſures) be communicated to others. The concealement whereof (mee thinkes) can proceed from no other ground, but either timorouſneſſe, or enuie. Which conſideration hath induced mee to clothe theſe naked thoughts in plaine and ſimple words, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of thoſe meditations,

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ditations, which in my late peregrination with you, tooke mee vp vnder the ſolitarie hills of Ardenna, *wanting as then the opportunitie of other employment. I offer them to you not for that your ſelfe is not ſtored with choice of better; but as poore men vſe to bring preſents to the rich: If they may carrie acceptation from you, and bring profit vnto any ſoule, it ſhall abundantly ſatisfie me, who ſhould thinke it honour enough, if I might bee vouchſafed to bring but one pinne towards the decking of the Spouſe of Chriſt; whiles others, out of their abundance, adorne her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their vſe to the world. That God multiplie his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour*

Your Worſhips humbly deuoted,

Ios. Hall.

MEDITATIONS
AND
VOVVES.

1

GOOD men are placed by God, as ſo many ſtarres in the lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influence; ſo alſo in their motion: and therefore as the Planets haue a courſe proper to themſelues, againſt the ſway of the Heauen that carries them about; ſo muſt each good man haue a motion out of his owne iudgement, contrary to the cuſtomes and opinions of the vulgar; finiſhing his owne courſe with the leaſt ſhew of reſiſtance. I will neuer affect ſingularity, except it be among thoſe that are vicious. It is better to doe, or thinke well alone, than to follow a multitude in euill.

2

What ſtrange variety of actions doth the eye of God ſee at once round about the compaſſe of the earth, and within it! Some building houſes; ſome deluing for metals; ſome marching in troups, or encamping one againſt another; ſome bargaining in the market; ſome trauelling on their way: ſome praying in their cloſets; others quaffing at the Tauerne; ſome rowing in the Gallies; others dallying in their chambers; and in ſhort, as many different actions as perſons: yet all haue one common intention of good to themſelues; true in ſome, but in the moſt, imaginary. The glorified Spirits haue but one vniforme worke, wherein they all ioyne; The praiſe of their Creator. This is one difference betwixt the Saints aboue, and below: They aboue are free both from buſineſſe, and diſtraction; theſe below are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of the cloke that he left at *Troas*; and of the ſhaping of his skins for his Tents: yet, thorow theſe he look't ſtill at heauen. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end ſhall be but one, and the ſame now on earth, that it muſt be one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecutors, would make a man out of loue with life, and out of all feare of death. They were fleſh and bloud, as well as wee; life was as ſweet to them as to vs; their bodies were as ſenſible of paine as ours;

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ours; wee goe to the ſame heauen with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any Reader, and we are ſo cowardly in encountering a faire and naturall death? if this valour had beene of themſelues, I would neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, and that ſuffered in them which ſuſtained them. They were of themſelues as weake as I; and God can be as ſtrong in me as he was in them. O Lord, thou art not more vnable to giue me this grace; but I am more vnworthie to receiue it: and yet thou regardeſt not worthineſſe, but mercie. Giue me their ſtrength, and what end thou wilt.

4

Our firſt age is all in hope. When wee are in the wombe, who knowes whether we ſhall haue our right ſhape and proportion of body, being neither monſtrous nor deformed? When we are borne, who knowes whether with the due features of a man, wee ſhall haue the faculties of reaſon and vnderſtanding? When yet our progreſſe in yeeres diſcouereth wit or follie; who knowes, whether with the power of reaſon we ſhall haue the grace of faith to be Chriſtians? and when we begin to profeſſe well, whether it be a temporarie, and ſeeming, or a true and ſauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our old age is out of hope, and altogether in proofe. In our laſt times therefore we know, both what we haue beene, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, & to repent him of that wherein he hath failed, and to recollect himſelfe for the preſent: but in my middle age I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it be all ſpent, that my recouerie may preuent my repentance. It is both a folly and miſerie to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſins, and to make himſelfe a debtor to vs in his promiſes. So that now both waies the ſoule may be ſure; ſince he neither calleth for thoſe debts which he hath once forgiuen; nor withdraweth thoſe fauours, and that heauen which hee hath promiſed: but as he is a mercifull creditor to forgiue, ſo he is a true debtor to pay whatſoeuer he hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience, and God owes ſtill much and all to him: for he owes as much as he hath promiſed; and what he owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! He that lent vs all that wee haue, and in whoſe debt-bookes we run hourely forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for payment. I cannot deſerue the leaſt fauour he can giue; yet will I as confidently challenge the greateſt, as if I deſerued it. Promiſe indebteth no leſſe than loane or deſert.

6

It is no ſmall commendation to manage a little well. He is a good Waggoner that can turne in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudie more how to giue a good account of my little, than how to make it more.

7

Many Chriſtians do greatly wrong themſelues with a dull & heauie kinde of ſullenneſſe; who not ſuffering themſelues to delight in any worldly thing, are thereupon oft-times ſo heartleſſe, that they delight in nothing. Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, loſe their dainties for want of a ſtomack; and loſe their ſtomacke for want of exerciſe. A good conſcience keepes alwaies good cheere: hee cannot chuſe but fare well that hath it, vnleſſe hee loſe his appetite with neglect and ſlothfulneſſe. It is a ſhame for vs Chriſtians, not to finde as much ioy in God, as worldlings doe in their forced meriments; and lewd wretches in the practice of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but he loues all men, and all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred, make him more warie of his waies; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue; and as the worſt doe beſtead him, though againſt their wills; ſo hee againe doth voluntarily good to them. To doe euill for euill, as *Ioab* to *Abner*, is a ſinful weakneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall iuſtice: To doe euil for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villany: Onely to doe good for euill, agrees with Chriſtian profeſſion. And what greater work of friendſhip, than to doe good? If men wil not be my friends in loue, I wil perforce make them my friends in a good vſe of their hatred, I will be their friend, that are mine, and would not be.

9

All temporall things are troubleſome. For if we haue good things, it is a trouble to forgoe them; and when we ſee they muſt be parted from, either we wiſh they had not beene ſo good, or that we neuer had enioyed them. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If contrarily, we haue euill things, their very preſence is troubleſome; & ſtill we wiſh that they were good, or that we were diſburdened of them. So good things are troubleſome in euent, euill things in their vſe. They in the future, theſe in preſent: they, becauſe they ſhall come to an end; theſe becauſe they doe continue. Tell me, thy wife, or thy child, lies dying, and now makes vp a louing and dutifull life, with a kinde & louing parture; whether hadſt thou rather for thy owne part, ſhe had beene ſo good, or worſe? would it haue coſt thee ſo many heartie ſighs and teares, if ſhe had beene peruerſe and diſobedient? yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequality. It is more torment (ſaiſt thou) to liue one vnquiet moneth, than it is pleaſure to liue an age in loue. Or if thy life be yet dearer: Thou haſt liued to gray haires, not haſtened with care, but bred with late ſucceſſion of yeares. Thy table was euer couered with varietie of diſhes. Thy backe ſoftly and richly clad: Thou neuer gaueſt deniall to either skin or ſtomacke: Thou euer fauouredſt thy ſelfe; and health, thee. Now death is at thy threſhold, and vnpartially knocks at thy doore, doſt thou not wiſh thou hadſt liued with cruſts, & beene clothed with rags? Wouldſt not thou haue giuen a better welcome to death, if he had found thee, lying vpon a pallet of ſtraw, and ſupping of water-gruell; after many painfull nights, and many ſides changed in vaine? Yet this beggerly eſtate thou deteſteſt in health, and pitieſt in others, as truly miſerable. The ſumme is; A begger wiſheth he might be a Monarch while he liues; and the great Potentate wiſheth he had liued a begger when he comes to die: and, if beggerie be to haue nothing, he ſhall be ſo in death, though he wiſhed it not. Nothing therefore but eternitie can make a man truly happy; as nothing can make perfect miſerie but eternitie: for as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs ioy in the hope of their end. What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I can be but well; and this that I was well, ſhall one day be grieuous. Nothing ſhall pleaſe me, but that once I ſhall be happie for euer.

10

The eldeſt of our fore-fathers liued not ſo much as a day to God, to whom a thouſand yeares is as no more; we liue but as an houre to the day of our fore-fathers, for if nine hundred and ſixty were but their day, our foureſcore is but as the twelfth part of it: and

yet

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yet of this our houre we liue ſcarce a minute to God. For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing: yet the moſt ſeeke paſtimes to haſten it. Thoſe which ſeeke to mend the pace of Time, ſpurre a running horſe. I had more need to redeeme it with double care and labour, than to ſeeke how to ſell it for nothing.

11

Each day is a new life, and an abridgement of the whole. I will ſo liue, as if I counted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honour and Charge; meaning therein to teach vs the inſeparable connexion of theſe two. For there ſcarce euer was any charge without ſome opinion of honour: neither euer was there honour without a charge; which two as they are not without reaſon ioyned together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates. Charge without Honour, to make it amends, would be too toileſome, and muſt needs diſcourage and ouer-lay a man. Honour without charge would be too pleaſant, and therefore both would be too much ſought after, and muſt needs carrie away the minde in the enioying it. Now many dare not be ambitious, becauſe of the burden; chuſing rather to liue obſcurely and ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the Charge with the ſweetneſſe of Honour. Seeing they cannot be ſeparated, it is not the worſt eſtate to want both. They whom thou enuieſt for Honour, perhaps enuie thee more for thy quietneſſe.

13

He that taketh his owne cares vpon himſelſe, loads himſelſe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inabilitie of redreſſing all theſe, muſt needs breed him continuall torment. I will caſt my cares vpon God, he hath bidden me: they cannot hurt him; he can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toile; age, of infirmitie. Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age: and he that is very old, as he is a childe for ſimplicitie, ſo he would be for yeares. I account old age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered eſtate of the minde; and partly, for that it is neereſt to diſſolution. There is nothing more miſerable, than an old man that would be young againe. It was an anſwer worthy the commendations, of *Petrarch*, and that which argued a minde truly philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him hee was ſorrie to ſee him looke ſo old, replied: Nay, be ſorrie rather that euer I was young, to be a foole.

15

There is not the leaſt action or euent, (what-euer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence: which is ſo far from detracting ought from the maieſtie of God for that the things are ſmall, as that there can be no greater honour to him, than to extend his prouidence & decree to them becauſe they are infinite. Neither doth this hold in naturall things only, which are chained one to another by a regular order of ſucceſſion, but euen in thoſe things which fall out by caſualtie and imprudence: whence that worthy Father, when as his ſpeech digreſſed his intention to a confutation of the errors of the Manichees, could preſently gheſſe, that in that vnpurpoſed turning of it, God intended the conuerſion of ſome vnknowne Auditor; as the euent proued his coniecture true ere many daies. When ought falls out contrary to that I purpoſed, it ſhall content me, that God purpoſed it as it is falne out: ſo the thing hath attained his owne end, whiles it miſſed mine. I know what I would, but God knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankleſſe office in the world, to be a mans Pandar vnto ſinne. In other wrongs, one man is a Wolfe to another: but in this, a Deuill. And, though at the firſt this damnable ſeruice carry away reward, yet in concluſion, it is requited with hatred and curſes. For, as the ſicke man extremely diſtaſted with a loathſome potion, hateth the very cruze wherein it was brought him; ſo doth the conſcience, once ſoundly deteſting ſinne, loath the meanes that induced him to commit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth vpon it, beares away frownes, and heart-burnings for a time: but when the offending party comes to himſelfe, and right reaſon, he recompenceth his former diſlike with ſo much more loue, and ſo many more thankes. The franticke man returned to his wits, thinkes him his beſt friend that bound him, and beat him moſt. I will doe my beſt to croſſe any man in his ſinnes: if I haue not thankes of him, yet of my conſcience I ſhall.

17

God muſt be magnified in his very iudgements. He lookes for praiſe, not only for heauen, but for hell alſo. His iuſtice is himſelfe, as well as his mercy. As heauen then is for the praiſe of his mercy; ſo hell for the glory of his iuſtice. We muſt therefore be ſo affected to iudgements as the Author of them is, who delighteth not in bloud, as it makes his creature miſerable, but as it makes his iuſtice glorious. Euery true Chriſtian then muſt learne to ſing that compound ditty of the Pſalmiſt: *Of mercy and iudgement.* It ſhall not only ioy me to ſee God gracious and bountifull in his mercies, and deliuerances of his owne; but alſo to ſee him terrible in vengeance to his enemies. It is no cruelty to reioyce in iuſtice. The fooliſh mercy of men is cruelty to God.

18

Rareneſſe cauſeth wonder, and more than that, incredulity, in thoſe things which in themſelues are not more admirable, than the ordinary proceedings of Nature. If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze; and ſpends, euery euening, ſome time in wondring at the beames of it. That any fowle ſhould be bred of corrupted wood reſolued into wormes: or that the Chameleon ſhould euer change his colours, and liue by aire: that the Oſtrich ſhould digeſt iron: that the Phœnix ſhould burne herſelfe to aſhes, and from thence breed a ſucceſſor; we wonder, and can ſcarce credit. Other things more vſuall, no leſſe miraculous, we know and neglect. That there ſhould be a bird, that knoweth, and noteth the houres of day and night, as certainly as any Aſtronomer by the courſe of Heauen, if we knew not, who would beleeue? Or that the Load-ſtone ſhould by his ſecret vertue ſo draw iron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at each other, only by the influence that it ſends downe from the firſt, if it were not ordinary, would ſeeme incredible. Who would beleeue when he ſees a fowle mounted as high as his ſight can deſcrie it, that there were an engine to be framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weaue nets out of her owne entrailes, and in her platformes of building ſhould obſerue as iuſt proportions as the beſt Geometrician, we ſhould ſuſpect for an vntruth, if we ſaw it not daily practiſed in our owne windowes. If the Sunne ſhould ariſe but once to the earth, I

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doubt, euery man would be a Perſian, and fall downe and worſhip it: whereas now it riſeth and declineth without any regard. Extraordinary euents each man can wonder at. The frequence of Gods beſt workes cauſeth neglect: not that they are euer the worſe for commonneſſe; but becauſe we are ſoone cloyed with the ſame conceit, and haue contempt bred in vs through familiarity. I will learne to note Gods power and wiſdome, and to giue him praiſe of both, in his ordinary workes: ſo thoſe things which are but triuiall to the moſt ignorant, ſhall be wonders to me; and that not for nine daies, but for euer.

19

Thoſe that affect to tell nouelties and wonders, fall into many abſurdities, both in buſie enquiry after matters impertinent, and in a light credulity, to what-euer they heare; and in fictions of their owne, and additions of circumſtances to make their reports the more admired. I haue noted theſe men, not ſo much wondered at for their ſtrange ſtories, while they are telling, as derided afterwards, when the euent hath wrought their diſproofe and ſhame. I will deale with rumours as graue men doe by ſtrange faſhions, take them vp when they are growne into common vſe before: I may beleeue, but I will not relate them but vnder the name of my author; who ſhall either warrant me with defence, if it be true; or if falſe, beare my ſhame.

20

It was a wittie and true ſpeech of that obſcure ***Heraclitus***, That all men awaking are in one common world, but when we ſleepe, each man goes into a ſeuerall world by himſelfe; which though it be but a world of fancies, yet is the true image of that little world which is in euery mans heart. For the imaginations of our ſleepe, ſhew vs what our diſpoſition is awaking. And as many in their dreams reueale thoſe their ſecrets to others, which they would neuer haue done awake: ſo all may and doe diſcloſe to themſelues in their ſleepe thoſe ſecret inclinations, which after much ſearching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kinde of reuelation is now ceaſed) ſo ſtill he teacheth the preſent eſtate of the heart this way. Some dreames are from our ſelues, vaine and idle, like our ſelues: Others are diuine, which teach vs good, or moue vs to good: and others deuilliſh, which ſollicite vs to euill. Such anſwer commonly ſhall I giue to any temptation in the day, as I doe by night. I will not lightly paſſe ouer my very dreames. They ſhall teach me ſomewhat; ſo neither night nor day ſhall be ſpent vnprofitably: the night ſhall teach me what I am, the day what I ſhould be.

21

Men make difference betwixt ſeruants, friends, and ſonnes. Seruants, though neere vs in place, yet for their inferiority, are not familiar. Friends, though by reaſon of their equalitie, and our loue, they are familiar; yet ſtill we conceiue of them as others from our ſelues. Bnt children we thinke of, affectionately, as the diuided peeces of our owne bodies. But all theſe are one to God: his ſeruants are his friends, his friends are his ſons, his ſons his ſeruants. Many claime kindred of God, and profeſſe friendſhip to him, becauſe theſe are priuileges without difficulty, and not without honour: all the triall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may be diſſembled, this conſiſting in action, muſt needs ſhew it ſelfe to the eyes of others. Yee are my friends, if ye doe whatſoeuer I command you: friendſhip with God is in ſeruice, and this ſeruice is in action. Many weare Gods cloth, that know not their Maſter, that neuer did good chare in his ſeruice: ſo that God hath many retainers that weare his liuery, for a countenance, neuer wait on him; whom he will neuer owne for ſeruants either by fauour, or wages; few ſeruants, and therefore few ſons. It is great fauour in God, and great honour to me, that he will vouchſafe to make me the loweſt drudge in his family; which place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerue; yet, Lord, thou giueſt me more, to be thy ſonne. I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to be the ſonne in law to a King?* What is it then, oh what is it, to be the true adopted ſonne of the King of glory? Let me not now ſay as *Dauid* of *Saul*, but as *Sauls* grand-childe to *Dauid*; Oh, what is thy ſeruant, that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger here below, my home is aboue; yet I can thinke too well of theſe forraine vanities, and cannot thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could admire it enough: but my ſtraight heart is filled with a little wonder; and hath no roome for the greateſt part of glory that remaineth. O God, what happineſſe haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the bloud of ſuch a Sauiour? As yet I doe but looke towards it afarre off: but it is eaſie to ſee by the outſide, how goodly it is within: Although as thine houſe on earth, ſo that aboue hath more glory within, than can be bewrayed by the outward appearance. The outer part of thy Tabernacle here below, is but an earthly and baſe ſubſtance; but within, it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they be as gold to all other materiall creatures, yet they are but droſſe to thee: yet how are euen the outmoſt walls of that houſe of thine, beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe! Oh teach me by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or what euer worldly good that hath beene, doth but grieue vs; that which is, doth not ſatisfie vs; that which ſhall be, is vncertaine. What folly is it to truſt to any of them?

24

Securitie makes worldlings merry: and therefore are they ſecure, becauſe they are ignorant. That is only ſolid ioy, which ariſeth from a reſolution; when the heart hath caſt vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forcible: thereupon ſetling it ſelfe in a ſtayed courſe of reioycing. For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuented in thought. Securitie and ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with much bitterneſſe; or may be like ſome boaſting houſe-keeper, which keepeth open doores for one day with much cheere, and liues ſtaruedly all the yeere after. There is no good Ordinary but in a good conſcience. I pity that vnſound ioy in others, and will ſeeke for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe, than reioyce vniuſtly.

25

As loue keepes the whole Law, ſo loue only is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for whereas ſinne hath beene commonly accounted to haue two roots, Loue and Feare; it is plaine, that feare hath his originall from loue: for no man feares to loſe ought but what he loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vpon one poore affection: It ſhall be my only care therefore to beſtow my loue well, both for obiect, and meaſure. All that is good, I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely; what is good by circumſtance, only with limitation. There be theſe three things that I may loue without exception, God, my neighbour, my ſoule; yet ſo as each haue their due place: My body, goods, fame, &c. as ſeruants to the former. All other things I will either not care for, or hate.

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26

One would not thinke, that pride and baſe-mindedneſſe ſhould ſo well agree; yea, that they loue ſo together, that they neuer goe aſunder. That enuy euer proceeds from a baſe minde, is granted of all: Now the proud man, as he faine would be enuied of others, ſo he enuieth all men. His betters he enuies, becauſe he is not ſo good as they: he enuies his inferiours, becauſe he feares they ſhould proue as good as he: his equals, becauſe they are as good as he. So vnder big lookes, he beares a baſe minde, reſembling ſome Cardinals Mule, which to make vp the traine, beares a coſtly Port-mantle ſtuffed with traſh. On the contrary, who is more proud than the baſeſt? (the *Cynicke* tramples on *Platoes* pride, but with a worſe) eſpecially if he be but a little exalted; wherein we ſee baſe men ſo much more haughty, as they haue had leſſe before what they might be proud of. It is iuſt with God, as the proud man is baſe in himſelfe, ſo to make him baſely eſteemed in the eyes of others; and at laſt to make him baſe without pride, I will contemne a proud man, becauſe he is baſe, and pity him becauſe he is proud.

27

Let me but haue time to my thoughts; but leiſure to thinke of Heauen, and grace to my leiſure; and I can be happy in ſpight of the world. Nothing, but God that giues it, can bereaue me of grace; and he will not; for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heauen, I ſhall haue eternall leiſure to enioy it. I ſhall be both waies happy, not from any vertue of apprehenſion in me, (which haue no peere in vnworthineſſe) but from the glory of that I apprehend; wherein the act and obiect are from the author of happineſſe. He giues me this glory; let me giue him the glory of his gift. His glory is my happineſſe; let my glory be his.

28

God beſtowes fauours vpon ſome in anger, as he ſtrikes otherſome in loue: (The Iſraelites had better haue wanted their Quailes, than to haue eaten them with ſuch ſawce.) And ſometimes at our inſtancie remouing a leſſer puniſhment, leaues a greater, though inſenſible, in the roome of it. I will not ſo much ſtriue againſt affliction, as diſpleaſure. Let me rather be afflicted in loue, than proſper without it.

29

It is ſtrange that we men hauing ſo continuall vſe of God, and being ſo perpetually beholding to him, ſhould be ſo ſtrange to him, and ſo little acquainted with him: ſince we account it a peruerſe nature in any man, that being prouoked with many kinde offices, refuſes the familiarity of a worthy friend, which doth ſtill ſeeke it, and hath deſerued it. Whence it comes, that we are ſo loth to thinke of our diſſolution and going to God: for naturally where we are not acquainted, we liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for a free lodging to an vnknowne Oaſt, whom we haue only heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome we know, and whom we haue elſewhere familiarly conuerſed withall, we goe as boldly and willingly as to our home, knowing that no houre can be vnſeaſonable to ſuch a one: whiles on the other ſide we ſcrape acquaintance with the world, that neuer did vs good, euen after many repulſes. I will not liue with God, and in God, without his acquaintance, knowing it my happineſſe to haue ſuch a friend. I will not let one day paſſe without ſome act of renewing my familiarity with him: not giuing ouer till I haue giuen him ſome teſtimony of my loue to him, and ioy in him; and till he hath left behinde him ſome pledge of his continued fauour to me.

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged man that hath ouer-liued all the teeth of his gummes, the haire of his head,the ſight of his eyes, the taſte of his palate; we profeſſe, we would not liue till ſuch a comberſome age wherein we proue burdens to our deareſt friends,and our ſelues: yet if it be put to our choice what yeere we would die,we euer ſhift it off till the next; and want not excuſes for this prorogation, rather than faile, alleaging, we would liue to amend; when yet we doe but adde more to the heape of our ſinnes by continuance.Nature hath nothing to plead for this folly,but that life is ſweet: wherein we giue occaſion of renewing that ancient checke, or one not vnlike to it, whereby that primitiue viſion taxed the timorouſneſſe of the ſhrinking Confeſſors; Yee would neither liue to be old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by neceſſitie; but muſt voluntarily call it into his minde with ioy; not only abiding it ſhould come,but wiſhing that it might come. I will not leaue till I can reſolue, if I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the world: ſo in his qualities he well reſembleth hony, the ſweeteſt of all liquors. Nothing is more ſweet to the taſte, nothing more ſharpe and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhall neuer ſmart by. For my friends, I know they cannot be faultleſſe; and therefore as they ſhall finde me ſweet in their praiſes and encouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things we are lead by profit; but in the maine matter of all,we ſhew our ſelues vtterly vnthriftie; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhew our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make proffers for our ſoules. The world, like a franke Chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glory, which yet he tells vs we muſt giue him day to performe, and haue nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though we know there is no compariſon betwixt theſe two in value, finding theſe earthly things vaine and vnable to giue any contentment, and thoſe other of inualuable worth and benefit: yet wee had rather take theſe in hand, than truſt God on his word for the future; while yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion,after the long expectation of three liues expired,than a preſent ſumme much vnder foot: As contrarily,when God and the world are ſellers,and we come to the Mart,the world offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes; Come yee that want, buy for nought. Now we thrifty men, that trie all ſhops for the cheapeſt peniworth,refuſe God, proffering his precious commodities for nothing; and pay an hard price for that which is worſe than nothing,painfull.Surely,we are wiſe for any thing but our ſoules: and not ſo wiſe for the body, as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made and bought: and let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundneſſe. He that knowes not God, knoweth nothing; and he that loues not God, knowes him not: for he is ſo ſweet, and infinitely full of delight, that who-euer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run

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before my knowledge: for then I ſhall loue faſhionably only, becauſe I heare God is worthy of loue; and ſo be ſubiect to relapſes: but I will euer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge, I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of weary paſes they meaſure? what a number of hard lodgings and knowne dangers they paſſe? and at laſt when they are come within view of their iourneyes end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulcher wherein their Sauiour lay? and the earth that he trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem, where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulcher, but his Palace of glory? and that not to looke vpon, but to poſſeſſe it?

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oile. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oile, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wiſe; the other good. One ſerues that we may know our dutie; the other, that we may performe it. I will labour in both: but I know not in whether more. Men cannot practiſe vnleſſe they know; and they know in vaine, if they practiſe not.

36

There be two things in euery good worke; honour and profit. The latter God beſtowes vpon vs, the former he keepes to himſelfe. The profit of our workes redoundeth not to God. My well-doing extendeth not to thee. The honour of our worke may not be allowed vs. My glory I will not giue to another. I will not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angry man hath not himſelfe. What can that man haue that wants himſelfe? What is a man better, if he haue himſelfe, and want all others? What is he the neerer, if he haue himſelfe, and others, and yet want God? What good is it then to be a man, if he be either wrathfull, proud, or enuious?

38

Man that was once the ſoueraigne Lord of all creatures, whom they ſeruiceably attended at all times, is now ſent to the very baſeſt of all creatures to learne good qualities, Goe to the Piſmire, &c. and ſee, the moſt contemptible creatures prefer'd before him: The Aſſe knoweth his owner; wherein we, like the miſerable heire of ſome great Peere, whoſe houſe is decayed through the treaſon of our progenitors, heare and ſee what Honours and Lord-ſhips we ſhould haue had; but now finde our ſelues below many of the vulgar: we haue not ſo much cauſe of exaltation, that we are men, and not beaſts; as we haue of humiliation, in thinking how much we were once better than we are, and that now in many duties we are men inferiour to beaſts: ſo as thoſe whom we contemne, if they had our reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their examples, and doe condemne vs by their practice.

39

The idle man is the Deuils cuſhion, on which he taketh his free eaſe: who as he is vncapable of any good, ſo he is fitly diſpoſed for all euill motions. The ſtanding water ſoone ſtinketh; whereas the current euer keepes cleere and cleanly: conueying downe all noiſome matter that might infect it, by the force of his ſtreame. If I doe but little good to others by my endeuours, yet this is great good to me, that by my labour I keepe my ſelfe from hurt.

40

There can be no neerer coniunction in nature, than is betwixt the body and the ſoule: yet theſe two are of ſo contrary diſpoſition, that as it falls out in an ill-matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſpraiſed of the other; ſo here, one ſtill takes part againſt the other in their choice: what benefits the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the body is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdome is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not vſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruant ſhould rule or the miſtreſſe. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beat *Hagar* out of doores, than ſhe ſhall ouer-rule her miſtreſſe.

41

I ſee Iron firſt heated red hot in the fire, and after beaten and hardened with cold water. Thus will I deale with an offending friend: firſt heat him with deſerued praiſe of his vertue, and then beat vpon him with reprehenſion: ſo good nurſes, when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwards: Gentle ſpeech is a good preparatiue for rigor. He ſhall ſee that I loue him, by my approbation; and that I loue not his faults by my reproofe. If he loue himſelfe, he will loue thoſe that miſlike his vices; & if he loue not himſelfe, it matters not whether he loue me.

42

The liker we are to God, which is the beſt and only good, the better and happier we muſt needs be. All ſinnes make vs vnlike him, as being contrary to his perfect holines; but ſome ſhew more direct contrarietie: ſuch is enuy. For whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein alſo his ſinne proues a kinde of puniſhment: for whereas to good men euen euill things worke together to their good, contrarily, to the enuious, good things worke together to their euill. The euill, in any man, though neuer ſo proſperous, I will not enuy, but pitty: The good graces I will not repine at, but holily emulate; reioycing that they are ſo good, but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery Flie, gaping only for a booty of gaine; ſo yet more, in that whiles hee makes nets for theſe Flies, he conſumeth his owne bowels: ſo that which is his life is his death. If there be any creature miſerable, it is he; and yet hee is leaſt to be pitied, becauſe he makes himſelfe miſerable; ſuch as he is I will account him; and will therefore ſweepe downe his webs and hate his poyſon.

44

In heauen there is all life, and no dying: in hell is all death, and no life. In earth there is both liuing and dying; which, as it is betwixt both, ſo it prepares for both. So that he which here below dies to ſinne, doth after liue in heauen; and contrarily, hee that liues in ſinne vpon earth, dies in hell afterwards. What if I haue no part of ioy here below, but ſtill ſucceſſion of afflictions? The wicked haue no part in Heauen, and yet

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they enioy the earth with pleaſure: I would not change portions with them. I reioyce, that ſeeing I cannot haue both, yet I haue the better. O Lord, let me paſſe both my deaths here vpon earth. I care not how I liue or die, ſo I may haue nothing but life to looke for in another world.

45

The conceit of propriety hardens a man againſt many inconueniences, and addeth much to our pleaſure. The mother abides many vnquiet nights, many painfull throes, and vnpleaſant ſauours of her childe, vpon this thought, It is my owne. The indulgent father magnifies that in his owne ſonne, which he would ſcarce like in a ſtranger. The want of this to God-ward, makes vs ſo ſubiect to diſcontentment, and cooleth our delight in him, becauſe we thinke of him aloofe, as one in whom we are not intereſſed. If we could thinke, It is my God that cheereth me with his preſence, and bleſſings, while I proſper; that afflicteth me in loue, when I am deiected; my Sauiour is at Gods right hand; my Angels ſtand in his preſence, it could not bee but Gods fauour would bee ſweeter, his chaſtiſements more eaſie, his benefits more effectuall. I am not mine owne, while God is not mine: and while he is mine, ſince I doe poſſeſſe him, I will enioy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and ſcornfull of what ſhe may haue. If it were appointed that we ſhould liue alwaies vpon earth, how extremely would we exclaime of wearineſſe, and wiſh rather that we were not? Now it is appointed we ſhall liue here but a while, and then giue roome to our ſucceſſors, each one affects a kinde of eternity vpon earth. I will labour to tame this peeuiſh and ſullen humour of nature, and will like that beſt that muſt be.

47

All true earthly pleaſure forſooke man, when he forſooke his Creator; what honeſt and holy delight he tooke before in the dutifull ſeruices of the obſequious creatures; in the contemplation of that admirable variety, and ſtrangeneſſe of their properties; in ſeeing their ſweet accordance with each other, and all with himſelfe? Now moſt of our pleaſure is, to ſet one creature together by the eares with another, ſporting our ſelues onely with that deformity, which was bred through our owne fault: yea, there haue beene, that haue delighted to ſee one man ſpill anothers bloud vpon the ſand, and haue ſhouted for ioy at the ſight of that ſlaughter, which hath fallen out vpon no other quarrell, but the pleaſure of the beholders: I doubt not but as wee ſolace our ſelues in the diſcord of the inferiour creatures, ſo the euill ſpirits ſport themſelues in our diſſentions. There are better qualities of the creature, which we paſſe ouer without pleaſure. In recreations, I will chuſe thoſe which are of beſt example, and beſt vſe; ſeeking thoſe by which I may not onely be the merrier, but the better.

48

There is no want for which a man may not finde a remedy in himſelfe. Doe I want riches? He that deſires but little, cannot want much. Doe I want friends? If I loue God enough, and my ſelfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I ſhall eſteeme it the more, becauſe I wanted. If I be long ſicke, and vnrecouerably, I ſhall be the fitter and willinger to die; and my paine is ſo much leſſe ſharpe, by how much more it lingreth. Doe I want maintenance? A little, and courſe, will content nature. Let my minde be no more ambitious, than my backe and belly, I can hardly complaine of too little. Doe I want ſleepe? I am going whither there is no vſe of ſleepe; where all reſt, and ſleepe not. Do I want children? Many that haue them, wiſh they wanted: It is better to be childleſſe, than croſſed with their miſcarriage. Doe I want learning? He hath none, that ſaith he hath enough. The next way to get more, is to finde thou wanteſt. There is remedy for all wants, in our ſelues, ſauing onely for want of grace: and that, a man cannot ſo much as ſee and complaine that he wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipſed) hath a double ſhadow; according to the diuers aſpects of the beholders: one of glory, the other of enuy. Glory followes vpon good deſerts; Enuy vpon glory. He that is enuied, may thinke himſelfe well: for he that enuies him, thinkes him more than well: I know no vice in another, whereof a man may make ſo good and comfortable vſe to himſelfe. There would be no ſhadow, if there were no light.

50

In medling with the faults of friends, I haue obſerued many wrongfull courſes; what for feare, or ſelfe-loue, or indiſcretion. Some I haue ſeene, like vnmercifull and couetous Chirurgians, keepe the wound raw, (which they might haue ſeaſonably remedied) for their owne gaine. Others, that haue laid healing plaiſters to skin it aloft, when there hath beene more need of Corroſiues to eat out the dead fleſh within. Others, that haue galled and drawne, when there hath beene nothing but ſolid fleſh, that hath wanted only filling vp. Others that haue healed the ſore, but left an vnſightly ſcarre of diſcredit behinde them. He that would doe good this way, muſt haue Fidelitie, Courage, Diſcretion, Patience. Fidelitie, not to beare with; Courage, to reproue them; Diſcretion, to reproue them well; Patience, to abide the leiſure of amendment; making much of good beginnings, and putting vp many repulſes, bearing with many weakneſſes; ſtill hoping, ſtill ſolliciting; as knowing that thoſe who haue beene long vſed to fetters, cannot but halt awhile, when they are taken off.

51

God hath made all the World, and yet what a little part of it is his? Diuide the World into foure parts: but one, and the leaſt containeth all that is worthy the name of Chriſtendome: the reſt ouerwhelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater halfe yet holding aright concerning God and their Sauiour in ſome common principles, ouerthrow the truth in their concluſions; and ſo leaue the leſſer part of the leaſt part for God. Yet lower: of thoſe that hold aright concerning Chriſt, how few are there, that doe otherwiſe than faſhionably profeſſe him? And of thoſe that do ſeriouſly profeſſe him, how few are there that in their liues deny him not, liuing vnworthy of ſo glorious a calling? Wherein I doe not pitty God, who will haue glory euen of thoſe that are not his: I pity miſerable men, that doe reiect their Creator and Redeemer, and themſelues in him. And I enuy Satan, that he ruleth ſo large. Since God hath ſo few, I will be more thankfull that he hath vouchſafed me one of his; and be the more zealous of glorifying him, becauſe we haue but a few fellowes.

52

As thoſe that haue taſted of ſome delicate diſh, finde other plaine diſhes but vnpleaſant; ſo it fareth with thoſe which haue once taſted of heauenly things, they cannot but contemne the beſt worldly pleaſures. As therefore ſome dainty gueſt knowing there is ſo pleaſant fare to come, I will reſerue my appetite for it, and not ſuffer my ſelfe cloied with the courſe diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the puniſhment of the wicked; but neuer could yet finde one, wherein he employed an euill Angell in any direct good to his children. Indirect I find many, if not all, through the power of him that brings light out of darkneſſe, and turnes their euill to our good: In this choice God would and muſt be imitated. From an euill ſpirit I dare not receiue ought,

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is neuer ſo good; I will receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durſt receiue nothing; I had rather hunger, than wilfully dip my hand in a wicked mans diſh.

54

Wee are ready to condemne others, for that which is as eminently faulty in our ſelues. If one blinde man ruſh vpon another in the way; either complaines of others blindneſſe, neither of his owne. I haue heard thoſe which haue had moſt corrupt lungs, complaine of the vnſauory breath of others. The reaſon is, becauſe the minde caſteth altogether outward, and reflecteth not into it ſelfe. Yet it is more ſhamefull to be either ignorant of, or fauourable to our owne imperfections. I will cenſure others vices fearefully, my owne confidently, becauſe I know them; and thoſe I know not, I will ſuſpect.

55

He is a very humble man, that thinkes not himſelfe better than ſome others; and he is very meane, whom ſome others doe not account better than themſelues: ſo that Veſſell that ſeemed very ſmall vpon the maine, ſeemes a tall ſhip vpon the Thames. As there are many better for eſtate than my ſelfe, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo low, that I accounted my ſelfe the worſt of all, yet ſome would account themſelues in worſe caſe. A mans opinion is in others, his being is in himſelfe. Let me know my ſelfe, let others gueſſe at me. Let others either enuy or pity me, I care not, ſo long as I enioy my ſelfe.

56

He can neuer wonder enough at Gods workmanſhip, that knowes not the frame of the world: for he can neuer elſe conceiue of the hugeneſſe, and ſtrange proportion of the creature. And he that knowes this, can neuer wonder more at any thing elſe. I will learne to know, that I may admire; and by that little I know, I will more wonder at that I know not.

57

There is nothing below but toyling, grieuing, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are we to be beſotted with the loue of our owne trouble, and to hate our liberty and reſt? The loue of miſery, is much worſe than miſery it ſelfe. We muſt firſt pray, that God would make vs wiſe, before we can wiſh he would make vs happy.

58

If a man referre all things to himſelfe, nothing ſeemes enough: If all things to God, any meaſure will content him of earthly things; but in grace he is inſatiable. Worldlings ſerue themſelues altogether in God, making Religion but to ſerue their turnes, as a colour of their ambition, and couetouſneſſe. The Chriſtian ſeekes God onely in ſeeking himſelfe, vſing all other things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glory in both. I will not ſuffer mine eyes and minde to be bounded with theſe viſible things; but ſtill looke through theſe matters, at God which is the vtmoſt ſcope of them: accounting them onely as a thorowfare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough, that wanteth not. He is great enough, that is his owne maſter. Hee is happy enough, that liues to die well. Other things I will not care for; nor too much for theſe, ſaue only for the laſt, which alone can admit of no immoderation.

60

A man of extraordinary parts, makes himſelfe by ſtrange and ſingular behauiour, more admired; which if a man of but common faculty doe imitate, he makes himſelfe ridiculous: for that which is conſtrued as naturall to the one, is deſcried to be affected in the other. And there is nothing forced by affectation can be comely. I will euer ſtriue to goe in the common road: ſo while I am not notable, I ſhall not be notorious.

61

Gold is the beſt metall, and for the purity not ſubiect to ruſt, as all others; and yet the beſt Gold hath ſome droſſe. I eſteeme not that man that hath no faults; I like him well that hath but a few, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his ability. A little ſaile to a large veſſell, rids no way, though the wind be faire. A large ſaile to a little Barke drownes it. A top-ſaile to a ſhip of meane burthen in a rough weather, is dangerous. A low ſaile in an eaſie gale, yeelds little aduantage. This diſproportion cauſeth ſome to liue miſerably in a good eſtate: and ſome to make a good eſtate miſerable. I will firſt know what I may doe for ſafety, and then I will try what I can doe for ſpeed.

63

The rich man hath many friends; although in truth riches haue them, and not the man. As the Aſſe that carried the Ægyptian Goddeſſe, had many bowed knees, yet not to the beaſt, but to the burthen. For, ſeparate the riches from the perſon, and thou ſhalt ſee friendſhip leaue the man, and follow that which was euer her obiect: while he may command, and can either giue, or controll, he hath attendance, & proffer of loue at all hands; but which of theſe dares acknowledge him, when he is going to priſon for debt? Then theſe Waſpes, that made ſuch muſicke about this Gally-pot, ſhew plainly, that they came only for the honey that was in it. This is the miſery of the wealthy, that they cannot know their friends: whereas thoſe that loue the poore man, loue him for himſelfe. He that would chuſe a true friend, muſt ſearch out one that is neither couetous nor ambitious; for ſuch a one loues but himſelfe in thee. And if it be rare to finde any not infected with theſe qualities, the beſt is to entertaine all, and truſt few.

64

That which the French Prouerbe hath of ſickneſſes, is true of all euils: That they come on horſebacke, and goe away on foot. We haue oft ſeene a ſudden fall, or one meales ſurfet hath ſtucke by many to their graues; whereas pleaſures come like Oxen, ſlow and heauily, and goe away like Poſt-horſes, vpon the ſpur. Sorrowes, becauſe they are lingring gueſts, I will entertaine but moderately; knowing, that the more they are made of, the longer they will continue: and for pleaſures, becauſe they ſtay not, and doe but call to drinke at my doore; I will vſe them as paſſengers, with ſlight reſpect. He is his owne beſt friend, that makes leaſt of both of them.

65

It is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuill matters it be condemned of ſeruilitie, in Chriſtian practice hath his due praiſe; and though it be more naturall for beginners at their firſt imitation, that cannot ſwim without bladders; yet the beſt proficient ſhall ſee euer ſome higher ſteps of thoſe that haue gone to heauē before him, worthy of his tracing: wherin much caution muſt be had, that we follow good men, and in good: Good men, for if we propound imperfect patterns to our ſelues, we ſhall be conſtrained firſt to vnlearne thoſe

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ill habits we haue got by their imitation, before we can be capable of good: ſo beſides the loſſe of labour, we are further off from our end. In good; for that a man ſhould be ſo wedded to any mans perſon, that he can make no ſeparation from his infirmities, is both abſurdly ſeruile, and vnchriſtian. He therefore that would follow well, muſt know to diſtinguiſh well, betwixt good men, and euill; betwixt good men and better; betwixt good qualities and infirmities. Why hath God giuen me education not in a Deſart alone, but in the company of good and vertuous men, but that by the ſight of their good carriage, I ſhould better mine owne? Why ſhould we haue intereſt in the vices of men, and not in their vertues? And although precepts be ſurer, yet a good mans action is according to precept; yea, is a precept it ſelfe. The Pſalmiſt compares the Law of God to a Lanterne; good example beares it. It is ſafe following him that carries the light. If he walke without the light, he ſhall walke without me.

66

As there is one common end to all good men, ſaluation; and one Author of it, Chriſt: ſo there is but one way to it, doing well, and ſuffering euill. Doing well (me thinks) is like the Zodiacke in the Heauen, the high way of the Sunne, thorow which it daily paſſeth: Suffering euill, is like the Eclipticke line that goes thorow the middeſt of it. The rule of doing well, the Law of God, is vniforme and eternall; and the copies of ſuffering euill in all times agree with the originall. No man can either do well, or ſuffer ill without an example. Are we ſawne in peeces? ſo was *Eſay*. Are we beheaded? ſo *Iohn Baptiſt*. Crucified? ſo *Peter*. Throwne to wilde beaſts? ſo *Daniel*. Into the furnace? ſo the three children. Stoned? ſo *Steuen*. Baniſhed? ſo the beloued Diſciple. Burnt? ſo millions of Martyrs. Defamed and ſlandered? what good man euer was not? It were eaſie to be endleſſe both in torments and ſufferers: whereof each hath begun to other, all to vs. I may not hope to ſpeed better than the beſt Chriſtians; I cannot feare to fare worſe. It is no matter which way I goe ſo I come to Heauen.

67

There is nothing beſide life of this nature, that it is diminiſhed by addition. Euery moment we liue longer than other, and each moment that we liue longer, is ſo much taken out of our life. It increaſeth and diminiſheth onely by minutes, and therefore is not perceiued: the ſhorter ſteps it taketh, the more ſlily it paſſeth. Time ſhall not ſo ſteale vpon me, that I ſhall not diſcerne it, and catch it by the fore-locks; nor ſo ſteale from me, that it ſhall carry with it no witneſſe of his paſſage in my proficiency.

68

The prodigall man, while he ſpendeth, is magnified: when he is ſpent, is pittied: and that is all his recompence for his lauiſht Patrimonie. The couetous man is grudged while he liues, and his death is reioyced at: for when he ends, his riches beginne to be goods. He that wiſely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy; nor pittied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any earthly thing) is worth ſeeking, worth ſtriuing for; yet to affect a bare name, when we deſerue either ill or nothing, is but a proud hypocriſie: and to be puffed vp with the wrongfull eſtimation of others miſtaking our worth, is an idle and ridiculous pride. Thou art well ſpoken of vpon no deſert: what then? Thou haſt deceiued thy neighbours, they one another, and all of them haue deceiued thee: for thou madeſt them thinke of thee otherwiſe than thou art; and they haue made thee thinke of thy ſelfe as thou art accounted: the deceit came from thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme and report me aboue that

I am:not reioycing in that I am wel thought of;but in that I am ſuch as I am eſteemed.

70

It was a ſpeech worthy the commendation, and frequent remembrance of ſo diuine a Biſhop as *Auguſtine*,which is reported of an aged Father in his time; who when his friends comforted him on his ſicke bed, and told him, they hoped he ſhould recouer, anſwered: If I ſhall not die at all,well; but if euer,why not now? Surely it is folly,what we muſt doe, to doe vnwillingly. I will neuer thinke my ſoule in a good caſe, ſo long as I am loth to thinke of dying; and will make this my comfort: Not, I ſhall yet liue longer, but, I ſhall yet doe more good.

71

Exceſſes are neuer alone. Commonly thoſe that haue excellent parts,haue ſome extremely vicious qualities: great wits haue great errours; and great eſtates haue great cares: whereas mediocrity of gifts or of eſtate hath vſually but eaſie inconueniences: elſe the excellent would not know themſelues, and the meane would be too much deiected. Now thoſe whom we admire for their faculties, we pitie for their infirmities; and thoſe which finde themſelues but of the ordinary pitch, ioy that as their vertues, ſo their vices are not eminent. So the higheſt haue a blemiſhed glory, and the meane are contentedly ſecure. I will magnifie the higheſt, but affect the meane.

72

The body is the caſe,or ſheath of the minde: yet as naturally it hideth it; ſo it doth alſo many times diſcouer it. For although the forehead, eyes, and frame of the countenance doe ſometime belie the diſpoſition of the heart;yet moſt commonly they giue true generall verdicts. An angry mans browes are bent together, and his eyes ſparkle with rage, which when he is well pleaſed, looke ſmooth and cheerefully. Enuy hath one looke; deſire another; ſorrow yet another; contentment, a fourth, different from all the reſt. To ſhew no paſſion,is too Stoicall; to ſhew all,is impotent; to ſhew other than we feele, hypocriticall. The face and geſture doe but write, and make commentaries vpon the heart. I will firſt endeuour ſo to frame and order that, as not to entertaine any paſſion, but what I need not care to haue laid open to the world: and therefore will firſt ſee that the Text be good; then that the gloſſe be true; and laſtly, that it be ſparing. To what end hath God ſo walled-in the heart, if I ſhould let euery mans eyes into it by my countenance?

73

There is no publike action which the world is not readie to ſcan; there is no action ſo priuate, which the euill ſpirits are not witneſſes of; I will endeuour ſo to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our ſelues,and all other vices are old,then couetouſneſſe alone is young, and at his beſt age.This vice loues to dwell in an old ruinous cottage: yet that age can haue no ſuch honeſt colour for niggardlineſſe and inſatiable deſire. A young man might plead the vncertainty of his eſtate,and doubt of his future need: but an old man ſees his ſet period before him. Since this humour is ſo neceſſarily annexed to this age, I will turne it the right way, and nouriſh it in my ſelfe. The older I grow,the more couetous I will be; but of the riches,not of the world I am leauing,but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behinde me.

75

There is a mutuall hatred betwixt a Chriſtian, and the world: for on the one ſide, the loue of the world is enmity with God;and Gods children cannot but take their Fathers

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thers part. On the other, The world hates you, *becauſe it hated me firſt.* But the hatred of the good man to the wicked is not ſo extreme, as that wherewith he is hated. For the Chriſtian hates euer with commiſeration and loue of that good he ſees in the worſt; knowing that the eſſence of the very Deuils is good, and that the lewdeſt man hath ſome excellent parts of nature, or common graces of the Spirit of God, which he warily ſingleth out in his affection. But the wicked man hates him for goodneſſe, and therefore findes nothing in himſelfe to moderate his deteſtation. There can be no better muſick in mine eare than the diſcord of the wicked. If he like me, I am afraid he ſpies ſome quality in me, like to his owne. If he ſaw nothing but goodneſſe, he could not loue me, and be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people praiſed him, asked, What euill haue I done? I will ſtriue to deſerue euill of none: but not deſeruing ill, it ſhall not grieue me to heare ill of thoſe that are euill. I know no greater argument of goodneſſe, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feeds heartily on the meat ſet before him, not regarding the metall, or forme of the platter, wherein it is ſerued; who afterwards when his ſtomacke is ſatisfied, begins to play with the diſh, or to reade ſentences on his trencher. Thoſe auditors which can finde nothing to doe, but note elegant words and phraſes, or rhetoricall colours, or perhaps an ill grace of geſture in a pithie and materiall ſpeech, argue themſelues full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my only intention ſhall be to feed my minde with ſolid matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Chriſtian in theſe worldly things is limited, and euer awed with feare of exceſſe, but recompenced abundantly with his ſpirituall mirth: whereas the worldling giues the reines to his minde, and powres himſelfe out into pleaſure, fearing only that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues but miſerably; for he neither enioyeth God, nor the world. Not God, becauſe he hath not grace enough to make him his owne: not the world, becauſe he hath ſome taſte of grace, enough to ſhew him the vanity and ſinne of his pleaſures. So the ſound Chriſtian hath his heauen aboue, the worldling here below, the vnſetled Chriſtian no where.

78

Good deeds are very fruitfull; and not ſo much of their nature, as of Gods bleſſing, multipliable. We thinke ten in the hundred extreme and biting vſury; God giues vs more than an hundred for ten; yea, aboue the increaſe of the gaine which we commend moſt for multiplication. For out of one good action of ours, God produceth a thouſand; the harueſt whereof is perpetuall: Euen the faithfull actions of the old Patriarkes, the conſtant ſufferings of ancient Martyrs liue ſtill, and doe good to all ſucceſſions of ages by their example. For publike actions of vertue, beſides that they are preſently comfortable to the doer, are alſo exemplary to others: and as they are more beneficiall to others, ſo are more crowned in vs. If good deeds were vtterly barren and incommodious, I would ſeeke after them for the conſcience of their owne goodneſſe: how much more ſhall I now be incouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to me in others? My principall care ſhall be, that while my ſoule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the banke and multiply, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweet fruit he beares to God and men, is compared to the nobleſt of all plants, the Vine. Now as the moſt generous Vine, if it be not pruned, runs out into many ſuperfluous ſtemmes, and growes at laſt weake and fruitleſſe: ſo doth the beſt man, if he be cut ſhort of his deſires, and pruned with afflictions. If it be painfull to bleed, it is worſe to wither. Let me be pruned that I may grow, rather than cut vp to burne.

80

Those, that doe but ſuperficially taſte of diuine knowledge, finde little ſweetneſſe in it; and are ready for the vnpleaſant relliſh to abhorre it: whereas if they would diue deepe into the Sea, they ſhould finde freſh water neere to the bottome. That it ſauours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metalls and mineralls are not found cloſe vnder the skinne of the earth, but below in the bowels of it: No good Miner caſts away his Mattocke, becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtill delueth lower, and paſſing thorow many changes of ſoile, at laſt comes to his rich treaſure. We are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke, hardning my ſelfe againſt all difficulty. There is comfort euen in ſeeking, hope; and there is ioy in hoping, good ſucceſſe: and in that ſucceſſe, is happineſſe.

81

He that hath any experience in ſpirituall matters, knowes that Satan is euer more violent at the laſt; then raging moſt furiouſly, when he knowes he ſhall rage but a while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian* and *Maximinian*, and thoſe other fiue Tyrants, was the bloudieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtill Orator he reſerues his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the folly of thoſe men who defer their repentance till then, when their onſet ſhall be moſt ſharpe, and they through paine of body, and perplexedneſſe of minde, ſhall be leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, finde worke enough in this extreme brunt of temptation: how then ſhould the careleſſe man, that with the helpe of all opportunities could not finde grace to repent, hope to atchieue it at the laſt gaſpe, againſt greater force, with leſſe meanes, more diſtraction, no leiſure? Wiſe Princes vſe to prepare ten yeeres before for a field of one day: I will euery day lay vp ſomewhat for my laſt. If I win that skirmiſh, I haue enough. The firſt and ſecond blow begin the battell, but the laſt only wins it.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; in his infancy, in ſleepe, and in ſilence: for in the two former we are all fooles; and in ſilence all are wiſe. In the two former yet, there may be concealement of folly; but the tongue is a blab: there cannot be any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. He cannot be wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon; nor he knowne for a foole that ſayes nothing. It is a great miſery to be a foole: but this is yet greater, that a man cannot be a foole but he muſt ſhew it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhneſſe: but then there ſhould be no fooles. I haue heard ſome (which haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely he is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concealed folly is wiſdome: and ſometimes wiſdome vttered, is folly. While others care how to ſpeake, my care ſhall be how to hold my peace.

83

A worke is then only good and acceptable, when the action, meaning, and manner

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are all good: For to doe good with an ill meaning, (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which being good in the kinde, is abuſed to an ill purpoſe: To doe ill, in a good meaning, (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawfull act: which although it may ſeeme ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to iuſtifie it. To meane well and doe a good action, in an ill manner, (as the Phariſee made a good prayer, but arrogantly) is ſo offenſiue, that the euill manner depraueth both the other. So a thing may be euill vpon one circumſtance, it cannot be good but vpon all. In what euer buſineſſe I goe about, I will enquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt, I will conſult with God; for the laſt, with my owne heart.

84

I can doe nothing without a million of VVitneſſes: The conſcience is as a thouſand witneſſes; and God is as a thouſand conſciences: I will therefore ſo deale with men, as knowing that God ſees me; and ſo with God, as if the world ſaw me; ſo with my ſelfe, and both of them, as knowing that my conſcience ſeeth me: and ſo with them all, as knowing I am alwaies ouer-looked by my accuſer, by my Iudge.

85

Earthly inheritances are diuided oft-times with much inequality. The priuilege of primogeniture ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerues the elder; and while the eldeſt aboundeth, all the latter iſſue is pinched. In heauen it is not ſo: all the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope; but inheritors; and not inheritors of any little pittance of land, but of a Kingdome; nor of an earthly Kingdome, ſubiect to danger of loſſe, or alteration, but one glorious and euerlaſting. It ſhall content me here, that hauing right to all things, yet I haue poſſeſſion of nothing but ſorrow. Since I ſhall haue poſſeſſion aboue, of all that, whereto I haue right below, I will ſerue willingly, that I may reigne; ſerue for a while, that I may reigne for euer.

86

Euen the beſt things ill vſed, become euills; and contrarily, the worſt things vſed well, proue good. A good tongue, vſed to deceit; a good wit, vſed to defend errour; a ſtrong arme, to murther; authority, to oppreſſe; a good profeſſion, to diſſemble; are all euill; yea Gods owne Word is the ſword of the Spirit; which if it kill not our vices, kills our ſoules. Contrariwiſe (as poiſons are vſed to wholeſome medicine) afflictions and ſinnes, by a good vſe proue ſo gainfull, as nothing more. Words are as they are taken: and things are as they are vſed. There are euen curſed bleſſings: O Lord, rather giue me no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue: but if I haue them, and want their vſe, thy mercy proues my iudgement.

87

Man is the beſt of all theſe inferiour creatures; yet liues in more ſorrow and diſcontentment, than the worſt of them: whiles that Reaſon wherein he excels them, and by which he might make aduantage of his life, he abuſes to a ſuſpitious diſtruſt. How many haſt thou found of the fowles of the aire, lying dead in the way for want of prouiſion? They eat, and reſt, and ſing, and want nothing. Man, which hath farre better meanes to liue comfortably, toileth, and careth, and wanteth; whom yet his reaſon alone might teach, that he which careth for theſe lower creatures made only for man, will much more prouide for man, to whoſe vſe they were made. There is an holy careleſneſſe; free from idleneſſe; free from diſtruſt. In theſe earthly things, I will ſo depend on my Maker, that my truſt in him may not exclude all my labour; and yet ſo labour (vpon my confidence on him) as my endeuour may be void of perplexity.

88

The precepts, and practice of thoſe with whom we liue, auaile much on either part. For a man not to be ill, where he hath no prouocations to euill, is leſſe commendable; but for a man to liue continently in *Aſia* (as he ſaid) where he ſees nothing but allurements to vncleanneſſe: for *Lot* to be a good man in the middeſt of *Sodom*, to be abſtemious in *Germany*, and in *Italy* chaſte, this is truly praiſe-worthy. To ſequeſter our ſelues from the company of the world, that we may depart from their vices, proceeds from a baſe and diſtruſting minde: as if we would ſo force goodneſſe vpon our ſelues, that therefore only we would be good, becauſe we cannot be ill. But for a man ſo to be perſonally, and locally in the throng of the world, as to withdraw his affections from it, to vſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The world ſhall be mine, I will not be his; and yet ſo mine, that his euill ſhall be ſtill his owne.

89

He that liues in God, cannot be weary of his life, becauſe he euer findes both ſomewhat to doe, and ſomewhat to ſolace himſelſe with; cannot be ouer-loth to part with it, becauſe he ſhall enter into a nearer life and ſociety with that God in whom he delighteth. Whereas he that liues without him, liues many times vncomfortably here, becauſe partly he knowes not any cauſe of ioy in himſelfe; and partly he findes not any worthy emploiment to while himſelfe withall; dies miſerably, becauſe he either knowes not whither he goes, or knowes he goes to torment. There is no true life, but the life of faith. O Lord, let me liue out of the world with thee (if thou wilt) but let me not liue in the world without thee.

90

Sinne is both euill in it ſelfe, and the effect of a former euill, and the cauſe of ſinne following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is a damnable iniquity in man, to multiply one ſinne vpon another; but to puniſh one ſinne by another, in God is a iudgement both moſt iuſt, and moſt fearefull; ſo as all the ſtore-houſe of God hath not a greater vengeance: with other puniſhments the body ſmarteth, the ſoule with this. I care not how God offends me with puniſhments, ſo he puniſh me not with offending him.

91

I haue ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne making; God ſpares me that labour; for he whips me daily with the ſcourge of a weake body; and ſometimes with ill tongues. He holds me ſhort many times of the feeling of his comfortable preſence, which is in truth ſo much more miſerable an hunger than that of the body, by how much the ſoule is more tender, and the food denied, more excellent. He is my Father; infinitely wiſe, to proportion out my correction according to my eſtate; and infinitely louing, in fitting me with a due meaſure. He is a preſumptuous childe, that will make choice of his owne rod. Let me learne to make aright vſe of his corrections, and I ſhall not need to correct my ſelfe. And if it ſhould pleaſe God to remit his hand a litle; I will gouerne my body, as a Maſter, not as a Tyrant.

92

If God had not ſaid, *Bleſſed are thoſe that hunger*, I know not what could keepe weake Chriſtians from ſinking in deſpaire; Many times all I can doe, is to finde and complaine that I want him, and wiſh to recouer him. Now this is my ſtay, that he in mercy eſteemes vs not only by hauing, but by deſiring alſo; and therefore accounts vs to haue that which we want, and deſire to haue: and my ſoule aſſuming, tels me I doe vn-

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fainedly wiſh him, and long after that grace I miſſe. Let me deſire ſtill more, and I know I ſhall not deſire alwaies. There was neuer ſoule miſcarried with longing after grace. O bleſſed hunger, that ends alwaies in fulneſſe! I am ſorry that I can but hunger; and yet I would not be full; for the bleſſing is promiſed to the hungry: Giue me more, Lord, but ſo as I may hunger more. Let me hunger more, and I know I ſhall be ſatisfied.

93

There is more in the Chriſtian than thou ſeeſt. For he is both an entire body of himſelfe, and he is a limbe of another more excellent; euen that glorious myſticall body of his Sauiour; to whom he is ſo vnited, that the actions of either are reciprocally referred to each other. For, on the one ſide, the Chriſtian liues in Chriſt, dies in Chriſt, in Chriſt fulfils the Law, poſſeſſeth heauen: on the other, Chriſt is perſecuted by *Paul* in his members, and is perſecuted in *Paul* afterwards by others: he ſuffers in vs, he liues in vs, he workes in and by vs: ſo thou canſt not doe either good or harme to a Chriſtian, but thou doeſt it to his Redeemer, to whom he is inuiſibly vnited. Thou ſeeſt him as a man, and therefore worthy of fauour for humanities ſake: Thou ſeeſt him not as a Chriſtian, worthy of honour for his ſecret and yet true vnion with our Sauiour. I will loue euery Chriſtian, for that I ſee; honour him, for that I ſhall ſee.

94

Hell it ſelfe is ſcarce a more obſcure dungeon, in compariſon of the earth, than earth is in reſpect of heauen. Here, the moſt ſee nothing, and the beſt ſee little: Here, halfe our life is night; and our very day is darkneſſe, in reſpect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darkneſſe. There was neuer any captiue loued his dungeon, and complained when he muſt be brought out to light and liberty: whence then is this naturall madneſſe in vs men, that we delight ſo much in this vncleane, noyſome, darke, and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe aboue vs, without griefe and repining? We are ſure that we are not perfectly well here; if we could be as ſure that we ſhould be better aboue, we would not feare changing. Certainly our ſenſe tells vs, we haue ſome pleaſure here; and we haue not faith to aſſure vs of more pleaſure aboue; and hence we ſettle our ſelues to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes; and vnknowne good is vncared for. O Lord, doe thou breake thorow this darkneſſe of ignorance, and faithleſneſſe, wherewith I am compaſſed. Let me but ſee my heauen, and I know I ſhall deſire it.

95

To be caried away with an affectation of fame, is ſo vaine, and abſurd, that I wonder it can be incident to any wiſe man. For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt carried by the wings of report? and how ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne brood) conſumes both vs and our memories; nor braſſe, nor marble can beare age. How many flattering Poets haue promiſed immortality of name to their Princes, who now together are buried long ſince in forgetfulneſſe! Thoſe names and actions, that are once on the file of heauen, are paſt the danger of defacing. I will not care whether I be knowne, or remembred, or forgotten amongſt men, if my name and good actions may liue with God in the records of eternity.

96

There is no man, nor no place free from ſpirits; although they teſtifie their preſence by viſible effects but in few. Euery man is not fit to entertaine Angels, though not in viſible ſhapes, as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to ſinne, and plot miſchiefes againſt vs, by caſting into our way dangerous obiects; by ſuggeſting ſinfull motions to our mindes, ſtirring vp enemies againſt vs amongſt men, by frighting vs with terrors in our ſelues, by accuſing vs to God. On the contrary, The good Angels are euer remouing our hinderances from good, and our occaſions of euill; mitigating our tentations; helping vs againſt our enemies; deliuering vs from dangers; comforting vs in ſorrowes; furthering our good purpoſes; and at laſt carrying vp our ſoules to Heauen. It would affright a weak Christian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and number, but when with the eyes of *Eliſhaes* ſeruant, he ſees thoſe on his ſide as preſent, as diligent, more powerfull; he cannot but take heart againe: eſpecially if he conſider, that neither of them is without God, limiting the one the bounds of their tentation; directing the other in the ſafegard of his children. Whereupon it is come to paſſe, that though there be many legions of Deuils, and euery one more ſtrong than many legions of men, and more malicious than ſtrong, yet the little flocke of Gods Church liueth and proſpereth. I haue euer with me inuiſible friends, and enemies. The conſideration of mine enemies ſhall keepe me from ſecurity, and make mee fearefull of doing ought to aduantage them. The conſideration of my ſpirituall friends ſhall comfort me againſt the terrour of the other; ſhall remedy my ſolitarineſſe; ſhall make me warie of doing ought indecently, grieuing me rather, that I haue euer heretofore made them turne away their eyes, for ſhame of that whereof I haue not beene aſhamed; that I haue no more enioyed their ſocietie; that I haue beene no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Christian, if my faith were not as ſure as my ſenſe.

96

There is no word or action, but may be taken with two hands; either with the right hand of charitable conſtruction, or the ſiniſter interpretation of malice, and ſuſpicion: and all things doe ſo ſucceed, as they are taken. I haue noted euill actions well taken, paſſe currant for either indifferent or commendable: Contrarily, a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for euill; an euill one for notorious: So fauour makes vertues of vices; and ſuſpicion makes vertues faults; and faults crimes. Of the two, I had rather my right hand ſhould offend: It is alwaies ſafer offending on the better part. To conſtrue an euill act well, is but a pleaſing and profitable deceit of my ſelfe: but to miſconſtrue a good thing, is a treble wrong; to my ſelfe, the action, the author. If no good ſenſe can be made of a deed or ſpeech, let the blame light vpon the author: If a good interpretation may be giuen, and I chuſe a worſe, let me be as much cenſured of others, as that miſconceit is puniſhment to my ſelfe.

97

I know not how it comes to paſſe, that the minde of man doth naturally both ouerprize his owne, in compariſon of others, and yet contemne and neglect his owne, in compariſon of what he wants. The remedy of this latter euill is, to compare the good things we haue, with the euils which we haue not, and others grone vnder. Thou art in health and regardeſt it not; Looke on the miſery of thoſe which on their bed of ſickneſſe, through extremity of paine and anguiſh, intreat death to releaſe them. Thou haſt cleare eye-ſight, ſound limbs, vſe of reaſon; and paſſeſt theſe ouer with ſleight reſpect: Thinke how many there are which in their vncomfortable blindneſſe, would giue all the world for but one glimpſe of light: how many that deformedly crawle on all foure, after the manner of the moſt loathſome creatures: how many that in mad phrenſies are worſe than brutiſh, worſe than dead: thus thou mighteſt be, and art not. If I be not happy for the good that I haue, I am yet happy for the euils that I might haue had, and haue eſcaped. I haue deſerued the greateſt euill; euery euill that I miſſe, is a new mercy.

98

Earth, which is the baſeſt element, is both our mother that brought vs forth, our

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ſtage that beares vs aliue, and our graue wherein at laſt we are entombed; giuing to vs both our originall, our harbour, our Sepulcher: She hath yeelded her backe to beare thouſands of generations; and at laſt opened her mouth to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelues, while we ſee both the baſeneſſe and ſtability of the earth, whence we came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While wee walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrow, carries away a whole fagot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent, no redemption for the obſtinate. Safety conſiſteth not in not ſinning, but in repenting: neither is it ſinne that condemnes, but impenitence. O Lord, I cannot be righteous, let mee be repentant.

100

The eſtate of heauenly and earthly things is plainly repreſented to vs, by the two lights of Heauen, which are appointed to rule the night & the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortality, is euer in changes, and neuer lookes vpon vs twice with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heauenly things are figured by the Sunne, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we liue here below. And this firme and beautifull light is but good enough for that Day of glory, which the Saints liue in. If it be good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here below, how glorious ſhall thy ſelfe be to vs when we are aboue this Sunne? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified.

AMEN.

FINIS.

HEAVEN

HEAVEN VPON EARTH:

OR,

OF TRVE PEACE AND TRANQVILLITIE of Minde.

By IOS. HALL.

Imprinted at LONDON, 1627.

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ANCHORA FIDEI SIC ELEVABITVR FILIVS HOMINIS Io 3

Imprinted at London, 1627.

TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford,
Botreaux, Molines and Moiles, his Maieſties
Lieutenant in the Counties of *Leiceſter*, and
Rutland, my ſingular good Lord:

All increaſe of true Honour, and HEAVEN *begun*
vpon EARTH.

RIGHT HONOVRABLE,

I Haue vndertaken a great taske, to teach men how to be happy in this life: I haue vndertaken and performed it: wherein I haue followed Seneca, *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly Ships, graced with great titles, the* Sauegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue beene both extremely Sea-beaten, and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greeke Prouerbe,* μέγα βιβλίον μέγα κακόν. *What it is, euen iuſtice challengeth it to him, to whom the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.*

Your Honours moſt humbly deuoted in
all duty and ſeruice,

IOS. HALL.

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The Analyſis or Reſolution of this Treatiſe concerning TRANQVILLITIE.

Our Treatiſe concerning Tranquillitie, is partly

- *Refutatorie: where the precepts of the Heathen are*
  - *Recited.*
  - *Reiected for*
    - *Enumeration Inſufficient.*
    - *Qualitie of remedies too weake.*
- *Poſitiue, which teacheth,*
  - *What it is, and wherein it conſiſts.*
  - *How to be attained.*
    - *Enemies of peace ſubdued whether thoſe*
      - *On the left hand.*
        - *Of ſinnes done; Whoſe trouble is*
          - *In their guiltines conſid.*
            - *How turbulent they are till the conſcience be pacified.*
            - *How remedied.*
              - *Peace is through reconciliation.*
              - *Reconciliation, through Remiſſion.*
              - *Remiſſion, by ſatisfaction.*
              - *Satisfaction,*
                - *Not by vs.*
                - *By infinite merits of Where are conſidered*
                  - *The perſon and merits of Chriſt, by whom peace is offered.*
                  - *The receiuing of our offered peace by faith.*
          - *In their ſollicitation. Remedied by reſolute reſiſtance. Where is the ſubduing and moderation of our Affections.*
        - *Of paine ſuffered:*
          - *Croſſes*
            - *Imaginarie: How redreſſed.*
            - *True,*
              - *How preuented and prepared againſt by*
                - *Expectation.*
                - *Exerciſe.*
              - *How to be born:*
                - *Contentedly in reſpect of their cauſe.*
                - *Thankefully, in reſpect of their good effect.*
                - *Ioyfully, in reſpect of their iſſue.*
          - *Death, conſid.*
            - *How fearefull.*
            - *Which way ſweetned.*
      - *On the right.*
        - *Ouer-ioying*
        - *Ouer-deſiring*
          - *Of*
            - *Riches*
            - *Honour*
            - *Pleaſure*
              - *How to be eſteemed, As*
                - *Not good in themſelues.*
                - *Expoſing vs to euill.*
    - *Rules and grounds of Peace ſet downe.*
      - *Maine or principall. A continuall fruition of the preſence of God to bee renewed to vs by all holy exerciſes.*
      - *Subordinate*
        - *In reſpect of our actions. A reſolution*
          - *To refraine from all occaſions of the diſpleaſure of God.*
          - *To performe all required duties.*
          - *To doe nothing doubtingly.*
        - *In reſpect of our eſtate:*
          - *To depend wholly on the prouidence of God.*
          - *To account our owne eſtate beſt.*

HEAVEN VPON EARTH:
OR,
Of true Peace of Minde.

SECT. I.

Cenſure of Philoſophers.

WHEN I had ſtudiouſly read ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled minds: I pitied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of gheſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer followes them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kinde? what Diuine might not haue yeelded him the chaire for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris than Nature. But this in truth is a taske, which Nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in Tables and pictures make great oſtentation of Cures, neuer approuing their skill to their credulous Patients. And if ſhe could haue truly effected it alone, I know not what employment in this life ſhe ſhould haue left for grace to buſie her ſelfe about, nor what priuilege it ſhould haue beene here below to be a Chriſtian, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the only heauen of this world; this is the ſumme of all humane deſires: which when we haue attained, then only we begin to liue, and are ſure we cannot thence-forth liue miſerably. No maruell then if all the Heathen haue diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

SECT. II.

What Tranquillitie is, and wherein it conſiſts.

YEt ſomething Grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath euer had more skill in the end, than in the way to it; and whether ſhe haue diſcourſed of the good eſtate of the minde, which we call TRANQVILLITIE, or the beſt, which is happineſſe, hath more happily

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gheſſed at the generall definition of them, than of the meanes to compaſſe them. She teacheth vs therefore without controlement, that the *Tranquillity* of the minde is, as of the Sea and weather, when no wind ſtirreth, when the waues doe not tumultuouſly riſe and fall vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcoales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion of proſperity, nor are too much depreſſed with any load of ſorrow; but hanging equall and vnmoued betwixt both, giue a man liberty in all occurrences to enioy himſelfe. Not that the moſt temperate minde can be ſo the maſter of his paſſions, as not ſometimes to ouer-ioy his griefe, or ouer-grieue his ioy, according to the contrary occaſions of both: for not the eueneſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelues in a meet poiſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſedneſſe of minde we require vnto our Tranquillity, not for ſome ſhort fits of good mood, which ſoone after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is counteruailed with as great an occaſion of priuate ioy, or for that the multitude of euils hath bred careleſneſſe, the man that is moſt diſordered, findes ſome reſpits of quietneſſe. The ballances that are moſt ill matched in their vnſteddy motions, come to an equality, but ſtay not at it. The franticke man cannot auoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme minde muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſailed.

SECT. III.

Inſufficiencie of humane precepts.

Senecaes rules of Tranquillitie abridged.

WHence eaſily appeares how vainly it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhould giue no diſtaſte to the mind whiles all earthly things vary with the weather, and haue no ſtay but in vncertainty, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall euents to either part; ſince that cannot euer by naturall power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to vndertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his owne purpoſes, his owne reſolutions. In both which ſince the wiſeſt Philoſophers haue grounded all the rules of their Tranquillity, it is plain that they ſaw it afarre off, as they did heauen it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for vnquietneſſe! For what is it that for the inconſtancy and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper therof which ariſeth from the fearfull, vnthriuing, and reſtleſſe deſires of it, we ſhould euer be imploying our ſelues in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what we haue choſen? wherewith being at laſt cloyed, wee ſhould retire our ſelues, and weare the reſt of our time in priuate ſtudies; that we ſhould make due comparatiue trialls of our owne abilitie; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimony wee ſhould be but careleſſely affected, ſo drawing it in as it may be leaſt for ſhew, moſt for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that haue them, to thoſe that vſe them, that the worſt things haue ſome mixture of comfort to thoſe that grone vnder them. Or leauing theſe lower rudiments that are giuen to weak and ſimple nouices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt in all caſuall matters? To auoid all idle and impertinent buſineſſes, all pragmaticall medling with affaires of State? not to fix our ſelues vpon any one eſtate, as to be impatient of a change, to call backe the minde from outward things, and draw it home into it ſelfe? to laugh at and eſteeme lightly of others miſ-demeanours? Not to depend vpon others opinions, but to ſtand on our owne bottomes? to carry our ſelues in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other than we are, and yet as free from a baſe kinde of careleſneſſe? to intermeddle retiredneſſe with ſocietie, ſo as one may giue ſweetneſſe to the other, and both to vs? So ſlackning the minde that we may not looſen it, and ſo bending as we may not breake it? to make moſt of our ſelues, chearing vp our ſpirits with varietie of recreations, with ſacietie of meales, and all other bodily indulgence, ſauing that drunkenneſſe (me thinkes) can neither beſeeme a wiſe Philoſopher to preſcribe, nor a vertuous man to practiſe? All theſe in their kindes pleaſe well, profit much, and are as ſoueraigne for both theſe, as they are vnable to effect that for which they are propounded. Nature teacheth thee all theſe ſhould be done, ſhee cannot teach thee to doe them: and yet doe all theſe and no more, let me neuer haue reſt, if thou haue it. For neither are here the greateſt enemies of our peace ſo much as deſcried afarre off, nor thoſe that are noted are hereby ſo preuented, that vpon moſt diligent practice we can promiſe our ſelues any ſecurity: wherewith who ſo inſtructed, dare confidently giue challenge to all ſiniſter euents, is like to ſome skilfull Fencer who ſtands vpon his vſuall wards, and plaies well; but if there come a ſtrange fetch of an vnwonted blow, is put beſides the rules of his Art, and with much ſhame ouer-taken. And for thoſe that are knowne, beleeue me, the minde of man is too weake to beare out it ſelfe hereby againſt all onſets. There are light croſſes that will take an eaſie repulſe; others yet ſtronger, that ſhake the houſe ſide, but breake not in vpon vs; others vehement, which by force make way to the heart, where they finde none, breaking open the doore of the ſoule that denies entrance. Others violent, that lift the minde off the hindges, or rend the barres of it in peeces: others furious, that teare vp the very foundations from the bottome, leauing no monument behinde them, but ruine. The wiſeſt and moſt reſolute Moraliſt that euer was, lookt pale when he ſhould taſte of his Hemlocke; and by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the Heathen Emperours (that was honoured with the title of piety) iuſtly magnified that courage of Chriſtians which made them inſult ouer their tormentors, and by their fearleſneſſe of earth-quakes, and deaths, argued the truth of their Religion. It muſt be, it can be none but a diuine power, that can vphold the minde againſt the rage of main afflictions, and yet the greateſt croſſes are not the greateſt enemies to inward peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an higher Art, ſupply the defects of naturall wiſdome, giuing ſuch infallible directions for tranquillitie, that whoſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight, applauding himſelfe at home, when all the world beſides him ſhall be miſerable. To which purpoſe it ſhall be requiſite, firſt to remoue all cauſes of vnquietneſſe, and then to ſet downe the grounds of our happie reſt.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie. *Senecaes* rules reiected as inſufficient.

Antonius Pius.

An Epiſtle to the Aſians concerning the perſecuted Chriſtians.

Diſpoſition of the worke.

SECT. IV.

I Finde on the hand two vniuerſall enemies of Tranquillity; Conſcience of euill done, Senſe or feare of euill ſuffred. The former in one word, we call ſinnes, the latter Croſſes. The firſt of theſe muſt be quite taken away, the ſecond duly tempered ere the heart can be at reſt. For firſt, how can that man be at peace, that is at variance with God and himſelfe? How ſhould peace be Gods gift, if it could be without him, if it could be againſt him? It is the profeſſion of ſinne, although faire ſpoken at the firſt

Enemies of inward peace diuided into their rankes.

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cloſing, to be a perpetuall make-bate betwixt God and man, betwixt a man and himſelfe. And this enmitie, though it doe not continually ſhew it ſelfe, (as the mortalleſt enemies are not alwaies in pitched fields one againſt the other) for that the conſcience is not euer clamorous, but ſome-while is ſilent, other-whiles with ſtill murmurings bewraies his miſlikes, yet doth euermore work ſecret vnquietneſſe to the heart.

The torment of an euill conſcience.

The guilty man may haue a ſeeming truce, a true peace he cannot haue. Look vpon the face of the guilty heart, and thou ſhalt ſee it pale and ghaſtly; the ſmiles and laughters faint and heartleſſe, the ſpeeches doubtfull, and full of abrupt ſtops and vnſeaſonable turnings; the purpoſes and motions vnſteddy, & ſauouring of much diſtraction, arguing plainly that ſin is not ſo ſmooth at her firſt motions, as turbulent afterwards: hence are thoſe vaine wearyings of places and companies together with our ſelues; that the galled ſoule doth after the wont of ſicke Patients ſeeke refreſhing in varietie; and after many toſſed and turned ſides, complaines of remedileſſe and vnabated torment. *Nero* after ſo much innocent bloud, may change his bed-chamber, but his Fiends euer attend him, euer are within him, and are as parts of him ſelfe. Alas, what auailes it to ſeeke outward releeſes, when thou haſt thine executioner within thee? If thou couldeſt ſhift from thy ſelfe, thou mighteſt haue ſome hope of eaſe; now thou ſhalt neuer want furies ſo long as thou haſt thy ſelfe. Yea, what if thou wouldeſt runne from thy ſelfe? Thy ſoule may flie from thy body, thy conſcience will not flie from thy ſoule, nor thy ſinne from thy conſcience. Some men indeed in the bitterneſſe of theſe pangs of ſinne, like vnto thoſe fondly impatient fiſhes, that leape out of the pan into the flame, haue leapt out of this priuate hell that is in themſelues, into the common pit, chooſing to aduenture vpon the future paines that they haue feared, rather than to endure the preſent horrours they haue felt: wherin what haue they gained, but to that hell which was within them, a ſecond hell without? The conſcience leaues not where the Fiends begin, but both ioyne together in torture. But there are ſome firme and obdurate fore-heads, whoſe reſolution can laugh their ſinnes out of countenance. There are ſo large and able gorges, as that they can ſwallow and digeſt bloudy murders, without complaint, who, with the ſame hands which they haue ſince their laſt meale embrued in bloud, can freely carue to themſelues large morſels at the next ſitting.

The ioy and peace of the guiltie but diſſembled.

Beleeueſt thou that ſuch a mans heart laughes with his face? will not he dare to be an Hypocrite, that durſt be a villaine? Theſe glow-wormes, when a night of ſorrow compaſſes them, make a lightſome and fiery ſhew of ioy, when if thou preſſe them, thou findeſt nothing but a cold and crude moiſture. Knoweſt thou not that there are thoſe which count it no ſhame to ſinne, yet count it a ſhame to be checked with remorſe, eſpecially ſo as others eyes may deſcrie? to whom repentance ſeemes baſe-mindedneſſe, vnworthy of him that profeſſes wiſdome and valour. Such a man can grieue when none ſees it, but himſelfe can laugh when others ſee it, himſelfe feeles not. Aſſure thy ſelfe that mans heart bleedeth, when his face counterfeits a ſmile; he wears out many waking houres, when thou thinkeſt he reſteth: yea as his thoughts afford him not ſleepe, ſo his very ſleepe affords him not reſt, but while his ſenſes are tyed vp, his ſinne is looſe; repreſenting it ſelfe to him in the vglieſt ſhape, and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath bred a careleſneſſe in him, (as we ſee that vſuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow ſhall fetch bloud of the ſoule, and make the backe that is moſt hardened, ſenſible of ſmart: and the further the blow is fetcht through intermiſſion of remorſe, the harder it muſt needs alight. Therefore I may confidently tell the careleſſe ſinner, as that bold *Tragedian* ſaid to his great *Pompey:* The time ſhall come wherein thou ſhalt fetch deepe ſighes, and therefore ſhalt ſorrow deſperately, becauſe thou ſorroweſt not ſooner. The fire of the conſcience may lie for a time ſmothered with a pyle of greene wood, that it cannot be diſcerned, whoſe moiſture when once it hath maſtered, it ſends vp ſo much greater flame, by how much it had greater reſiſtance. Hope not then to ſtop the mouth of thy conſcience from exclaiming, whiles thy ſinne continues; that endeuour is both vaine and hurtfull; So I haue ſeene them that haue ſtopt the noſthrill for bleeding, in hope to ſtay the iſſue, when the bloud hindered in his former courſe, hath broken out of the mouth, or found way downe into the ſtomacke. The conſcience is not pacificable, while ſinne is within to vex it: no more than angry ſwelling can ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting vnderneath. Time, that remedies all other euills of the minde, increaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs with our age.

SECT. V.

The remedie of an vnquiet Conſcience.

THere can be therfore no peace without reconciliation; thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his Maſters part againſt thee when thou haſt ſinned; and will not looke ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the iniury of ſinne, nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings and ſmiles, and embracements where we meane not loue, are from weakneſſe: Either for that we feare our inſufficiency of preſent reuenge, or hope for a fitter opportunity afterwards, or for that we deſire to make our further aduantage of him to whom we meane euill. Theſe courſes are not incident into an Almighty power; who hauing the command of all vengeance, can ſmite where he liſt without all doubtings or delayes. There can be no remiſſion without ſatisfaction; neither dealeth God with vs as we men with ſome deſperate debters, whom after long dilations of payments, and many daies broken, we altogether let goe for diſability, or at leaſt diſmiſſe them vpon an eaſie compoſition. All ſins are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be iuſt, if any of his debts ſhould paſſe vnſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without paiment. Fond and ignorant preſumption, to diſioyne mercy and iuſtice in him to whom they are both eſſentiall; to make mercy exceed iuſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kind to thee, as to be vniuſt to himſelfe? God will be iuſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite iuſtice is offended, an infinite puniſhment is deſerued by euery ſinne, and euery mans ſinnes are as neere to infinite, as number can make them. Our beſt endeuour is worſe than finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what we are bound to doe in preſent, cannot make amends for what we haue not done in time paſt: which while we offer to God as good payment, we doe with the profane traueller thinke to pleaſe him with emptie Date-ſhells in lieu of preſeruation. Where ſhall we then finde a payment of infinite value, but in him which is only and all infinite? The dignitie of whoſe perſon being infinite, gaue ſuch worth to his ſatisfaction, that what he ſuffered in ſhort time, was proportionable to what we ſhould haue ſuffered beyond all times. He did all, ſuffered all, payed all, he did it for vs, we in him. Where ſhall I begin to wonder at thee, O thou diuine and eternall Peace-maker, the Sauiour of men, the Anointed of God, Mediator betweene God and man, in whom there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and reioycings? Thou waſt for euer of thy ſelfe as God, of the Father, as the Sonne; the eternall Sonne of an eternall Father; not later in being, not leſſe in dignity, not other in ſubſtance. Begotten without diminution of him that begot thee, while he communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diuiſion of eſſence; when being in this eſtate, thine infinite loue and mercy to deſperate mankinde, cauſed thee, O Sauiour,

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to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery. Wherefore not ceaſing to be God as thou wert, thou beganſt to be what thou wert not, Man; to the end that thou mighteſt be a perfect Mediator betwixt God and man, which wert both in one perſon; God, that thou mightſt ſatisfie; man, that thou mightſt ſuffer: that ſince man had ſinned, and God was offended, thou which wert God and Man, mightſt ſatisfie God for man. None but thy ſelfe, which art the *eternall Word*, can expreſſe the depth of this myſtery, that God ſhould be clothed with fleſh, come downe to men, and become man, that man might be exalted into the higheſt heauens; and that our nature might be taken into the fellowſhip of the Deity. That he to whō all powers in heauen bowed, and thought it their honour to be ſeruiceable, ſhould come downe to be a ſeruant to his ſlaues, a ranſome for his enemies; together with our nature taking vp our very infirmities, our ſhame, our torments, and bearing our ſinnes without ſinne. That thou whom the heauens were too ſtrait to containe, ſhouldſt lay thy ſelfe in an obſcure cratch: thou which wert attended of Angels, ſhouldſt be derided of men, reiected of thine owne, perſecuted by Tyrants, tempted with Deuils, betrayed of thy ſeruant, crucified among theeues, and (which was worſe than all theſe) in thine owne apprehenſion, for the time as forſaken of thy Father; That thou whom our ſins had pierced, ſhouldſt for our ſinnes both ſweat drops of bloud in the Garden, and powre out ſtreames of bloud vpon the Croſſe. O the inualuable purchaſe of our peace! O ranſome enough for moe worlds! Thou which wert in the counſell of thy Father, the Lambe ſlaine from the beginning of time, cam'ſt now in fulneſſe of time to be ſlaine by man, for man; being at once the Sacrifice offered, the Prieſt that did offer, and the God to whom it was offred. How graciouſly didſt thou both proclaime our peace, as a Prophet in the time of thy life vpon earth, and purchaſe it by thy bloud as a Prieſt at thy death, and now confirmeſt and applieſt it as a King in heauen! By thee only it was procured, by thee it is proffered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the Potter to the clay, the King to the traitor. We are vnworthy that we ſhould be receiued to peace though we deſired it; what are we then that we ſhould haue peace offered for the receiuing? An eaſie condition of ſo great a benefit; he requires vs not to earne it, but to accept it of him: what could he giue more? what could he require leſſe of vs?

SECT. VI.

The receit of our peace offered by Faith.

THe purchaſe therefore of our peace was paid at once, yet muſt be ſeuerally reckoned to euery ſoule whom it ſhall benefit. If we haue not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to vs. The ſpirituall hand, whereby we apprehend the ſweet offers of our Sauiour, is faith, which in ſhort is no other than an affiance in the Mediator: receiue peace and be happy, beleeue and thou haſt receiued. From hence it is that we are intereſſed in all that either God hath promiſed, or Chriſt hath performed. Hence haue we from God both forgiueneſſe and loue, the ground of all either peace or glory. Hence of enemies we become more than friends, ſonnes: and as ſonnes, may both expect and challenge not only carefull prouiſion and ſafe protection on earth, but an euerlaſting patrimony aboue. This field is ſo ſpacious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walke, my time would ſooner end than my way; wherein I would haue meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeeke how to obtaine it.

A corolary of the benefit of this receit.

Behold now, after we haue ſought heauen and earth, where only the wearied Doue may finde an Oliue of peace. The apprehending of this all-ſufficient ſatisfaction, makes it ours; vpon our ſatisfaction we haue remiſſion; vpon remiſſion, followes reconciliation; vpon our reconciliation, peace. When therefore thy conſcience like a ſterne Sergeant ſhall catch thee by the throat, and arreſt thee vpon Gods debt, let thy onely plea be, that thou haſt already paid it: Bring forth that bloudie acquittance ſealed to thee from heauen vpon thy true faith, ſtraightway thou ſhalt ſee the fierce and terrible looke of thy conſcience changed into friendly ſmiles, and that rough and violent hand that was ready to drag thee to priſon, ſhall now louingly embrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſarie. O heauenly Peace, and more than Peace, Friendſhip, whereby alone we are leagued with our ſelues, and God with vs, which who-euer wants, ſhall finde a ſad Remembrancer in the midſt of his diſſembled iollitie, and after all vaine ſtrifes, ſhall fall into many ſecret dumps, from which his guiltie heart ſhall deny to bee cheared, though all the world were his minſtrell! Oh pleaſure worthy to be pittied, and laughter worthy of teares, that is without this! Goe then, fooliſh man, and when thou feeleſt any checke of thy ſinne, ſeeke after thy iocundeſt companions, deceiue the time and thy ſelfe with merry purpoſes, with buſie games, feaſt away thy cares, burie them and thy ſelfe in wine and ſleepe: after all theſe friuolous deferrings, it will returne vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it haue ſhewed thee thy hell, nor when it hath ſhewed thee, will yet be repelled. So the ſtricken Deere hauing receiued a deadly arrow, whoſe ſhaft ſhaken out hath left the head behinde it, runnes from one Thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dangerouſly, by how much leſſe it appeareth. Thou maiſt while thy ſelfe with varietie, thou canſt not eaſe thee. Sinne owes thee a ſpight, and will pay it thee, perhaps when thou art in worſt caſe to ſuſtaine it. This flitting doth but prouide for a further violence at laſt. I haue ſeene a little ſtreame of no noiſe, which vpon his ſtoppage hath ſwelled vp, and with a loud guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiournings of repentance; whereon how many haue we heard rauing of their old neglected ſinnes, and fearefully deſpairing when they haue had moſt need of comfort? In ſumme, there is no way but this: Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſinne betimes, and be at peace. He neuer breakes his ſleepe for debt, that paies when he takes vp.

The vaine ſhifts of the guiltie.

Sect. VII.

Sollicitation of ſinne remedied.

NEither can it ſuffice for peace, to haue croſſed the old ſcrole of our ſinnes, if we preuent not the future; yea the preſent very importunity of tentation breeds vnquietneſſe. Sinne where it hath got an haunt, looketh for more, as humours that fall towards their old iſſue: and if it be not ſtrongly repelled, doth neere as much vex vs with ſolliciting as with yeelding. Let others enuie their happineſſe, I ſhall neuer thinke their life ſo much as quiet, whoſe doores are continually beaten, and their morning ſleepe broken with early clients, whoſe entries are daily thronged with ſuters preſſing neere for the next audience; much leſſe that through their remiſſe anſwers are daily haunted with traitors or other inſtruments of villanie, offering their miſchieuous ſeruice, and inciting them to ſome peſtilent enterpriſe. Such are tentations to the ſoule. Whereof it cannot be rid, ſo long as it holds them in any hope of entertainment: and ſo long they will hope to preuaile, while we giue them but a cold and timorous deniall. Suters are drawne on with an eaſie repulſe; counting that as halfe granted, which is but faintly gaineſaid. Peremptory anſwers can only put ſinne out of heart for any ſecond attempts. It is euer impudent when it meets not with a bold heart; hoping to preuaile by wearying vs, and wearying vs by intreaties. Let all ſuggeſtions therefore finde thee reſolute: ſo ſhall thy ſoule finde it ſelfe at reſt; for as the Deuill, ſo ſinne his naturall brood, flies away with reſiſtance. To which purpoſe, all our heady and diſordered affections, which are the ſecret factors of ſinne and Satan, muſt bee reſtrained by a ſtrong and yet temperate command of Reaſon and Religion: theſe, if they finde the reynes looſe in their necks (like to the wilde horſes of that chaſte hunter in the Tragedie)

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gedie) carry vs ouer hils and rockes, and neuer leaue vs till we be diſmembred, and they breathleſſe: but contrarily, if they bee pulled in with the ſudden violence of a ſtrait hand, they fall to plunging, and careering, and neuer leaue till their ſaddle bee empty, and euen then dangerouſly ſtrike at their proſtrate Rider. If there be any exerciſe of Chriſtian wiſdome, it is in the managing of theſe vnruly affections, which are not more neceſſary in their beſt vſe, than pernicious in their miſ-gouernance. Reaſon hath alwaies beene buſie in vndertaking this ſo neceſſary a moderation: wherein although ſhee haue preuailed with ſome of colder temper, yet thoſe which haue beene of more ſtubborne metall, like vnto growne ſchollers, which ſcorne the ferule that ruled their minority, haue ſtill deſpiſed her weake endeuours. Onely Chriſtianity hath this power; which with our ſecond birth giues vs a new nature: ſo that now, if exceſſe of paſſions be naturall to vs as men, the order of them is naturall to vs as Chriſtians. Reaſon bids the angry man ſay ouer his Alphabet ere he giue his anſwer; hoping by this intermiſſion of time, to gaine the mitigation of his rage. He was neuer throughly angry, that can endure the recitall of ſo many idle letters. Chriſtianity giues not rules, but power to auoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall (I hope) that this Iland either did or ſhall ſee; who when a skilfull Aſtrologer, vpon the calculation of his natiuity, had foretold him ſome ſpecialties, concerning his future eſtate, anſwered, Such perhaps I was borne, but ſince that time, I haue beene borne againe, and my ſecond natiuity hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing aboue nature. But for a Chriſtian to excuſe his intemperatneſſe, by his naturall inclination, and to ſay, I am borne cholerike, ſullen, amorous, is an Apologie worſe than the fault. Wherefore ſerues Religion, but to ſubdue or gouerne nature? We are ſo much Chriſtians, as we can rule our ſelues, the reſt is but forme and ſpeculation. Yea, the very thought of our profeſſion is ſo powerfull, that (like vnto that precious ſtone) being caſt into this Sea, it aſſwageth thoſe inward tempeſts that were raiſed by the affections. The vnregenerate minde is not capable of this power; and therefore through the continuall mutinies of his paſſions, cannot but be ſubiect to perpetuall vnquietneſſe. There is neither remedy nor hope in this eſtate. But the Chriſtian ſoule, that hath inured it ſelfe to the awe of God, and the exerciſes of true mortification, by the onely looking vp at his holy profeſſion, cureth the burning venome of theſe fiery ſerpents that lurke within him. Haſt thou nothing but nature? Reſolue to looke for no peace. God is not prodigall to caſt away his beſt bleſſings on ſo vnworthy ſubiects. Art thou a Chriſtian? Doe but remember thou art ſo; and then if thou dar'ſt, if thou canſt, yeeld to the exceſſe of paſſions.

SECT. VIII.

The ſecond maine enemy to Peace, Croſſes.

HItherto the moſt inward and dangerous enemie of our peace: which if wee haue once maſtered, the other field ſhall be fought and wonne with leſſe bloud. Croſſes diſquiet vs either in their preſent feeling, or their expectation: both of them, when they meet with weake mindes, ſo extremely diſtempering them, that the patient for the time is not himſelfe. How many haue we knowne, which through a lingring diſeaſe, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with a headſtrong griefe, which they could not manage, haue by the violence of it beene carried quite from their wits? How many millions, what for incurable maladies, what for loſſes, what for defamations, what for ſad accidents to their children, rub out their liues in perpetuall diſcontentment, therefore liuing, becauſe they cannot yet die, not for that they like to liue? If there could be any humane receipt preſcribed to auoid euils, it would be purchaſed at an high rate: but both it is impoſſible that earth ſhould redreſſe that which is ſent from Heauen; and if it could be done, euen the want of miſeries would proue miſerable: for the minde cloyed with continuall felicity, would grow a burden to it ſelfe, loathing that at laſt, which intermiſſion would haue made pleaſant. Giue a free horſe the full reynes, and he will ſoone tire. Summer is the ſweeteſt ſeaſon by all conſents, wherein the earth is both moſt rich with increaſe, and moſt gorgeous for ornament; yet if it were not receiued with interchanges of cold froſts and piercing winds, who could liue? Summer would be no Summer, if Winter did not both lead it in, and follow it: we may not therefore either hope or ſtriue to eſcape all croſſes; ſome wee may: what thou canſt, flie from; what thou canſt not, allay and mitigate; in croſſes vniuerſally let this be thy rule, Make thy ſelfe none, eſcape ſome, beare the reſt, ſweeten all.

The firſt remedy of croſſes before they come.

Sect. IX.

Of croſſes that ariſe from conceit.

APprehenſion giues life to croſſes: and if ſome be ſimply, moſt are as they are taken. I haue ſeene many, which when God hath meant them no hurt, haue framed themſelues croſſes out of imagination, and haue found that inſupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauy afflictions, for which they were bemoaned of the beholders. One receiues a deadly wound, and lookes not ſo much as pale at the ſmart; another heares of many loſſes, and like *Zeno*, after newes of his ſhipwracke, (as altogether paſſion-leſſe) goes to his reſt, not breaking an houres ſleepe for that, which would breake the heart of ſome others. *Greenham* that Saint of ours (whom it cannot diſparage that he was reſerued for our ſo looſe an age) can lie ſpread quietly vpon the forme looking for the Chirurgians knife, binding himſelfe as faſt with a reſolued patience, as others with ſtrongeſt cords, abiding his fleſh carued, and his bowels rifled, and not ſtirring more than if he felt not, while others tremble to expect, and ſhrinke to feele but the pricking of a veine. There can be no remedy for imaginary croſſes but wiſdome, which ſhall teach vs to eſteeme of all euents as they are; like a true glaſſe repreſenting all things to our mindes in their due proportion. So as croſſes may not ſeeme that are not, nor little and gentle ones ſeeme great and intolerable. Giue thy body Ellebore, thy minde good counſell, thine eare to thy friend, and theſe fantaſticall euills ſhall vaniſh away like themſelues.

Sect. X.

Of true and reall croſſes.

IT were idle aduice to bid men auoid euils. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacity: and our ſelfe-loue making the beſt aduantage of reaſon, will eaſily make vs ſo wiſe and carefull. It is more worth our labour, ſince our life is ſo open to calamities, and nature to impatience, to teach men to beare what euills they cannot auoid, and how by a well-diſpoſedneſſe of mind we may correct the iniquity of all hard euents. Wherein it is hardly credible, how much good Art and precepts of reſolution may auaile vs. I haue ſeene one man, by the helpe of a little engine, lift vp that weight alone, which forty helping hands by their cleare ſtrength might haue endeuoured in vaine. Wee liue here in an Ocean of troubles, wherein we can ſee no firme land; one waue falling vpon another, ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to loſe their roome if they haſted not. So many good things as we haue, ſo many euils ariſe from their priuation; beſides no fewer reall and poſitiue euils that afflict vs. To preſcribe and apply receits to euery particular croſſe, were to write a Salmeron-like commentary vpon *Petrarchs* remedies; and I doubt whether ſo the worke would bee perfect: a life would be too little to write it, and but enough to reade it.

Sect.

Sect. XI.

The firſt remedy of croſſes before they come.

THe ſame medicines cannot help all diſeaſes of the body, of the ſoule they may. Wee ſee Fencers giue their ſchollers the ſame common rules of poſition, of warding and weilding their weapon for offence, for defence, againſt all commers: ſuch vniuerſall precepts there are for croſſes. In the firſt whereof, I would preſcribe Expectation, that either killeth or abateth euills. For Croſſes, after the nature of the *Cockatrice*, die, if they be foreſeene; whether this prouidence makes vs more ſtrong to reſiſt, or by ſome ſecret power makes them more vnable to aſſault vs. It is not credible what a fore-reſolued minde can doe, can ſuffer. Could our Engliſh *Milo*, of whom *Spaine* yet ſpeaketh ſince their laſt peace, haue ouerthrowne that furious Beaſt, made now more violent through the rage of his baiting, if he had not ſetled himſelfe in his ſtation, and expected? The frighted multitude ran away from that ouer-earneſt ſport, which begunne in pleaſure, ended in terrour. If he had turned his backe with the reſt, where had beene his ſafety, where his glory, and reward? Now he ſtood ſtill, expected, ouercame, by one fact he at once preſerued, honoured, enriched himſelfe. Euils will come neuer the ſooner for that thou lookeſt for them, they will come the eaſier: it is a labour well loſt, if they come not; and well beſtowed, if they doe come. We are ſure the worſt may come, why ſhould we be ſecure that it will not? Suddenneſſe findes weake mindes ſecure, makes them miſerable, leaues them deſperate. The beſt way therfore is, to make things preſent, in conceit before they come, that they may be halfe paſt in their violence when they doe come: euen as with woodden waſters we learne to play at the ſharp. As therefore good Souldiers exerciſe themſelues long at the pale, & there vſe thoſe actiuities, which afterwards they ſhall practiſe vpon a true aduerſary: ſo muſt we preſent to our ſelues imaginary croſſes, and manage them in our mind, before God ſends them in euent. Now I eat, ſleepe, digeſt all ſoundly, without complaint: what if a languiſhing diſeaſe ſhould bereaue me of my appetite and reſt? that I ſhould ſee dainties & loath them, ſurfetting of the very ſmell, of the thought of the beſt diſhes? that I ſhould count the lingring houres, and thinke *Ezekias* long day returned, wearying my ſelfe with changing ſides, and wiſhing any thing but what I am? How could I take this diſtemper? Now I haue (if not what I would, yet) what I need; as not abounding with idle ſuperfluities, ſo not ſtraitned with penury of neceſſary things. What if pouerty ſhould ruſh vpon me as an armed man, ſpoiling me of all my little that I had, and ſend me to the fountaine for my beſt cellar? to the ground for my bed? for my bread to anothers cupbord? for my clothes to the Brokers ſhop, or my friends wardrobe? How could I brooke this want? I am now at home, walking in my owne grounds, looking on my young plants the hope of poſterity, conſidering the nature, aduantages or feares of my ſoile, enioying the patrimony of my Fathers. What if for my Religion, or the malicious ſentence of ſome great one, I ſhould be exiled from my Country, wandering amongſt thoſe, whoſe habit, language, faſhion, my ignorance ſhall make me wonder at; where the ſolitude of places, and ſtrangeneſſe of perſons, ſhal make my life comfortable? How could I abide the ſmell of forraine ſmoke? how ſhould I take the contempt and hard vſage that waits vpon ſtrangers? Thy proſperity is idle, and ill ſpent, if it be not medled with ſuch fore-caſting, and wiſely ſuſpicious thoughts, if it be wholly beſtowed in enioying, no whit in preuenting. Like vnto a fooliſh City, which notwithſtanding a dangerous ſituation, ſpends all her wealth in rich furnitures of chambers and ſtate-houſes; while they beſtow not one ſhouell full of earth on outward Bulwarks to their defence: this is but to make our enemies the happier, and our ſelues the more readily miſerable. If thou wilt not therfore be oppreſſed with euils, *Expect* & *Exerciſe*; Exerciſe thy ſelfe with conceit of euils: Expect the euils themſelues; yea exerciſe thy ſelfe in expectation: ſo while the mind pleaſeth it ſelfe in thinking, Yet I am not thus, it prepareth it ſelfe againſt it may be ſo. And if ſome that haue bin good at the Foiles, haue proued cowardly at the ſharp, yet on the contrary, who euer durſt point a ſingle combat in the field, that hath not bin ſomewhat trained in the Fence-ſchoole?

Sect.

Sect. XII.

The next remedy of croſſes when they are come. From their Author.

NEither doth it a little blunt the edge of euils, to conſider that they come from a diuine hand, whoſe almighty power is guided by a moſt wiſe prouidence, and tempered with a Fatherly loue. Euen the ſauage creatures will bee ſmitten of their keeper, and repine not; if of a ſtranger, they teare him in peeces. He ſtrikes mee that made me, that moderates the world; why ſtruggle I with him, why with my ſelfe? Am I a foole, or a Rebell? A foole, if I be ignorant whence my croſſes come: a Rebell, if I know it, and be impatient. My ſufferings are from a God, from my God; he hath deſtin'd me euery dramme of ſorrow that I feele: thus much thou ſhalt abide, and here ſhall thy miſeries be ſtinted. All worldly helps cannot abate them, all powers of hell cannot adde one ſcruple to their weight, that he hath allotted me: I muſt therefore either blaſpheme God in my heart, detracting from his infinite iuſtice, wiſdome, power, mercy, which all ſhall ſtand inuiolable, when millions of ſuch wormes as I am, are gone to duſt; or elſe confeſſe that I ought to be patient. And if I profeſſe I ſhould be that I will not, I befoole my ſelfe, and bewray miſerable impotency. But (as impatience is full of excuſe) it was thine owne raſh improuidence, or the ſpight of thine enemy that impoueriſht, that defamed thee: it was the malignity of ſome vnwholſome diſh, or ſome groſſe corrupted aire, that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee, but from the hand that threw it? If I wound thee, what matters it whether with mine owne ſword, or thine, or anothers? God ſtrikes ſome immediatly from Heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, ſome by the reuenging ſword of an enemy, others with the fiſt of his dumbe creatures: God ſtrikes in all; his hand moues theirs. If thou ſee it not, blame thy carnall eyes. Why doſt thou fault the inſtrument, while thou knoweſt the agent? Euen the dying theefe pardons the executioner, exclaimes on his vniuſt Iudge, or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes: which as they could not haue touched thee, but as from him; ſo from him they haue afflicted thee iuſtly, wrongfully perhaps as in themſelues.

Sect. XIII.

The third antidote of croſſes.

BVt neither ſeemeth it enough to bee patient in croſſes, if wee bee not thankfull alſo. Good things challenge more than bare contentment. Croſſes (vniuſtly termed euils) as they are ſent of him that is all goodneſſe, ſo they are ſent for good, and his end cannot be fruſtrate. What greater good can be to the diſeaſed man, than fit and proper Phyſicke to recure him? Croſſes are the onely medicines of ſicke mindes. Thy ſound body carries within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſicke, and ſo much more dangerouſly. Perhaps thou laboureſt of ſome plethory of pride, or of ſome dropſie of couetouſneſſe, or the ſtaggers of inconſtancy, or ſome feuer of luxurie, or conſumption of enuy, or perhaps of the lethargie of idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: onely croſſes are thy remedies. What if they be vnpleaſant? They are phyſicke: it is enough if they be wholſome. Not pleaſant taſte, but the ſecret vertue commends medicines. If they cure thee, they ſhall pleaſe thee, euen in diſpleaſing; or elſe thou loueſt thy palate aboue thy ſoule. What madneſſe is this? When thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſitian, that he may ſend thee not ſauoury, but wholſome potions: thou receiueſt them in ſpight of thine abhorring ſtomach, and withall both thankeſt and rewardeſt the Phyſitian. Thy ſoule is ſicke: thy heauenly Phyſitian ſees it, and pitties thee ere thou thy ſelfe; and vnſent to, ſends thee not a plauſible, but a ſoueraigne remedie: thou loatheſt the ſauour, and rather wilt hazard thy life, than offend thy palate; and in ſtead of thankes, repineſt at, reuileſt the Phyſitian. How comes it that we loue our ſelues ſo little (if at leaſt we count our ſoules the beſt or any part) as that we had rather vndergoe death than paine, chuſing rather wilfull ſickneſſe, than an harſh remedie? Surely we men are meere fooles in the eſtimation of our owne good: like children, our choice is lead altogether by ſhew, no whit by ſubſtance. Wee cry after euery well-ſeeming toy, and put from vs ſolid proffers of good things. The wiſe Arbitrator of all things ſees our folly, and corrects it, with-holding our idle deſires, and forcing vpon vs the ſound good we refuſe. It is ſecond folly in vs, if we thanke him not. The fooliſh babe cries for his fathers bright knife, or gilded pilles. The wiſer father knowes that they can but hurt him; and therefore with-holds them after all his teares. The childe thinks he is vſed but vnkindly. Euery wiſe man, and himſelfe at more yeeres, can ſay, it was vſed but childiſh folly, in deſiring it, in complaining that he miſſed it. The loſſe of wealth, friends, health, is ſometimes gaine to vs. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. XIV.

The 4. and laſt part, from their iſſue.

NAy, it ſhall not be enough (mee thinkes) if onely we be but contented and thankfull, if not alſo chearefull in afflictions; if that, as we feele their paine, ſo we looke to their end; although indeed this is not more requiſite, than rarely found, as being proper onely to the good heart. Euery Bird can ſing in a cleare heauen, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings merrie notes in the middeſt of a ſhowre, or the dead of Winter. Euery Epicure can enlarge his heart to mirth in the middeſt of his cups and dalliance; onely the three children can ſing in the furnace, *Paul* and *Silas* in the ſtockes, Martyrs at the ſtake. It is from heauen that this ioy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart, through a ſerious and feeling reſpect to the iſſue of what he feeles, the quiet and vntroubled fruit of his righteouſneſſe; glory, the crowne after his fight; after his minute of paine, eternity of ioy. He neuer lookt ouer the threſhold of heauen, that cannot more reioyce that he ſhall be glorious, than mourne in preſent that he is miſerable.

Sect. XV.

Of the importunity and terror of Death.

YEa, this conſideration is ſo powerfull, that it alone is able to make a part againſt the feare or ſenſe of the laſt and greateſt of all terribles, Death it ſelfe: which in the conſcience of his owne dreadfulneſſe, iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute, and vexing the moſt cheerefull minds. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate and violent horrour of this Aduerſarie. Seeſt thou the *Chaldean* Tyrant beſet with the ſacred bowles of *Ieruſalem*, the late ſpoiles of Gods Temple; and (in contempt of their owner) carowſing healths to his Queenes, Concubines, Peeres, ſinging amids his cups, triumphant carols of praiſe to his molten and carued gods? Wouldeſt thou euer ſuſpect that this high courage could be abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and iocond continuance) ſhould haue any other concluſion, but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddy gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtained with the colours of feare and death; and that proud hand, which now lifts vp her maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees, which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues, but looſened with a ſudden palſie of feare, one knocking againſt the other: and all this, for that Death writes him a letter of ſummons to appeare that night before him, and accordingly ere the next Sunne, ſent two *Eunuches* for his honorable conueiance into another world. Where now are thoſe delicate morſels, thoſe deep draughts, thoſe merry ditties, wherewith the palate and eare ſo pleaſed themſelues? What is now become of all thoſe cheerefull lookes, looſe laughters, ſtately port, reuels, triumphs of the feaſting Court? Why doth none of his gallant Nobles reuiue the fainted courage of their Lord with a new cup? or with ſome ſtirring ieſt ſhake him out of this vnſeaſonable melancholy? O death, how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future paine, but by the remembrance of the wonted cauſes of their ioy; and not ſuffering them to ſee ought but what may torment them? Euen that monſter of *Ceſars*, that had beene ſo well acquainted with bloud, and neuer had found better ſport than in cutting of throats; when now it came to his owne turne, how effeminate, how deſperately cowardous did he ſhew himſelfe! to the wonder of all Readers, that he which was euer ſo valiant in killing, ſhould be ſo womaniſhly heartleſſe in dying.

SECT. XVI.

THere are that feare not ſo much to be dead, as to die; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulneſſe. Which let if the wiſdome of God had not interpoſed to timorous nature, there would haue beene many more *Lucreces*, *Cleopatraes*, *Achitophels*; and good lawes ſhould haue found little opportunitie of execution, through the wilfull funerals of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extremitie of paine; which varying according to the manner and meanes of ſeparation, yet in all violent deaths eſpecially retaineth a violence not to be auoided, hard to be endured. And if diſeaſes, which are deſtin'd towards death as their end, bee ſo painfull, what muſt the end and perfection of diſeaſes be? Since as diſeaſes are the maladies of the body, ſo death is the malady of diſeaſes. There are that feare not ſo much to die, as to bee dead. If the pang be bitter, yet it is but ſhort: the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act of their paſſage. Not the worſt of the Heathen Emperours, made that moanfull dittie on his death-bed, wherein he bewraieth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Platoes* worldling bewaile the miſerie of the graue, beſides all reſpect of paine! *Woe is mee, that I ſhall lie alone rotting in the ſilent earth, amongſt the crawling Wormes, not ſeeing ought aboue, not ſeene.* Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearefull. But thoſe that haue liued vnder light enough, to ſhew them the gates of hell, after their paſſage thorow the gates of death, (and haue learned, that death is not onely horrible for our not-being here, but for being infinitly, eternally miſerable in a future world, not ſo much for the diſſolution of life, as the beginning of torment) thoſe cannot, without the certaine hope of their immunitie, but carnally feare to die, and helliſhly feare to be dead. For if it be ſuch paine to die, what is it to be euer dying? And if the ſtraining or luxation of one ioynt can ſo afflict vs, what ſhall the racking of the whole body, and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? And if men haue deuiſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And if our momentanie ſufferings ſeeme long, how long ſhall that be that is eternall? And if the ſorrowes indifferently incident to Gods deare ones vpon earth, be ſo extreme, as ſometimes to driue them within ſight of deſpairing, what ſhall thoſe be that are reſerued onely for thoſe that hate him, and that he hateth? None but thoſe who haue heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules haue beene a little ſcorched with theſe flames, can enough conceiue of the horror of this eſtate; it being the policy of our common enemy to conceale it ſo long, that we may ſee and feele it at once, leſt we ſhould feare it, before it be too late to be auoided.

The grounds of the feare of death.

Ὠπόιποτε χαίσομαι, &c.

Hall, J.

Sect. XVII.

Remedy of the laſt and greateſt breach of peace, ariſing from death.

NOw when this great Aduerſary, like a proud Giant, comes ſtalking out in his fearefull ſhape, and inſults ouer our fraile mortalitie, daring the world to match him with an equall Champion, whiles a whole hoſt of worldlings ſhew him their backes for feare, the true Chriſtian (armed onely with confidence and reſolution of his future happineſſe) dares boldly encounter him, and can wound him in the forehead (the wonted ſeat of terror) and trampling vpon him, can cut off his head with his owne ſword, and victoriouſly returning, can ſing in triumph, *O death, where is thy ſting?* An happy victory! We die, and are not foiled: yea, we are conquerours in dying: we could not ouercome death, if we died not. That diſſolution is well beſtowed, that parts the ſoule from the body, that it may vnite both to God. All our life here (as that heauenly Doctor well tearmes it) is but a vitall death. How aduantagious is that death that determines this falſe and dying life, and begins a true one, aboue all the titles of happineſſe! The Epicure or Sadduce dare not die, for feare of not being. The guiltie and looſe worldling dares not die, for feare of being miſerable. The diſtruſtfull and doubting ſemi-Chriſtian dares not die, becauſe he knowes not, whether hee ſhall be, or be miſerable, or not be at all. The reſolued Chriſtian dares, and would die, becauſe he knowes he ſhall be happy; and looking merrily towards heauen (the place of his reſt) can vnfainedly ſay, I deſire to be diſſolued: I ſee thee, my home, I ſee thee, (a ſweet and glorious home, after a weary pilgrimage) I ſee thee; and now after many lingring hopes, I aſpire to thee. How oft haue I looked vp at thee, with admiration and rauiſhment of ſoule! and by the goodly beames that I haue ſeene, gheſſed at the glory that is aboue them! How oft haue I ſcorned theſe dead and vnpleaſant pleaſures of earth, in compariſon of thine! I come now, my ioyes, I come to poſſeſſe you: I come through paine and death; yea if hell it ſelfe were in the way betwixt you and mee, I would paſſe through hell it ſelfe to enioy you. And (in truth) if that Heathen *Cleombrotus* (a follower of the ancient Academie) but vpon onely reading of his Maſter *Platoes* diſcourſes of the immortalitie of the ſoule, could caſt downe himſelfe head-long from an high rocke, and wilfully breake his necke, that he might be poſſeſſed of that immortalitie which he beleeued to follow vpon death; how contented ſhould they be to die, that knew they ſhall be (more than immortall) glorious? Hee went, not in an hate of the fleſh, as the *Patrician* Heretickes of old; but in a blinde loue to his ſoule, out of bare opinion: We, vpon an holy loue grounded vpon aſſured knowledge. He, vpon an opinion of future life: we on knowledge of future glory. He went, vnſent for; we, called for by our Maker. Why ſhould his courage exceed ours, ſince our ground, our eſtate ſo farre exceeds his? Euen this age, within the reach of our memorie, bred that peremptory *Italian*, which in imitation of old Romane courage (leſt, in that degenerated Nation, there ſhould be no ſtep left of the qualities of their Anceſtors) entring vpon his torment for killing a Tyrant, cheered himſelfe with this confidence; My death is ſharpe: my fame ſhall be euerlaſting. The voice of a Romane, not of a Chriſtian. My fame ſhall be eternall: an idle comfort. My fame ſhall liue; not my ſoule liue to ſee it. What ſhall it auaile thee to be talkt of, while thou art not? Then fame onely is precious, when a man liues to enioy it. The fame that ſuruiues the ſoule, is bootleſſe. Yet euen this hope cheered him againſt the violence of his death. What ſhould it doe vs, that (not our fame, but) our life, our glory after death, cannot die? He that hath *Stephens* eyes to looke into heauen, cannot but haue the tongue of the Saints, *Come Lord: How long?* That man, ſeeing the glory of the end, cannot but contemne the hardneſſe of the way. But who wants thoſe eyes, if he ſay and ſweares that he feares not death, beleeue him not: if he proteſt this *Tranquillitie*, and yet feare death, beleeue him not: beleeue him not, if he ſay he is not miſerable.

Auguſtine.

Tull. Tuſcul. Callimach. Epigram.

Auguſt. de Hæreſ.

Mors acerba, Fama perpetua.

Sect. XVIII.

These are enemies on the left hand. There want not ſome on the right, which with leſſe profeſſion of hoſtilitie, hurt no leſſe. Not ſo eaſily perceiued, becauſe they diſtemper the minde, not without ſome kinde of pleaſure. Surfet kils more than famine. Theſe are the *ouer-deſiring* and *ouer-ioying* of theſe earthly things. All immoderations are enemies, as to health, ſo to peace. He that deſires, wants as much, as he that hath nothing. The drunken man is as thirſty as the ſweating traueller. Hence are the ſtudies, cares, feares, iealouſies, hopes, griefes, enuies, wiſhes, platformes of atchieuing, alterations of purpoſes, and a thouſand like; whereof each one is enough to make the life troubleſome. One is ſicke of his neighbours field, whoſe miſſhapen angles disfigure his, and hinder his Lordſhip of entireneſſe: what he hath, is not regarded, for the want of what he cannot haue. Another feeds on cruſts, to purchaſe what he muſt leaue (perhaps) to a foole, or, (which is not much better) to a prodigall heire. Another, in the extremity of couetous folly, chuſes to die an vnpitied death; hanging himſelfe for the fall of the market, while the Commons laugh at that loſſe, and in their ſpeeches Epitaph vpon him, as on that Pope, *He liued as a Wolfe, and died as a Dogge.* One cares not what attendance he dances at all houres, on whoſe ſtaires he ſits, what vices he ſoothes, what deformities he imitates, what ſeruile offices he doth in an hope to riſe. Another ſtomackes the couered head and ſtiffe knee of his inferiour; angry that other men thinke him not ſo good as he thinkes himſelfe. Another eats his owne heart, with enuy at the richer furniture, and better eſtate, or more honour of his neighbour; thinking his owne not good, becauſe another hath better. Another vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemy, which he neither can digeſt, nor caſt vp; reſoluing, becauſe another will be his enemy, to be his owne. Theſe humours are as manifold, as there are men that ſeeme proſperous. For the auoiding of all which ridiculous, and yet ſpightfull inconueniences, the minde muſt be ſetled in a perſwaſion of the worthleſneſſe of theſe outward things. Let it know, that theſe riches haue made many prouder, none better: That, as neuer man was, ſo neuer wiſe man thought himſelfe better for enioying them. Would that wiſe Philoſopher haue caſt his gold into the Sea, if he had not knowne he ſhould liue more happily without it? If hee knew not the vſe of riches, he was no wiſe man: if he knew not the beſt way to quietneſſe, he was no Philoſopher: now euen by the voice of their Oracle, hee was confeſſed to be both; yet caſt away his gold, that he might bee happy. Would that wiſe Prophet haue prayed as well againſt riches, as pouertie? Would ſo many great men (whereof our little Iland hath yeelded nine crowned Kings while it was held of old by the *Saxons*) after they had continued their life in the Throne, haue ended it in the Cell, and changed their Scepter for a Booke, if they could haue found as much felicity in the higheſt eſtate, as ſecurity in the loweſt? I heare *Peter* and *Iohn* (the eldeſt and deareſt Apoſtles) ſay, Gold & Siluer haue I none: I heare the Deuill ſay, All theſe will I giue thee; and they are mine, to giue. Whether ſhall I deſire to be in the ſtate of theſe Saints, or that deuill? He was therefore a better husband than a Philoſopher, that firſt tearmed riches Goods: and he mended the title well, that (adding a fit Epithet) called them goods of *Fortune*; falſe goods aſcribed to a falſe patron. There is no fortune, to giue or guide riches: there is no true goodneſſe in riches, to be guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euer riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others? which the worſt haue; which the beſt haue not, which thoſe that haue not, want not; which thoſe want that haue them: which are loſt in a night; and a man is not worſe, when he hath loſt them? It is true of them, that we ſay of fire and water; They are good ſeruants, ill maſters. Make them thy ſlaues, they ſhall be goods indeed: in vſe, if not in nature; good to thy ſelfe, good to others

The ſecond ranke of the enemies of peace.

Hippocr. Aphoriſ.

The firſt remedy of an ouer-proſperous eſtate.

The vanity & vnprofitableneſſe of riches.

The firſt enemy on the right hand.

Socrates.

A proofe, that with Chriſtians deſerues no credit; but with Heathens commands it.

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by thee: But if they bee thy maſters, thou haſt condemned thy ſelfe to thine owne Gallies. If a ſeruant rule, he proues a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once, a ſlaue and a foole. What if thy chaines be of Gold? or if, with *Heliogabalus*, thou haſt made thee ſilken halters? thy ſeruitude may be glorious: it is no leſſe miſerable.

Sect. XIX.

The ſecond enemy on the right hand, Honour.

Honour, perhaps, is yet better; ſuch is the confuſed opinion of thoſe that know little: but a diſtinct and curious head ſhall finde an hard taske, to define in what point the goodneſſe thereof conſiſteth. Is it in high deſcent of bloud? I would thinke ſo, if nature were tied by any law to produce children like qualitied to their Parents. But, although in the brute creatures ſhee bee euer thus regular, that ye ſhall neuer finde a young Pigeon hatched in an Eagles neſt; neither can I thinke that true, or (if true, it was monſtrous) that *Nicippus* his ſheepe ſhould yeane a Lion: yet in the beſt creature (which hath his forme, and her attending qualities from aboue) with a likeneſſe of face and features, is commonly found an vnlikeneſſe of diſpoſition: only the earthly part followes the ſeed; wiſdome, valour, vertue, are of another beginning. Shall I bow to a molten Calfe, becauſe it was made of golden eare-rings? Shall I condemne all honour of the firſt head (though vpon neuer ſo noble deſeruing) becauſe it can ſhew nothing before it ſelfe, but a white ſhield? If *Caſar* or *Agathocles*, bee a Potters ſonne, ſhall I contemne him? Or if wiſe *Bion* be the ſonne of an infamous Curtizan, ſhall the cenſorious Lawyer raze him out of the Catalogue, with *Partus ſequitur ventrem?* Laſtly, ſhall I account that good, which is incident to the worſt? Either therefore greatneſſe muſt ſhew ſome Charter, wherein it is priuileged with ſucceſſion of vertue; or elſe the goodneſſe of honour cannot conſiſt in bloud. Is it then in the admiration and high opinion that others haue conceiued of thee, which drawes all dutifull reſpect, and humble offices from them, to thee? O fickle good, that is euer in the keeping of others! eſpecially of the vnſtable vulgar, that beaſt of many heads: whoſe diuided tongues, as they neuer agree with each other; ſo ſeldome (when euer) agree long with themſelues. Doe we not ſee the ſuperſtitious *Liſtrians*, that ere-while would needs make *Paul* a God, againſt his will; and in deuout zeale, drew crowned Bulls to the Altars of their new *Iupiter* and *Mercury?* violence can ſcarce hold them from ſacrificing to him: now not many houres after, gather vp ſtones againſt him; hauing in their conceits, turned him, from a God, into a malefactor; and are ready to kill him, in ſtead of killing a ſacrifice to him. Such is the multitude; and ſuch the ſtedfaſtneſſe of their honour. There then onely is true honour, where bloud and vertue meet together: the greatneſſe whereof is from bloud; the goodneſſe from vertue. Reioyce, yee great men, that your bloud is ennobled with the vertues and deſerts of your Anceſtors. This onely is yours: this onely challengeth all vnfained reſpect of your inferiours. Count it praiſe-worthy, not that you haue, but that you deſerue honour. Bloud may bee tainted; the opinion of the vulgar cannot be conſtant; onely vertue is euer like it ſelfe, and onely winnes reuerence, euen of thoſe that hate it. Without which, greatneſſe is as a Beacon of vice, to draw mens eyes the more to behold it: and thoſe that ſee it, dare loath it; though they dare not cenſure it. So, while the knee bendeth, the minde abhorreth; and telleth the body, it honours an vnworthy ſubiect: within it ſelfe, ſecretly comparing that vicious great man (on whom his ſubmiſſe courteſie is caſt away) to ſome goodly faire bound *Senecaes* Tragedies, that is curiouſly gilded without; which if a man open, he ſhall finde *Thyeſtes* the tombe of his owne children; or *Oedipus* the husband of his owne mother, or ſome ſuch monſtrous part: which he (at once) reades, and hates.

Olympia. Diog. Laert.

Sect.

Sect. XX.

The ſecond remedy of ouer-ioyed proſperitie.

LEt him thinke, that not only theſe outward things are not in themſelues good, but that they expoſe their owners to miſery. For, beſides that God vſually puniſhes our ouer-louing them, with their loſſe, (becauſe he thinkes them vnworthy Riuals to himſelfe, who challengeth all height of loue, as his only right) ſo that the way to loſe, is to loue much; the largeneſſe moreouer either of affection, or eſtate, makes an open way to ruine: while a man walkes on plaine ground, he falls not; or, if he fall, he doth but meaſure his length on the ground, and riſe againe without harme: but he that climbeth high, is in danger of falling; and if he fall, of killing. All the ſailes hoiſed, giue vantage to a tempeſt; which (through the Mariners foreſight giuing timely roome thereto) by their fall, deliuer the Veſſell from the danger of that guſt, whoſe rage now paſſeth ouer with only beating her with waues for anger that he was preuented. So the larger our eſtate is, the fairer marke hath Miſchiefe giuen to hit; and (which is worſe) that which makes vs ſo eaſie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his houſe burne, he ſtands by and warmes him with the flame, becauſe hee knowes it is but the loſſe of an out-ſide; which (by gathering ſome few ſtickes, ſtraw, and clay) may with little labour, and no coſt, be repaired. But, when the many lofts of the rich man doe one giue fire to another; he cries out one while of his Counting houſe, another while of his Wardrobe: then of ſome noted Cheſt; and ſtraight of ſome rich Cabinet: and lamenting both the frame and the furniture, is therefore impatient, becauſe he had ſomething.

Sect. XXI.

The vanitie of pleaſure; the third enemie on the right hand.

BVt, if there be any Sorcereſſe vpon earth, it is pleaſure: which ſo inchanteth the mindes of men, and worketh the diſturbance of our Peace, with ſuch ſecret delight, that fooliſh men thinke this want of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not change their brutiſh nature, for their former reaſon. It is a good vnquietneſſe (ſay they) that contenteth: it is a good enemy, that profiteth. Is it any wonder that men ſhould be ſottiſh, when their reaſon is maſtered with ſenſualitie? Thou foole, thy pleaſure contents thee: how much? how long? If ſhe haue not more befriended thee, than euer ſhe did any earthly fauourite: yea, if ſhee haue not giuen thee more, than ſhee hath her ſelfe; thy beſt delight hath had ſome mixture of diſcontentment. For either ſome circumſtance croſſeth thy deſire, or the inward diſtaſte of thy conſcience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the ſweeteſt of all flowers hath his thornes: and who can determine whether the ſent be more delectable, or the prickes more irkeſome? It is enough for heauen to haue abſolute pleaſures: which if they could bee found here below; certainly, that heauen, which is now not enough deſired, would then bee feared. God will haue our pleaſures here (according to the faſhion of our ſelues) compounded: ſo as the beſt delights may ſtill ſauour of their earth. See how that great King, which neuer had any match for wiſdome, ſcarce euer any ſuperiour for wealth, trauerſed ouer all this inferiour world, with diligent inquiry, and obſeruation, and all to finde out that goodneſſe of the children of men which they enioy vnder the Sunne; abridging himſelfe of nothing that either his eyes, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) and now comming home to himſelfe, (after the diſquiſition of all naturall and humane things) complaines, that *Behold, all is* not onely *vanitie*, but *vexation*. Goe then, thou wiſe Scholler of experience, and make a more accurate ſearch for that which hee ſought, and miſſed. Perhaps ſome-where (betwixt the talleſt Cedar in Lebanon, and the ſhrubby Hyſop vpon the wall) Pleaſure ſhrouded her ſelfe, that ſhe could not be de-

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ſcried of him; whether through ignorance, or negligence: thine inſight may be more piercing, thy meanes more commodious, thy ſucceſſe happier. If it were poſſible for any man to entertaine ſuch hopes, his vaine experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet ſo imperfect, as our Pleaſures are, they haue their ſatietie: and as their *Continuance* is not good, ſo their *Concluſion* is worſe: looke to the end, and ſee how ſudden, how bitter it is. Their only *Courteſie* is, to ſalute vs with a farewell; and ſuch a one, as makes their ſalutation vncomfortable. This *Dalila* ſhewes and ſpeakes faire; but in the end ſhe will bereaue thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe Gnats flie about thine eares, and make thee muſicke a while; but euermore they ſting, ere they part. *Sorrow* and *Repentance* is the beſt end of *Pleaſure*: *Paine* is yet worſe; but the worſt is *Deſpaire*. If thou miſſe of the firſt of theſe, one of the latter ſhall finde thee; perhaps both. How much better is it for thee, to want a little honie, than to bee ſwolne vp with a venomous ſting?

Thus then, the minde reſolued that theſe earthly things (*Honour*, *Wealth*, *Pleaſures*) are caſuall, vnſtable, deceitfull, imperfect, dangerous; muſt learne to vſe them without truſt, and to want them without griefe; thinking ſtill, If I haue them, I haue ſome benefit with a great charge: If I haue them not; with little reſpect of others, I haue much ſecuritie and eaſe, in my ſelfe: which once obtained, we cannot fare amiſſe in either eſtate; and without which, we cannot but miſcarrie in both.

Sect. XXII.

Poſitiue Rules of our peace.

ALL the enemies of our inward peace, are thus deſcried and diſcomforted. Which done, wee haue enough to preſerue vs from miſerie: but (ſince wee moreouer ſeek how to liue well and happily) there yet remaine thoſe *Poſitiue Rules* whereby our *Tranquillity* may be both had, continued, and confirmed. Wherein, I feare not leſt I ſhould ſeem ouer-diuine, in caſting the Anchor of Quietneſſe ſo deep as Heauen (the only ſeat of conſtancie;) whiles it can finde no hold at all vpon earth. All earthly things are full of variableneſſe: and therefore hauing no ſtay in themſelues, can giue none to vs. He that will haue and hold right *Tranquillity*, muſt finde in himſelſe a ſweet fruition of God, and a feeling apprehenſion of his preſence; that when he findes manifold occaſions of vexation in theſe earthly things, he (ouer-looking them all, and hauing recourſe to his Comforter) may finde in him ſuch matter of contentment, that he may paſſe ouer all theſe pettie grieuances with contempt: which whoſoeuer wants, may be ſecure, cannot be quiet. The minde of man cannot want ſome refuge, and (as we ſay of the Elephant) cannot reſt, vnleſſe it haue ſomething to leane vpon. The *Couetous man*, (whoſe heauen is his cheſt) when he heares himſelſe rated and curſed for oppreſſion, comes home; and ſeeing his bagges ſafe, applauds himſelſe againſt all cenſurers. The *Glutton*, when he loſeth friends or good name, yet ioyeth in his well furniſht table, and the laughter of his Wine: more pleaſing himſelſe in one diſh, than hee can be grieued with all the worlds miſ-carriage. The *needy Scholler* (whoſe wealth lies all in his braine) cheeres himſelſe againſt iniquitie of times, with the conceit of his knowledge. Theſe ſtarting holes the minde cannot want, when it is hard driuen. Now, when as like to ſome chaſed *Siſera*, it ſhrowds it ſelſe vnder the harbour of theſe *Iaels*; although they giue it houſe-roome and milke for a time, yet at laſt either they entertaine it with a naile in the Temples, or (being guiltie to their owne impotencie) ſend it out of themſelues, for ſafetie and peace. For, if the Croſſe light in that which it made his refuge (as, if the couetous man be croſſed in his riches) what earthly thing can ſtay him from a deſperate phrenſie? Or, if the Croſſe fall in a degree aboue the height of his ſtay; as if the rich man be ſicke, or dying (wherein, all wealth is either contemned, or remembred with anguiſh) how doe all his comforts (like vermine, from an houſe on fire) runne away from him, and leaue him ouer to his ruine! whiles the Soule, that hath placed his refuge aboue, is ſure that the ground of his comfort cannot be matched with an earthly ſorrow, cannot be made variable by the change of any euent; but is infinitely aboue all caſualties, and without all vncertainties. What ſtate is there, wherein this heauenly ſtay ſhall not affoord me, not only Peace, but Ioy? Am I in priſon? or in the hell of priſons (in ſome darke, low, and deſolate dungeon?) Loe there *Algerius* (that ſweet Martyr) findes more light than aboue; and pities the darkneſſe of our libertie. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eyes: but the Father of lights (in reſpect of whom, all the bright ſtars of heauen are but as the ſnuffe of a dimme candle) ſhines into his pit, and the preſence of his glorious Angels make that an heauen to him, which the world purpoſed as an hell of diſcomfort. What *walls* can keepe out that infinite Spirit, that fills all things? What *darkneſſe* can be where the God of this Sunne dwelleth? What *ſorrow* where he comforteth? Am I wandring in baniſhment? Can I go whither God is not? what Sea can diuide betwixt him and me? then would I feare exile, if I could be driuen away as well from God, as my countrey. Now he is as much in all earths: His title is alike to all places; and mine in him: His Sunne ſhines to me; his ſea or earth beares me vp; his preſence cheereth me, whitherſoeuer I goe. He cannot be ſaid to flit, that neuer changeth his Hoſt. He alone is a thouſand companions; he alone is a world of friends. That man neuer knew what it was to be familiar with God, that complains of the want of home, of friends, of companions, while God is with him. Am I contemned of the world? It is enough for me, that I am honoured of God: of both, I cannot. The world would loue me more, if I were leſſe friends with God. It cannot hate me ſo much as God hates it. *What care I to be hated of them, whom God hateth?* He is vnworthy of Gods *fauour*, that cannot thinke *it* happineſſe enough without the worlds. How eaſie is it for ſuch a man, whiles the world diſgraces him, at once to ſcorne and pitie it, that it cannot thinke nothing more contemptible than it ſelfe? I am impoueriſhed with loſſes: That was neuer throughly good, that may be loſt. My riches will not leeſe me, yea, though I forgoe all, to my skin, yet haue I not loſt any part of my wealth. For, if he be rich that hath ſomething; how rich is he, that hath the Maker and owner of all things! I am weake and diſeaſed in body: He cannot miſcarry, that hath his Maker for his Phyſitian. Yet, my ſoule (the better part) is ſound; for that cannot be weake, whoſe ſtrength God is. How many are ſicke in that, and complaine not! I can be content to be let bloud in the arme or foot, for the curing of the head or heart. The health of the principall part is more ioy to me, than it is trouble to be diſtempered in the inferiour. Let me know that God fauours me: then I haue *libertie* in priſon, *home* in baniſhment, *honour* in contempt, in loſſes *wealth*, *health* in infirmity, *life* in death; and in all theſe *happineſſe*. And (ſurely) if our perfect fruition of God be our compleat heauen; it muſt needs be, that our inchoate conuerſing with him is our heauen imperfectly, and the entrance into the other: which (me thinkes) differs from this, not in the kinde of it, but in the degree. For the continuation of which happy ſociety (ſith ſtrangeneſſe loſeth acquaintance and breedeth neglect) on our part muſt be a daily renuing of heauenly familiaritie, by ſeeking him vp, euen with the contempt of all inferiour diſtraction; by talking with him in our ſecret inuocations; by hearing his conference with vs; and by mutuall entertainment of each other in the ſweet diſcourſes of our daily meditations. He is a ſullen and vnſociable friend, that wants words. God ſhall take no pleaſure in vs if we be ſilent. The heart that is full of loue, cannot but haue a buſie tongue. All our talke with God is either Suits or Thankes. In them the Chriſtian heart powres out it ſelfe to his Maker; and would not change this priuilege for a world. All his annoiances, all his wants, all his diſlikes are powred into the boſome of his inuiſible friend; who likes vs ſtill ſo much more as we aske more, as we complaine more. Oh the eaſie and happy recourſe that the poore ſoule hath to the high throne of Heauen! we ſtay not for the holding out of a golden ſcepter, to warne our admiſſion, before which our preſence ſhould be preſumption and death. No houre is vnſeaſonable, no perſon too baſe, no words too homely, no fact too hard, no importunitie too great. We ſpeake familiarly,

Pompon. Alger.
Fox Martyr.

we

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we are heard, anſwered, comforted. Another while God interchangeably ſpeakes vnto vs by the ſecret voice of his ſpirit; or by the audible ſound of his word; we heare, adore, anſwer him; by both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated vnto it, that hereby it growes to ſuch an habit of heauenlineſſe, as that now it wants nothing, but diſſolution, of full glory.

Sect. XXIII.

The ſubordinate rules of Tranquillitie. 1. For actions.

OVt of this maine ground once ſetled in the heart (like as ſo many riuers from one common ſea) flow thoſe ſubordinate reſolutions, which we require as neceſſary to our peace, whether in reſpect of our actions, or our eſtate. For our actions, there muſt be a ſecret vow paſſed in the ſoule, both of conſtant refraining from whatſoeuer may offend that maieſtie we reſt vpon; and aboue this, of true and canonicall obedience to God, without all care of difficulty, and in ſpight of all contradictions of nature. Not out of the confidence of our owne power, impotent men, who are we, that we ſhould either vow or performe? But as he ſaid; Giue what thou bidſt, and bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take vp the crawling and hiſſing Serpent. Hence *Peter* durſt walke vpon the pauement of the waues. Hence that heroicall ſpirit of *Luther* (a man made of metall fit for ſo great a worke) durſt reſolue and profeſſe to enter into that fore-warned Citie, though there had beene as many Deuils in their ſtreets as tiles on their houſes. Both theſe vowes as we once ſolemnly made by others; ſo, for our peace we muſt renew in our ſelues. Thus the experienced minde both knowing that it hath met with a good friend, and withall what the price of a friend is; cannot but be carefull to retaine him, and warie of diſpleaſing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegeance of it ſelfe to God; which neither benefit ſhall induce vs to breake, if we might gaine a world, nor feare vrge vs therto, though we muſt loſe our ſelues. The wauering heart that findes continuall combats in it ſelfe betwixt Pleaſure and Conſcience, ſo equally matched that neither gets the day, is not yet capable of peace; & whether euer ouercommeth, is troubled both with reſiſtance and victory. Barren *Rebecca* found more eaſe, than when her twins ſtruggled in her wombe. If *Iacob* had beene there alone, ſhe had not complained of that painfull contention: One while Pleaſure holds the Fort, and conſcience aſſaults it; which when it hath entred at laſt by ſtrong hand, after many batteries of iudgements denounced; ere long Pleaſure either corrupts the watch, or by ſome cunning ſtratagem, findes way to recouer her firſt hold. So, one part is euer attempting, and euer reſiſting. Betwixt both, the heart cannot haue peace, becauſe it reſolues not. For while the ſoule is held in ſuſpence, it cannot enioy the pleaſure it vſeth; becauſe it is halfe taken vp with feare; only a ſtrong and reſolute repulſe of pleaſure is truly pleaſant: for therein the Conſcience (filling vs with heauenly delight) maketh ſweet triumphs in it ſelfe; as being now the Lord of his owne dominions, and knowing what to truſt to. No man knowes the pleaſure of this thought, I haue done well, but he that hath felt it: and he that hath felt it, contemnes all pleaſure to it. It is a falſe ſlander raiſed on Chriſtianitie, that it maketh men dumpiſh and melancholicke: for therefore are we heauie, becauſe we are not enough Chriſtians. We haue religion enough to miſlike pleaſures, not enough to ouercome them. But if we be once conquerours ouer our ſelues, and haue deuoted our ſelues wholly to God, there can be nothing but heauenly mirth in the ſoule. Loe here, ye Philoſophers, the true muſicke of Heauen, which the good heart continually heareth, and anſwers it in the iuſt meaſures of ioy. Others may talke of mirth, as a thing they haue heard of, or vainly fancied; only the Chriſtian feeles it; and in compariſon thereof ſcorneth the idle, ribaldiſh, and ſcurrilous mirth of the prophane.

Sect.

Sᴇᴄᴛ. XXIV.

2. Rule for our actions.

AND this reſolution which we call for, muſt not only exclude manifeſtly euill actions, but alſo doubting and ſuſpenſion of minde in actions ſuſpected, and queſtionable; wherein the iudgement muſt euer giue confident determination one way. For this *Tranquillitie* conſiſteth in a ſteadineſſe of the minde: and how can that veſſell which is beaten vpon, by contrary waues and winds (and tottereth to either part) be ſaid to keepe a ſteady courſe? Reſolution is the only mother of ſecuritie. For inſtance: I ſee, that Vſury which was wont to be condemned for no better than a Legall theft, hath now obtained (with many) the reputation of an honeſt Trade; and is both vſed by many, and by ſome defended. It is pitie that a bad practice ſhould finde any learned or religious Patron. The ſumme of my patrimony lieth dead by me, ſealed vp in the bagge of my Father: my thriftier friends aduiſe me to this eaſie and ſure improuement. Their counſell and my gaine preuaile; my yeerely ſummes come in with no coſt but of time, wax, parchment: my eſtate likes it well; better than my conſcience; which tells me ſtill, he doubts, my trade is too eaſie to be honeſt: Yet I continue my illiberall courſe not without ſome ſcruple and contradiction: ſo as my feare of offence hinders the ioy of my profit, and the pleaſure of my gaine, heartens mee againſt the feare of iniuſtice; I would be rich with eaſe; and yet I would not be vncharitable, I would not be vniuſt. All the while I liue in vnquiet doubts, and diſtraction: Others are not ſo much entangled in my bonds, as I in my owne. At laſt, that I may be both iuſt and quiet, I conclude to referre this caſe wholly to the ſentence of my inward Iudge, the *Conſcience:* the Aduocates *Gaine* and *Iuſtice* plead on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Iudge of a new and nice diſtinction, of toothleſſe, and biting Intereſt, and brings preſidents of particular caſes of Vſury ſo farre from any breach of charitie or iuſtice, that both parts therein confeſſe themſelues aduantaged. *Iuſtice* pleads euen the moſt toothleſſe vſury to haue ſharpe gummes, and findes in the moſt harmeleſſe and profitable practice of it, an inſenſible wrong to the common body; beſides the infinite wrackes of priuate eſtates. The weake Iudge ſuſpends in ſuch probable allegations, and demurreth; as being ouercome of both, and of neither part: and leaues me yet no whit more quiet, no whit leſſe vncertaine. I ſuſpend my practice accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: and now *Gaine* ſollicits me as much as *Iuſtice* did before. Betwixt both I liue troubleſomely: nor euer ſhall doe other, till (in a reſolute deteſtation) I haue whipped this euill Merchant out of the Temple of my heart. This rigour is my peace. Before, I could not be well, either full or faſting. Vncertaintie is much paine, euen in a more tolerable action. Neither is it (I thinke) eaſie to determine, whether it be worſe to doe a lawfull act with doubting, or an euill with reſolution: ſince that which in it ſelfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point not euill to me, that I doe it vpon a verdict of a Conſcience: ſo now my iudgement offends in not following the truth: I offend not in that I follow my iudgement: Wherein if the moſt wiſe God had left vs to roue onely according to the aime of our owne coniectures, it ſhould haue beene leſſe faultie to be *Sceptickes* in our actions, and either not to iudge at all, or to iudge amiſſe: but now that he hath giuen vs a perfect rule of eternall equitie, and truth, whereby to direct the ſentences of our iudgement; that vncertainty which alloweth no peace to vs, will affoord vs no excuſe before the tribunall of Heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement, and our iudgement vpon truth.

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SECT. XXV.

Rules for eſtate.
1. Reliance vpon the prouidence of God.

FOr his eſtate, the quiet minde muſt firſt roll it ſelfe vpon the prouidence of the Higheſt. For, whoſoeuer ſo caſts himſelfe vpon theſe outward things, that in their proſperous eſtate he reioyceth, and (contrarily) is caſt downe in their miſcariage; I know not whether he ſhall finde more vncertaintie of reſt, or more certaintie of vnquietneſſe; ſince he muſt needs be like a light vnballaced Veſſell, that riſes and falls with euery waue, and depends only on the mercy of wind and water: But who relies on the ineuitable decree, and all-ſeeing prouidence of God, (which can neither be croſſed with ſecond thoughts, nor with euents vnlooked for,) layes a ſure ground of *Tranquillitie.* Let the world toſſe how it liſt, and vary it ſelfe (as it euer doth) in ſtormes and calmes; his reſt is pitched aloft, aboue the ſphere of changeable mortalitie. To begin, is harder than to proſecute: What counſell had God in the firſt moulding of thee in the wombe of thy mother? what aid ſhall he haue in repairing thee from the wombe of the earth? And if he could make, and ſhall reſtore thee without thee, why ſhall he not much more (without thy endeuour) diſpoſe of thee? Is God wiſe enough to guide the Heauens, and to produce all creatures in their kindes and ſeaſons? And ſhall he not be able to order thee alone? Thou ſayeſt, I haue ſriends, and (which is my beſt friend) I haue wealth to make both them and me; and wit to put both to beſt vſe. O the broken reeds of humane confidence! Who euer truſted on friends that could truſt to himſelfe? *Who euer was ſo wiſe, as not ſometimes to be a foole in his owne conceit? oft-times in the conceit of others?* Who was euer more diſcontent, than the wealthy? *Friends* may be falſe: *Wealth* cannot but be deceitfull: *Wit* hath made many fooles. Truſt thou to that, which (if thou wouldeſt) cannot faile thee. *Not that thou deſireſt ſhall come to paſſe; but that which God hath decreed.* Neither thy feares, nor thy hopes, nor vowes ſhall either forſlow or alter it. The vnexperienced paſſenger, when he ſees the Veſſell goe amiſſe or too farre, layes faſt hold on the contrary part, or on the Maſt for remedy: the Pilot laughs at his ſolly; knowing, that (what-euer he labours) the Barke will go which way the wind and his ſterne directeth it. Thy goods are embarked: Now thou wiſheſt a direct North-wind to driue thee to the *Straits*; and then a West, to runne in: and now, when thou haſt emptied and laded againe, thou calleſt as earneſtly for the South, and South-eaſt, to returne; and lowreſt, if all theſe anſwer thee not: As if Heauen and Earth had nothing elſe to doe, but to wait vpon thy pleaſure; and ſerued only, to be commanded ſeruice by thee. Another that hath contrary occaſion, askes for winds quite oppoſite to thine. He that ſits in Heauen, neither fits thy ſancie nor his: but bids his winds ſpet ſometimes in thy face; ſometimes to fauour thee with a ſide blaſt; ſometimes, to be boiſtrous; otherwiles, to be ſilent, at his owne pleaſure. Whether the Mariner ſing or curſe, it ſhall goe, whither it is ſent. Striue, or lie ſtill, thy deſtiny ſhall runne on; and what muſt be, ſhall be: Not that we ſhould hence exclude benefit of meanes, (which are alwaies neceſſarily included in this wiſe preordination of all things) but perplexitie of cares, and wreſtling with prouidence. Oh, the idle and ill-ſpent cares of curious men, that conſult with ſtarres, and ſpirits for their deſtinies, vnder colour of preuention! If it be not thy deſtiny; why wouldſt thou know it, what needſt thou reſiſt it? If it be thy deſtiny; why wouldſt thou know that thou canſt not preuent? That which God hath decreed, is already done in Heauen, and muſt be done on Earth. This kinde of expectation doth but haſten ſlow euils, and prolong them in their continuance: haſten them, not in their euent, but in our conceit. Shortly then, if thou ſwimmeſt againſt the ſtreame of this prouidence, thou canſt not eſcape drowning; euery waue turnes thee ouer, like a *Porkpiſce* before a tempeſt: But if thou ſwimmeſt with the ſtreame, doe but caſt thine armes abroad, thou paſſeſt with ſafetie, and with eaſe: it both beares thee vp, and carries thee on to the Hauen (whither God hath determined thine arriuall) in peace.

SECT.

SECT. XXVI.

The ſecond rule for eſtate. A perſwaſion of the goodnes and fitneſſe of it for vs.

NExt to this, the minde of the vnquiet man muſt be ſo wrought by theſe former reſolutions, that it be throughly perſwaded, The eſtate wherein he is, is beſt of all; if not in it ſelfe, yet to him: Not out of pride, but out of contentment: Which whoſoeuer wanteth, cannot but be continually vexed with enuie, and racked with ambition. Yea, if it were poſſible to be in Heauen without this, he could not be happy, for it is as impoſſible, for the minde at once to long after and enioy, as for a man to feed and ſleepe at once. And this is the more to be ſtriuen for, becauſe we are all naturally prone to afflict our ſelues with our owne frowardneſſe: ingratefully contemning all we haue, for what we would haue. Euen the beſt of the Patriarkes could ſay, O Lord, what wilt thou giue me, ſince I goe childleſſe? The bond-man deſires now, nothing but libertie: that alone would make him happy. Once free (forgetting his former thought) he wiſhes ſome wealth, to make vſe of his freedome; and ſaies, it were as good be ſtraited in place, as in abilitie. Once rich, he longeth after Nobilitie, thinking it no praiſe, to be a wealthy peaſant. Once noble, he begins to deeme it a baſe matter to be ſubiect: nothing can now content him but a Crowne. Then it is a ſmall matter to rule, ſo long as he hath but little Dominions, and greater neighbours. Hee would therefore be an Vniuerſall Monarch: whither then? ſurely, it vexeth him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no more worlds to conquer. And now that he hath attained the higheſt dignitie amongſt men, he would needs be a God, conceits his immortalitie, erects Temples to his owne name, commands his dead Statues to be adored, and (not thus contented) is angry that hee cannot command heauen, and controll nature. O vaine fooles! whither doth our reſtleſſe ambition climbe? What ſhall be at length the period of our wiſhes? I could not blame theſe deſires, if contentment conſiſted in hauing much: but, now that he only hath much, that hath contentment, (and that it is as eaſily obtained in a low eſtate,) I can account of theſe thoughts no better than proudly fooliſh. Thou art poore: what difference is there betwixt a greater man and thee? ſaue that he doth his buſineſſes by others; thou doeſt them thy ſelfe. Hee hath *Caters*, *Cookes*, *Baylines*, *Stewards*, *Secretaries*, and all other officers for his ſeuerall ſeruices: thou prouideſt, dreſſeſt, gathereſt, receiueſt, expendeſt, writeſt for thy ſelfe. His patrimony is large: thine earnings ſmall. If *Briareus* feed fiftie bellies with his hundred hands; what is hee the better, than he that with two hands feedeth one? He is ſerued in ſiluer: thou in veſſell of the ſame colour, of leſſer price; as good for vſe, though not for value. His diſhes are more dainty, thine as well relliſhed to thee, and no leſſe wholſome. Hee eats Oliues, thou Garlike: hee miſlikes not more the ſmell of thy ſawce, than thou doeſt the taſte of his. Thou wanteſt ſomewhat that he hath: hee wiſheth ſomething which thou haſt, and regardeſt not. Thou couldſt be content to haue the rich mans purſe, but his gout thou wouldſt not haue: He would haue thy health, but not thy fare. If we might picke out of all mens eſtates, that which is laudable, omitting the inconueniences, we would make our ſelues complete: but if we muſt take all together, we ſhould perhaps little aduantage our ſelues with the change. For the moſt wiſe God hath ſo proportion'd out euery mans condition, that hee hath ſome iuſt cauſe of ſorrow inſeparably mixed with other contentments, and hath allotted to no man liuing, an abſolute happineſſe, without ſome grieuances; nor to any man ſuch an exquiſite miſerie, as that hee findeth not ſomewhat wherein to ſolace himſelfe: the weight whereof varies, according to our eſtimation of them. One hath much wealth, but no childe to inherit it: he enuies at the poore mans fruitfulneſſe, which hath many heires, and no lands; and could be content, with all his abundance to purchaſe a ſucceſſor of his owne loines. Another hath many children, little maintenance: he commendeth the careleſſe quietneſſe of the barren; and thinkes, fewer mouthes and more meat would doe better. The labouring man hath the bleſſing of a ſtrong body, fit to digeſt any fare, to endure any labour: yet hee wiſheth himſelfe weaker, on condition hee might bee wealthier. The man of nice education hath a feeble ſtomacke ; and (raſping ſince his laſt meale) doubts, whether he ſhould eat of his beſt diſh, or nothing : this man repines at nothing more, than to ſee his hungry Plough-man feed on a cruſt ; and wiſheth to change eſtates, on condition he might change bodies with him. Say that God ſhould giue thee thy wiſh : what wouldeſt thou deſire ? Let me (thou ſaieſt) be wiſe, healthfull, rich, honourable, ſtrong, learned, beautifull, immortall. I know thou loueſt thy ſelfe ſo well, that thou canſt wiſh all theſe and more. But ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and iuſt diſtribution) that thou canſt haue but ſome of theſe, perhaps but one ; which wouldeſt thou ſingle out for thy ſelfe ? Any thing, beſide what thou haſt : If learned, thou wouldeſt bee ſtrong ; if ſtrong, honourable ; if honourable, long-liued : Some of theſe thou art already. Thou foole ! cannot God chooſe better for thee, than thou for thy ſelfe ? In other matches thou truſteſt the choice of a skilfuller chapman : when thou ſeeſt a goodly horſe in the Faire (though his ſhape pleaſe thine eye well) yet thou dareſt not buy him, if a cunning Horſe-maſter ſhall tell thee he is faultie ; and art willing to take a plainer and ſounder, on his commendation, againſt thy fancie. How much more ſhould we in this caſe, allow his choice that cannot deceiue vs ; that cannot bee deceiued ? But, thou knoweſt that other thou deſireſt, to be better than what thou haſt : Better perhaps for him that hath it ; not better for thee. Libertie is ſweet and profitable to thoſe that can vſe it : but fetters are better for the franticke man. Wine is good nouriſhment for the healthfull ; poyſon to the aguiſh. It is good for a ſound body to ſleepe in a whole skinne ; but hee that complaines of ſwelling ſores, cannot ſleepe till it bee broken. Hemlock to the Goat, and Spiders to the Monkey, turne to good ſuſtenance ; which to other creatures are accounted deadly. As in diets, ſo in eſtimation of good and euill, of greater and leſſer good, there is much varietie. All palats commend not one diſh ; and what one commends for moſt delicate, another reiects for vnſauourie. And if thou know what diſh is moſt pleaſant to thee, thy Phyſitian knowes beſt which is wholſome. Thou wouldeſt follow thine appetite too much ; and (as the French haue in their Prouerbe) wouldſt dig thy owne graue with thy teeth : thy wiſe Phyſitian ouer-ſees and ouer-rules thee. He ſees, if thou wert more eſteemed, thou wouldſt be proud ; if more ſtrong, licentious ; if richer, couetous ; if healthfuller, more ſecure : but thou thinkeſt not thus hardly of thy ſelfe. Fond man ! what knoweſt thou future things ? beleeue thou him, that onely knowes what would be, what will be. Thou wouldeſt willingly goe to heauen ; what better guide canſt thou haue, than him that dwells there ? If hee lead thee thorow deepe ſloughs, and brakie thickets ; know, that he knowes this the neerer way, though more comberſome. Can there be in him any want of wiſdome, not to foreſee the beſt ? Can there be any want of power, not to effect the beſt ? any want of loue, not to giue thee what hee knowes is beſt ? How canſt thou then faile of the beſt ? Since what his power can doe, and what his Wiſdome ſees ſhould be done, his Loue hath done, becauſe all are infinite. Hee willeth not things, becauſe they are good, but they are good, becauſe hee wills them. Yea, if ought had beene better, this had not beene. God willeth what hee doth : and if thy will accord not with his, whether wilt thou condemne of imperfection ?

Sect. XXVII.

The concluſion of the whole.

I Haue chalked out the way of Peace : What remaineth, but that we walke alone in it ? I haue conducted my Reader to the Mine, yea, to the Mint of happineſſe ; and ſhewed him thoſe glorious heaps, which may eternally enrich him : If (now) he ſhall goe away with his hands and skirt empty ; how is he but worthy of a miſerable want ?

Who ſhall pity vs, while we haue no mercy on our ſelues? Wilfull diſtreſſe hath neither remedie, nor compaſſion. And to ſpeake freely, I haue oft wondered at this painefull folly of vs men, who in the open view of our peace (as if we were condemned to a neceſſarie and fatall vnquietneſſe) liue vpon our owne racke, finding no more ioy, than if we were vnder no other hands, but our executioners. One droupeth vnder a fained euill; another augments a ſmall ſorrow through impatience; another drawes vpon himſelfe an vncertaine euill through feare; one ſeekes true contentment, but not enough; another hath iuſt cauſe of ioy, and perceiues it not: One is vexed, for that his grounds of ioy are matched with equall grieuances; another cannot complaine of any preſent occaſion of ſorrow, yet liues ſullenly, becauſe he findes not any preſent cauſe of comfort; one is hanted with his ſinne; another diſtracted with his paſſion: amongſt all which, he is a miracle of all men that liues, not ſome-way diſcontented. So we liue not while we doe liue, onely for that we want either wiſdome, or will, to husband our liues to our owne beſt aduantage. O the inequality of our cares! Let riches or honour be in queſtion, we ſue to them, we ſeeke for them with importunity, with ſeruile ambition: our paines need no ſollicitor; yea, there is no way wrong that leads to this end; wee abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and worthineſſe winnes vs the fauour of this proffer, we meet it with both hands, not daring with our modeſt denials to whet the inſtancie, and double the intreaties of ſo welcome ſuiters. Yet loe, here the onely true and precious riches, the higheſt aduancement of the ſoule, peace and happineſſe, ſeekes for vs, ſues to vs for acceptation; our anſwers are coy and ouerly, ſuch as we giue to thoſe clients that looke to gaine by our fauours. If our want were through the ſcarcitie of good, we might yet hope for pity to eaſe vs: but now that it is through negligence, and that we periſh with our hands in our boſome, we are rather worthy of ſtripes, for the wrong we doe our ſelues, than of pity for what we ſuffer. That wee may and will not, in opportunitie of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and ſauouring of the worſt kinde of vnthriftineſſe.

Saieſt thou then, this peace is good to haue, but hard to get? It were a ſhamefull neglect that hath no pretence. Is difficulty ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food will neither be had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazie and wilfull need? Peace ſhould not be good if it were not hard: Goe, and by this excuſe ſhut thy ſelfe out of heauen at thy death, and liue miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſerie on earth and hell below, that thou canſt come to without labour: And if we can bee content to caſt away ſuch immoderate and vnſeaſonable paines vpon theſe earthly trifles, as to weare our bodies with violence, and to encroach vpon the night for time to get them; what madneſſe ſhall it ſeeme in vs, not to afford a leſſe labour to that which is infinitely better, and which onely giues worth and goodneſſe to the other? Wherefore if we haue not vowed enmity with our ſelues, if we be not in loue with miſery and vexation, if wee be not obſtinately careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, and deſperate negligence, and quicken theſe dull hearts to a liuely and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment: which once attained, how ſhall we inſult ouer euils, and bid them doe their worſt? How ſhall we vnder this calme and quiet day, laugh at the rough wether and vnſteady motions of the world? How ſhall heauen and earth ſmile vpon vs, and we on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life be, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioy that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death be, that ſhall but lead vs from one heauen to another, from peace to glory? Go now, ye vaine and idle worldlings, and pleaſe your ſelues in the large ex-

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tent of your rich Mannors, or in the homage of thoſe whom baſeneſſe of minde hath made ſlaues to your greatneſſe, or in the price and faſhions of your full ward-robe, or in the wanton varieties of your delicate Gardens, or in your coffers full of red and white earth; or if there be any other earthly thing, more alluring, more precious, enioy it, poſſeſſe it, and let it poſſeſſe you: Let mee haue onely my Peace; and let mee neuer want it, till I enuie you.

FINIS.

THE ART OF DIVINE MEDITATION:

EXEMPLIFIED WITH TWO
Large Patternes of Meditation:

The one of eternall Life, as
the end;

The other of Death, as
the way.

Reuiſed and augmented.

By Ios. Hall.

Imprinted at London, 1627.

TO THE RIGHT WORSHIPFVLL SIR

RICHARD LEA, Knight, all increaſe of true honour with God and men.

SIR, euer ſince I began to beſtow my ſelfe vpon the common good, ſtudying wherein my labours might bee moſt ſeruiceable; I ſtill found they could be no way ſo wel improued, as in that part which concerneth deuotion, and the practiſe of true pietie. For on the one ſide I perceiued the number of Polemicall bookes, rather to breed than end ſtrifes; and thoſe which are doctrinall, by reaſon of their multitude, rather to oppreſſe than ſatisfie the Reader; wherein, if we write the ſame things, we are iudged tedious; if different, ſingular. On the other part, reſpecting the Reader, I ſaw the braines of men neuer more ſtuffed, their tongues neuer more ſtirring, their hearts neuer more emptie, nor their hands more idle. Wherefore after thoſe ſudden Meditations which paſſed me without rule, I was eaſily induced by their ſucceſſe (as a ſmall thing moues the willing) to ſend forth this Rule of Meditation, and after my Heauen vpon Earth, *to diſcourſe (although by way of example) of Heauen aboue. In this Art of mine, I confeſſe to haue receiued more light from one obſcure nameleſſe Monke, which wrote ſome hundred and twelue yeeres agoe, than from the directions of all other Writers. I would his humility had not*

not made him niggardly of his name, that we might haue knowne whom to haue thanked. It had beene eaſie to haue framed it with more curioſitie: but God and my ſoule know, that I made profit the ſcope of my labour, and not applauſe; and therefore (to chuſe) I wiſhed rather to be rude than vnprofitable. If now the ſimplicitie of any Reader ſhall bereaue him of the benefit of my precepts, I know he may make his vſe of my examples. Why I haue honoured it with your name, I need not giue account to the world, which already knoweth your worth and deſerts; and ſhall ſee by this, that I acknowledge them. Goe you on happily (according to the heauenly aduice of your Iunius*) in your worthy and glorious profeſſion, ſtill bearing your ſelfe as one that knoweth vertue the trueſt Nobilitie, and Religion the beſt vertue. The God whom you ſerue, ſhall honour you with men, and crowne you in heauen. To his grace I humbly commend you: requeſting you onely to accept the worke, and continue your fauour to the Author.*

Your VVorſhips humbly deuoted,

Ios. Hall.

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THE

THE ART OF DIVINE MEDITATION.

Chap. I.

The benefit and vſes of Meditation.

IT is not, I ſuppoſe, a more bold than profitable labour, after the endeuours of ſo many contemplatiue men, to teach the Art of Meditation: An heauenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as whereby the ſoule doth vnſpeakably benefit it ſelfe. For by this doe we ranſacke our deepe and falſe hearts, finde out our ſecret enemies, buckle with them, expell them, arme our ſelues againſt their re-entrance. By this, wee make vſe of all good meanes, fit our ſelues to all good duties; by this we deſcrie our weakneſſe, obtaine redreſſe, preuent tentations, cheare vp our ſolitarineſſe, temper our occaſions of delight, get more light vnto our knowledge, more heat to our affections, more life to our deuotion. By this we grow to be (as wee are) ſtrangers vpon earth; and, out of a right eſtimation of all earthly things, into a ſweet fruition of inuiſible comforts. By this, wee ſee our Sauiour with *Steuen*, we talke with God as *Moſes*, and by this we are rauiſhed with bleſſed *Paul* into Paradiſe, and ſee that Heauen which we are loth to leaue, which we cannot vtter. This alone is the remedie of ſecuritie and worldlineſſe, the paſtime of Saints, the ladder of heauen, and in ſhort, the beſt improuement of Chriſtianitie. Learne it who can, and neglect it who liſt; he ſhall neuer finde ioy, neither in God nor in himſelfe, which doth not both know and practiſe it. And how-euer of old ſome hidden Cloyſters haue ingroſſed it to themſelues, and confined it within their Cells, who indeed profeſſing nothing but contemplation, through their immunitie from thoſe cares which accompany an actiue life, might haue the beſt leiſure to this buſineſſe: yet ſeeing there is no man ſo taken vp with action, as not ſometimes to haue a free minde; and there is no reaſonable minde ſo ſimple, as not to be able both to diſcourſe ſomewhat and to better it ſelfe by her ſecret thoughts; I deeme it an enuious wrong to conceale that from any, whoſe benefit may be vniuerſall. Thoſe that haue but a little ſtocke, had need to know the beſt rules of thrift.

Which are vniuerſall to all Chriſtians, and not to be appropriated to ſome profeſſions.

Chap. II.

The deſcription and kindes of Meditation.

THe rather, for that whereas our Diuine Meditation is nothing elſe but a bending of the minde vpon ſome ſpirituall obiect, through diuers formes of diſcourſe, vntill our thoughts come to an iſſue: and this muſt needs be either Extemporall, and occaſioned by outward occurrences offered to the minde; or deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge,

ledge, for the finding out of ſome hidden truth, and conuincing of an hereſie by profound trauerſing of reaſon; or in matter of Affection, for the enkindling of our loue to God: the former of theſe two laſt, wee ſending to the Schooles and Maſters of Controuerſies, ſearch after the latter; which is both of larger vſe, and ſuch as no Chriſtian can reiect, as either vnneceſſary, or ouer-difficult: for, both euery Chriſtian had need of fire put to his affections, and weaker iudgements are no leſſe capable of this diuine heat, which proceeds not ſo much from reaſon, as from faith.

One ſaith (and I beleeue him) that Gods Schoole is more of Affection, than Vnderſtanding: Both leſſons very needfull, very profitable; but for this age, eſpecially the latter: for if there be ſome that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And he that hath much skill, and no affection, may doe good to others by information of iudgement, but ſhall neuer haue thanke either of his owne heart, or of God, who vſeth not to caſt away his loue on thoſe, of whom he is but knowne, not loued.

Chap. III.

Concerning Meditation Extemporall.

OF Extemporall Meditation there may be much vſe, no rule: foraſmuch as our conceits herein varie according to the infinite multitude of obiects, and their diuers manner of profering themſelues to the minde; as alſo for the ſuddenneſſe of this act. Man is placed in this Stage of the world, to view the ſeuerall natures and actions of the creature; to view them, not idly, without his vſe, as they doe him: God made all theſe for man, and man for his owne ſake. Both theſe purpoſes were loſt, if man ſhould let the creatures paſſe careleſly by him, only ſeene, not thought vpon. He only can make benefit of what he ſees; which if he doe not, it is all one, as if he were blinde or bruit. Whence it is, that wiſe *Salomon* putteth the ſluggard to ſchoole vnto the Ant; and our Sauiour ſendeth the diſtruſtfull to the Lillie of the field.

In this kinde was that Meditation of the diuine Pſalmiſt, which vpon the view of the glorious frame of the Heauens, was led to wonder at the mercifull reſpect God hath to ſo poore a creature as man. Thus our Sauiour tooke occaſion of the water fetcht vp ſolemnly to the Altar, from the Well of *Shilo*, on the day of the great *Hoſannah*, to meditate and diſcourſe of the Water of life. Thus holy and ſweet *Auguſtine*, from occaſion of the water-courſe neere to his lodging, running among the pebbles, ſometimes more ſilently, ſometimes in a baſer murmure, and ſometimes in a ſhriller note, entred into the thought & diſcourſe of that excellent order which God hath ſetled in all theſe inferiour things. Thus that learned and heauenly ſoule of our late *Eſtye*, when we ſate together and heard a ſweet conſort of Muſicke, ſeemed vpon this occaſion carried vp for the time before-hand to the place of his reſt, ſaying, not without ſome paſſion, What Muſicke may wee thinke there is in heauen? Thus laſtly (for who knowes not that examples of this kinde are infinite?) that faithfull and reuerend *Deering*, when the Sun ſhined on his face now lying on his death-bed, fell into a ſweet Meditation of the glory of God, and his approching ioy. The thoughts of this nature are not only lawful, but ſo behoueful, that we cannot omit them, without neglect of God, his creatures, our ſelues. The creatures are halfe loſt, if we only employ them, not learne ſomething of them. God is wronged, if his creatures be vnregarded; our ſelues moſt of all, if we reade this great volume of the creatures, and take out no leſſon for our inſtruction.

Chap. IV.

Cautions of Extemporall Meditation.

WHerein yet caution is to be had, that our Meditations be not either too farre fetcht, or ſauouring of ſuperſtition. Farre fetcht I call thoſe, which haue not a faire & eaſie reſemblance vnto the matter from whence they are raiſed; in which caſe our thoughts proue looſe and heartleſſe, making no memorable impreſſion in the mind. Superſtitious, when we make choiſe of thoſe grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuices (though well grounded) to an vſe aboue their reach; making them, vpon our owne pleaſures, not onely furtherances, but parts of Gods worſhip; in both which, our Meditations degenerate, and grow rather perillous to the ſoule. Whereto adde, that the minde be not too much cloyed with too frequent iteration of the ſame thought; which at laſt breeds a wearineſſe in our ſelues, & an vnpleaſantneſſe of that conceit, which at the firſt entertainment promiſed much delight. Our nature is too ready to abuſe familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinarie vſe, loſe their ſoueraignty; and fill, in ſtead of purging. God hath not ſtraited vs for matter, hauing giuen vs the ſcope of the whole world; ſo that there is no creature, euent, action, ſpeech, which may not afford vs new matter of Meditation. And that which we are wont to ſay of fine wits, we may as truly affirme of the Chriſtian heart, that it can make vſe of any thing. Wherefore as trauellers in a foraine countrey make euery ſight a leſſon; ſo ought we in this our pilgrimage. Thou ſeeſt the heauen rolling aboue thine head, in a conſtant and vnmoueable motion; the ſtarres ſo ouer-looking one another, that the greateſt ſhew little, the leaſt greateſt, all glorious: the aire full of the bottles of raine, or fleeces of ſnow, or diuers formes of fiery Exhalations: the Sea vnder one vniforme face, full of ſtrange and monſtrous ſhapes beneath: the earth ſo adorned with varietie of plants, that thou canſt not but tread on many at once with euery foot; beſides the ſtore of creatures, that flie about it, walke vpon it, liue in it. Thou idle Truant, doeſt thou learne nothing of ſo many maſters? Haſt thou ſo long read theſe capitall letters of Gods great Booke, and canſt thou not yet ſpell one word of them? The brute creatures ſee the ſame things, with as cleere, perhaps better eies. If thine inward eies ſee not their vſe, as well as thy bodily eies their ſhape, I know not whether is more reaſonable or leſſe brutiſh.

Chap. V.

Of Meditation deliberate.

DEliberate Meditation is that wee chiefly inquire for; which both may bee well guided, and ſhall be not a little furthered by precepts; part whereof the labours of others ſhall yeeld vs, and part, the plaineſt miſtreſſe, Experience: wherein order requires of vs firſt, the qualities of the perſon fit for meditation; then the circumſtances, manner, and proceedings of the worke.

Wherein firſt, the qualities of the perſon. Of whom is required: Firſt, that hee bee pure from his ſinnes.

The hill of Meditation may not be climbed with a profane foot; but as in the deliuery of the Law, ſo here, no beaſt may touch Gods hill, leſt he die; only the pure of heart haue promiſe to ſee God. Sinne dimmeth and dazeleth the eie, that it cannot behold ſpirituall things. The Guard of heauenly Souldiers was about *Eliſhaes* ſeruant before; hee ſaw them not before, through the ſcales of his infidelity. The ſoule muſt therefore bee purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *Dauid*, I will waſh my hands in innocency, then I will compaſſe thine Altar. Whereupon not vnfitly did that worthy Chancellour of *Paris* make the firſt ſtaire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white (which is wont to be the colour of innocencie) is capable of any Dye; the blacke, of none other. Not that we require an abſolute perfection, (which, as it is incident vnto none, ſo if it were, would exclude all need and vſe of Meditation) but rather an honeſt ſinceritie of the heart, not willingly ſinning, willingly repenting when we haue ſinned: which who ſo findes in himſelfe, let him not thinke any weakneſſe a lawfull barre to Meditation. He that pleads this excuſe, is like ſome ſimple man, which being halfe ſtarued with cold, refuſeth to come neere the fire, becauſe hee findeth not heat enough in himſelfe.

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CHAP. VI.

Secondly, that hee bee free from worldly thoughts.

NEither may the ſoule that hopeth to profit by meditation, ſuffer it ſelfe for the time entangled with the world; which is all one, as to come to Gods flaming buſh on the hill of viſions, with our ſhooes on our feet. Thou ſeeſt the bird, whoſe feathers are limed, vnable to take her former flight: ſo are wee, when our thoughts are clinged together by the world, to ſoare vp to our heauen in Meditation. The paire of brothers muſt leaue their nets, if they wil follow Chriſt; *Eliſha* his oxen, if he will attend a Prophet. It muſt be a free and a light minde that can aſcend this Mount of Contemplation, ouercomming this height, this ſteepeneſſe. Cares are an heauy load, and vneaſie: theſe muſt be laid downe at the bottome of this hill, if we euer looke to attaine the top. Thou art loaded with houſhold cares, perhaps publike; I bid thee not caſt them away: euen theſe haue their ſeaſon, which thou canſt not omit without impietie: I bid thee lay them downe at thy Cloſet doore, when thou attempteſt this worke. Let them in with thee, thou ſhalt finde them troubleſome companions, euer diſtracting thee from thy beſt errand. Thou wouldeſt thinke of heauen, thy Barne comes in thy way, or perhaps thy count-Booke, or thy Coffers, or it may be, thy minde is beforehand trauelling vpon the morrowes iourney. So, while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many waies, thou ſtandeſt ſtill. And as in a crowd, while many preſſe forward at once thorow one doore, none proceedeth; ſo when variety of thoughts tumultuouſly throng in vpon the minde, each proueth a barre to the other, and all an hinderance to him that entertaines them.

CHAP. VII.

Thirdly, that he be conſtant: and that, Firſt, in time and matter.

ANd as our Clyent of Meditation muſt both bee pure and free in vndertaking this taske, ſo alſo conſtant in continuing it; Conſtant both in time and in matter, both in a ſet courſe and houre reſerued for this worke, and in an vnwearied proſecution of it once begunne. Thoſe that meditate by ſnatches and vncertaine fits, when onely all other employments forſake them, or when good motions are thruſt vpon them by neceſſity, let them neuer hope to reach to any perfection. For theſe feeble beginnings of luke-warme grace, which are wrought in them by one fit of ſerious Meditation, are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This daies meale (though large and liberall) ſtrengthens thee not for to morrow: the body languiſheth, if there be not a daily ſupply of repaſt. Thus feed thy ſoule by meditation; Set thine houres and keep them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practice, but in the beginning; vſe ſhall giue it not eaſe onely, but delight. Thy companion entertaineth thee this while in louing diſcourſes, or ſome inexpected buſineſſe offers to interrupt thee. Neuer any good worke ſhall want ſome hinderance: Either breake thorow the lets, except it be with inciuilitie or loſſe; or if they be importunate, pay thy ſelfe the time that was vnſeaſonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou ſhalt finde, that deferring breeds (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee, being omitted, to morrow growes harſh; the next day vnneceſſarie; afterward odious: To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy minde on theſe thoughts. So I haue ſeene friends that vpon neglect of duty grow ouerly: vpon ouerlineſſe ſtrange; vpon ſtrangeneſſe to vtter defiance. Thoſe, whoſe very trade is Diuinitie, (mee thinkes) ſhould omit no day without his line of Meditation: thoſe which are ſecular men, not many; remembring that they haue a common calling of Chriſtianitie to attend, as well as a ſpeciall vocation in the world: and that other being more noble and important, may iuſtly challenge both often and diligent ſeruice.

Chap. VIII.

Secondly, that he be conſtant in the continuance.

ANd as this conſtancy requires thee to keepe day with thy ſelfe, vnleſſe thou wilt proue bankrupt in good exerciſes; ſo alſo that thy minde ſhould dwell vpon the ſame thought without flitting, without wearineſſe, vntill it haue attained to ſome iſſue of ſpirituall profit: otherwiſe it attempteth much, effecteth nothing. What auaileth it to knock at the doore of the hart, if we depart ere we haue an anſwer? What are we the warmer, if we paſſe haſtily along by the heart, and ſtay not at it? Thoſe that doe onely trauell thorow *Africke*, become not Blackmoores; but thoſe which are borne there, thoſe that inhabit there. We account thoſe damoſels too light of their loue, which betroth themſelues vpon the firſt ſight, vpon the firſt motion: and thoſe we deeme of much price, which require long and earneſt ſolliciting. He deceiueth himſelfe that thinketh grace ſo eaſily wonne; there muſt be much ſuit and importunity, ere it will yeeld to our deſires: Not that we call for a perpetuitie of this labour of Meditation; Humane frailty could neuer beare ſo great a toile. Nothing vnder Heauen is capable of a continuall motion without complaint. It is enough for the glorified ſpirits aboue, to be euer thinking, and neuer weary. The minde of man is of a ſtrange metall; if it be not vſed, it ruſteth; if vſed hardly, it breaketh: briefly, is ſooner dulled than ſatisfied with a continuall Meditation. Whence it came to paſſe, that thoſe ancient Monkes, who intermedled bodily labour with their contemplations, proued ſo excellent in this diuine buſineſſe; when thoſe at this day, which hauing mewed and mured vp themſelues from the world, ſpend themſelues wholly vpon their Beads and Crucifix, pretending no other worke but Meditation, haue cold hearts to God, and to the world ſhew nothing but a dull ſhadow of deuotion: for, that, if the thoughts of theſe latter were as diuine as they are ſuperſtitious, yet being, without all interchangeableneſſe, bent vpon the ſame diſcourſe, the mind muſt needs grow weary, the thoughts remiſſe and languiſhing, the obiects tedious: while the other refreſhed themſelues with this wiſe variety, employing the hands, while they called off the minde, as good Comœdians ſo mix their parts, that the pleaſantneſſe of the one, may temper the auſtereneſſe of the other; whereupon they gained both enough to the body, and to the ſoule more than if it had beene all the while buſied.

Beſides, the excellencie of the obiect letteth this aſſiduity of Meditation, which is ſo glorious, that like vnto the Sunne, it may abide to haue an eye caſt vp to it for a while, will not be gazed vpon; whoſoeuer ventureth ſo farre, loſeth both his hope and his wits. If we hold with that bleſſed *Monica*, that ſuch like cogitations are the food of the minde, yet euen the minde alſo hath her ſatiety, and may ſurfet of too much. It ſhall be ſufficient therefore, that we perſeuere in our Meditation, without any ſuch affectation of perpetuity, and leaue without a light fickleneſſe; making alwaies not our Houreglaſſe, but ſome competent increaſe of our deuotion, the meaſure of our continuance; knowing, that as for Heauen, ſo for our purſuit of grace, it ſhall auaile vs little to haue begun well, without perſeuerance: and withall, that the ſoule of man is not alwaies in the like diſpoſition: but ſometimes is longer in ſetling, through ſome vnquietneſſe, or more obſtinate diſtraction; ſometimes heauier, and ſometimes more actiue, and nimble to diſpatch. * *Gerſon* (whoſe authority I rather vſe, becauſe our aduerſaries diſclaime him for theirs) profeſſeth, he hath beene ſometimes foure houres together working his heart, ere he could frame it to purpoſe. A ſingular patterne of vnwearied conſtancy, of an vnconquerable ſpirit; whom his preſent vnfitneſſe did not ſo much diſcourage, as it whetted him to ſtriue with himſelfe till he could ouercome. And ſurely other victories are hazzardous, this certaine, if we will perſiſt to ſtriue: other fights are vpon hope, this vpon aſſurance; whiles our ſucceſſe dependeth vpon the promiſe of God, which cannot diſappoint vs. Perſiſt therefore, and preuaile: perſiſt till thou haſt preuailed: ſo that which thou beganſt with difficulty, ſhall end in comfort.

* Sauing our iuſt quarrell againſt him for the Councell of Conſtance.

Hall, J.

CHAP. IX.

Of the Circumſtance of Meditation.

And therein, Firſt, of the place.

FRom the qualities of the Perſon, we deſcend towards the action it ſelfe: where firſt we meet with thoſe circumſtances which are neceſſary for our prediſpoſition to the worke; *Place, Time, Site of the body.*

Solitarineſſe of Place is fitteſt for Meditation. Retire thy ſelfe from others, if thou wouldſt talke profitably with thy ſelfe. So IESVS meditates alone in the Mount, *Iſaac* in the fields, *Iohn Baptiſt* in the Deſart, *Dauid* on his bed, *Chryſoſtome* in the Bath, each in ſeuerall places; but all ſolitary. There is no place free from God, none to which he is more tied: one findes his Cloſet moſt conuenient, where his eyes being limited by the knowne walls, call the minde after a ſort from wandring abroad. Another findeth his ſoule more free, when it beholdeth his heauen aboue and about him. It matters not ſo we be ſolitary and ſilent. It was a witty and diuine ſpeech of *Bernard*, that the Spouſe of the ſoule, CHRIST IESVS, is baſhfull, neither willingly commeth to his Bride in the preſence of a multitude. And hence is that ſweet inuitation which we finde of her: *Come, my welbeloued, let vs goe forth into the fields: let vs lodge in the villages. Let vs goe up early to the Vines: let vs ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grape, or whether the Pomegranates bloſſome; there will I giue thee my loue.* Abandon therefore all worldly ſocietie, that thou mayeſt change it for the company of GOD and his Angels; the ſociety, I ſay, of the world, not outward onely, but inward alſo. There be many that ſequeſter themſelues from the viſible company of men; which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildeſt Deſart, found himſelfe too oft in his thoughts amongſt the dances of the Roman Dames. This company is worſe than the other: for it is more poſſible for ſome thoughtfull men to haue a ſolitary minde in the middeſt of a market, than for a man thus diſpoſed to be alone in a wilderneſſe. Both companies are enemies to Meditations: whither tendeth that ancient counſell of a great Maſter in this Art, of three things requiſite to this buſineſſe, *Secrecie, Silence, Reſt*: whereof the firſt excludeth company, the ſecond noiſe, the third motion. It cannot be ſpoken how ſubiect we are in this worke, to diſtraction, like *Salomons* old man, whom the noiſe of euery bird wakeneth: ſenſuall delights we are not drawne from with the three-fold cords of iudgement; but our ſpirituall pleaſures are eaſily hindered. Make choice therefore of that place, which ſhall admit the feweſt occaſions of with-drawing thy ſoule from good thoughts: wherein alſo euen change of places is ſomewhat preiudiciall; and I know not how it falls out, that wee finde God neerer vs in the place where wee haue beene accuſtomed familiarly to meet him: not for that his preſence is confined to one place aboue others, but that our thoughts are, through cuſtome more eaſily gathered to the place where we haue ordinarily conuerſed with him.

CHAP. X.

Secondly, of the time.

ONe *Time* cannot be preſcribed to all: for neither is God bound to houres, neither doth the contrary diſpoſition of men agree in one choice of opportunities: the golden houres of the morning ſome finde fitteſt for Meditation, when the body newly raiſed, is well calmed with his late reſt, and the ſoule hath not as yet had from theſe outward things any motiues of alienation. Others finde it beſt to learne wiſdome of their reines in the night; hoping with *Iob*, that their bed will bring them comfort in their Meditation; when both all other things are ſtill, and themſelues, wearied with theſe earthly cares, doe out of a contempt of them, grow into greater liking and loue of heauenly things. I haue euer found *Iſaacs* time fitteſt, who went out in the euening to meditate. No precept, no practice of others can preſcribe to vs in this circumſtance. It ſhall be enough, that firſt we ſet out ſelues a time: ſecondly, that we ſet apart that time, wherein we are apteſt for this ſeruice. And as no time is preiudiced with vnfitneſſe, but euery day is without difference ſeaſonable for this worke, ſo eſpecially Gods Day. No day is barren of grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to be ſanctified by vs to God, is priuileged with bleſſings aboue others: for the plentifull inſtruction of that Day ſtirreth thee vp to this action, and fills thee with matter; and the zeale of thy publike ſeruice warmeth thy heart to this other buſineſſe of deuotion. No MANNA fell to the Iſraelites on their Sabbath; our ſpirituall MANNA falleth on ours, moſt frequent: if thou wouldſt haue a full ſoule, gather as it falls; gather it by hearing, reading, meditation: ſpirituall idleneſſe is a fault this Day, perhaps not leſſe than bodily worke.

CHAP. XI.

Of the Site and geſture of the body.

NEither is there leſſe varietie in the Site and geſture of the body: the due compoſedneſſe whereof is no little aduantage to this exerciſe; euen in our ſpeech to God, we obſerue not alwaies one and the ſame poſition; ſometimes we fall groueling on our faces; ſometimes we bow our knees; ſometimes ſtand on our feet; ſometimes we lift vp our hands, ſometimes caſt downe our eyes. God is a Spirit, who therefore being a ſeuere obſeruer of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould be vniforme, as reuerent. No maruell therefore though in this, all our teachers of Meditation haue commended ſeuerall poſitions of body, according to their diſpoſition and practice.* One, ſitting with the face turned vp to heauen-ward, according to the precept of the Philoſopher, who taught him, that by ſitting and reſting, the mind gathereth wiſdome.* Another, leaning to ſome Reſt, towards the left ſide, for the greater quieting of the heart. * A third, ſtanding with the eyes lift vp to Heauen, but ſhut, for feare of diſtractions. But of all other (me thinketh) *Iſaacs* choice the beſt, who meditated walking. In this let euery man be his owne maſter; ſo be we vſe that frame of body that may both teſtifie reuerence, and in ſome caſes helpe to ſtirre vp further deuotion; which alſo muſt needs be varied according to the matter of our Meditation. If we thinke of our ſinnes, ***Ahabs*** ſoft paſe, the Publicans deiected eyes, and his hand beating his breſt, are more ſeaſonable. If of the ioyes of heauen, ***Steuens*** countenance fixed aboue, and ***Dauids*** hands lift vp on high, are moſt fitting. In all which, the body, as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow the affections thereof; and in truth then is our deuotion moſt kindly, when the body is thus commanded his ſeruice by the Spirit, and not ſuffered to goe before it, and by his forwardneſſe to prouoke his maſter to emulation.

* *Gerſon.*

* *Guliel. Pariſ.*

* *Dionyſ. Carthuſ.*

CHAP. XII.

Of the matter and ſubiect of our Meditation.

NOw time and order call vs from theſe circumſtances, to the matter and ſubiect of Meditation: which muſt be Diuine and Spirituall; not euill, nor worldly. O the carnall and vnprofitable thoughts of men! We all meditate; one, how to doe ill to others; another, how to doe ſome earthly good to himſelfe: another, to hurt himſelfe, vnder a colour of good, as how to accompliſh his lewd deſires, the fulfilling whereof proueth the bane of the ſoule; how he may ſinne vnſeene, and goe to hell with the leaſt noiſe of the world. Or perhaps, ſome better mindes bend their thoughts vpon the ſearch of naturall things; the motions of euery heauen, and of euery ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold kindes of ſimples that grow out of the earth, and creatures that creepe vpon it; with all their ſtrange qualities, and operations. Or perhaps, the ſeuerall formes of gouernment, and rules of State take vp their buſie heads: ſo that while they would be acquainted with the whole world, they are ſtrangers at home, and while they ſeeke to know all other things, they remaine vnknowne of themſelues. The God that made them, the vileneſſe of their nature, the danger of their ſinnes, the multitude of their imperfections, the Sauiour that bought them, the Heauen that he bought for them, are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus do fooliſh children ſpend their time and labour, in turning ouer leaues to looke for painted babes, not at all reſpecting the ſolid matter vnder their hands. We fooles, when will we be wiſe, and turning our eyes from vanity, with that ſweet Singer of Iſrael, make Gods ſtatutes our ſong and meditation in the houſe of our pilgrimage?

Earthly things proffer themſelues with importunity; Heauenly things muſt with importunity be ſued to. Thoſe, if they were not ſo little worth, would not be ſo forward, and being forward, need not any Meditation to ſolicit them: Theſe, by how much more hard they are to intreat, by ſo much more precious they are being obtained; and therefore worthier our endeuour. As then we cannot goe amiſſe, ſo long as we keepe our ſelues in the tracke of Diuinity; while the ſoule is taken vp with the thoughts, either of the Deity in his eſſence, and perſons (ſparingly yet in this point, and more in faith and admiration than inquiry) or of his attributes, his Iuſtice, Power, Wiſdome, Mercy, Truth: or of his workes, in the creation, preſeruation, gouernment of all things; according to the Pſalmiſt, *I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes:* ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation, are thoſe matters in Diuinitie, which can moſt of all worke compunction in the heart, and moſt ſtirre vs vp to deuotion. Of which kinde, are the Meditations concerning Chriſt Ieſus our Mediator, his Incarnation, Miracles, Life, Paſſion, Buriall, Reſurrection, Aſcenſion, Interceſſion, the benefit of our Redemption, the certaintie of our Election, the graces and proceeding of our Sanctification, our glorious eſtate in Paradiſe loſt in our firſt Parents, our preſent vileneſſe, our inclination to ſinne; our ſeuerall actuall offences, the tentations and ſleights of euill Angels, the vſe of the Sacraments, nature and practice of Faith and Repentance: the miſeries of our life, with the frailty of it; the certainty and vncertainty of our death, the glory of Gods Saints aboue, the awfulneſſe of iudgement, the terrours of hell, and the reſt of this quality: wherein both it is fit to haue variety (for that euen the ſtrongeſt ſtomack doth not alwaies delight in one diſh) and yet ſo to change, that our choice may be free from wildneſſe and inconſtancie.

CHAP. XIII.

The order of the worke it ſelfe.

NOw after that we haue thus orderly ſuited the perſon and his qualities, with the due circumſtances of time, place, diſpoſition of body, and ſubſtance of the matter diſcuſſed, I know not what can remaine, beſides the maine buſineſſe it ſelfe, and the manner and degrees of our proſecution thereof; which aboue all other calleth for an intentiue Reader, and reſolute practice. Wherein that we may auoid all niceneſſe and obſcurity (ſince we ſtriue to profit) we will giue direction for the *Entrance, Proceeding, Concluſion* of this Diuine worke.

CHAP. XIV.

The entrance into the worke.

A Goodly building muſt ſhew ſome magnificence in the gate; and great perſonages haue ſeemely Vſhers to goe before them; who by their vncouered heads command reuerence and way. Euen very Poets of old had wont, before their

Ballads to implore the aid of their gods. And the Heathen Romans entred not vpon any publike ciuill buſineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to vndertake a ſpirituall worke of ſuch importance, not hauing craued the aſſiſtance of his God? which (me thinkes) is no leſſe, than to profeſſe he could doe well without Gods leaue. When we thinke euill, it is from our ſelues: when good, from God. As Prayer is our ſpeech to God, ſo is each good Meditation (according to *Bernard*) Gods ſpeech to the heart: The heart muſt ſpeake to God, that God may ſpeake to it. Prayer therefore and Meditation, are as thoſe famous Twinnes in the ſtory, or as Two louing Tuttles, whereof ſeparate one, the other languiſheth.

1 The common entrance, which is Prayer.

Prayer maketh way for Meditation. Meditation giueth matter, ſtrength, and life to our prayers. By which, as all other things are ſanctified to vs, ſo we are ſanctified to all holy things. This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to conuerſe with the King of Heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extenſion and length ſhould be put into the vigour and feruency of it; for that is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe, than as a Portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that all diſtractions may be auoided; our iudgement enlightned, our inuentions quickned, our wills rectified, our affections whetted to heauenly things, our hearts enlarged to God-ward, our deuotion enkindled; ſo that we may finde our corruptions abated, our graces thriuen, our ſoules and liues euery way bettered by this exerciſe.

CHAP. XV.

Particular and proper entrance into the matter, which is in our choice thereof.

SVch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it ſelfe, maketh choice of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſettling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart, of what we both doe, and ſhould thinke vpon: reiecting what is vnexpedient and vnprofitable. In both which, the Soule, like vnto ſome noble Hawke, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe Birds that croſſe her way, and ſtoopeth vpon a Fowle of price, worthy of her flight: after this manner.

What wilt thou muſe vpon, O my ſoule? thou ſeeſt how little it auaileth thee to wander and roue about in vncertainties: thou findeſt how little ſauour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha*) about the many and needleſſe thoughts of the world: None but heauenly things can afford thee comfort: vp then, my ſoule, and minde thoſe things that are aboue, whence thy ſelfe art: Amongſt all which, wherein ſhouldeſt thou rather meditate than of the life and glory of Gods Saints? A worthier imployment thou canſt neuer finde, than to thinke vpon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.*

CHAP. XVI.

The proceeding of our Meditation.

HItherto the *entrance*; after which, our Meditation muſt *proceed* in due order, not troubledly, nor prepoſterouſly: It begins in the vnderſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to Heauen; Not ſuddenly, but by certaine ſtaires and degrees, till we come to the higheſt.

I haue found a ſubtill ſcale of Meditation, admired by ſome Profeſſors of this Art, And therein a Method allowed by ſome Authors reiected by vs.

aboue all other humane deuices, and farre preferred by them to the beſt directions of **Origen, Auſten, Bernard, Hugo Bonauenture, Gerſon**, and whoſoeuer hath beene reputed of greateſt perfection in this skill. The ſeuerall ſtaires whereof (leſt I ſhould ſeeme to defraud my Reader through enuy) I would willingly deſcribe, were it not that I feared to ſcarre him rather with the danger of obſcuritie, from venturing further vpon this ſo worthy a buſineſſe: yet leſt any man perhaps might complaine of an vnknowne loſſe, my Margent ſhall finde roome for that which I hold too knottie for my Text.

* In all which, (after the incredible commendations of ſome practitioners) I doubt not but an ordinarie Reader will eaſily eſpie a double fault at the leaſt, *Darkneſſe* and *Coincidence*: that they are both too obſcurely deliuered, and that diuers of them fall into other, not without ſome vaine ſuperfluity. For this part therefore which concerneth the vnderſtanding, I had rather to require onely a deepe and firme *Conſideration* of the thing propounded: which ſhall bee done if we follow it in our diſcourſe, through all, or the principall of thoſe places which naturall reaſon doth affoord vs: wherein, let no man pleade ignorance, or feare difficultie: we are all thus farre borne Logicians; neither is there, in this, ſo much need of skill, as of induſtrie. In which courſe yet, wee may not bee too curious, in a preciſe ſearch of euery place and argument, without omiſſion of any (though to bee fetcht in with racking the inuention.) For as the minde, if it goe looſe and without rule, roues to no purpoſe; ſo if it bee too much fettered, with the gieues of ſtrict regularitie, moueth nothing at all.

The Scale of Meditation of an Author, ancient, but nameleſſe.

* *Degrees of Preparation.*

1	*Queſtion.*	What I thinke. What I ſhould thinke.
2	*Excuſſion.*	A repelling of what I ſhould not thinke.
3	*Choice, or Election.*	Of what moſt neceſſary. Of what moſt expedient. Of what moſt comely.

* *Degrees of proceeding in the vnderſtanding.*

4	*Commemoration.*	An actuall thinking vpon the matter elected.
5	*Conſideration.*	A redoubled Commemoration of the ſame, till it be fully knowne.
6	*Attention.*	A fixed and earneſt conſideration whereby it is faſtned in the minde.
7	*Explanation.*	A clearing of the thing conſidered by ſimilitudes.
8	*Tractation.*	An extending the thing conſidered to other points, where all queſtions of doubts are diſcuſſed.
9	*Dijudication.*	An eſtimation of the worth of the thing thus handled.
10	*Cauſation.*	A confirmation of the eſtimation thus made.
11	*Rumination.*	A ſad and ſerious Meditation of all the former, till it may worke vpon the affections.

From hence to the degrees of affection.

CHAP. XVII.

Premonitions concerning our proceeding in the firſt part of Meditation.

ERe I enter therefore into any particular tractation, there are three things whereof I would premoniſh my Reader, concerning this firſt part, which is in the vnderſtanding. Firſt, that I deſire not to binde euery man to the ſame vniforme proceeding in this part: Practice and cuſtome may perhaps haue taught other courſes more familiar, and not leſſe direct. If then we can, by any other method, worke in our hearts ſo deepe an apprehenſion of the matter meditated, as it may duly ſtirre the affections, it is that only we require.

Secondly, that whoſoeuer applieth himſelfe to this direction, thinke him not neceſſarily tied to the proſecution of all theſe Logicall places, which he findeth in the ſequell of our Treatiſe, ſo as his Meditation ſhould be lame and imperfect without the whole number: for there are ſome Themes will not beare all theſe; as when we meditate of God, there is no roome for *Cauſes* or *Compariſons*, and others yeeld them with ſuch difficulty, that their ſearch interrupteth the chiefe worke intended. It ſhall be ſufficient, if we take the moſt pregnant, and moſt voluntary.

Thirdly, that when we ſticke in the diſpoſition of any the places following (as if, meditating of *Sinne*, I cannot readily meet with the *Materiall* and *Formall Cauſes*, or the *Appendances* of it) we racke not our mindes too much with the inquiry thereof; which were to ſtriue more for Logique, than deuotion: but without too much diſturbance of our thoughts, quietly paſſe ouer to the next. If we breake our teeth with the ſhell, we ſhall finde ſmall pleaſure in the kernell.

Now then for that my only feare is, leſt this part of my diſcourſe ſhall ſeeme ouerperplexed vnto the vnlearned Reader; I will in this whole proceſſe, ſecond my rule with his example, that ſo what might ſeeme obſcure in the one, may by the other be explained; and the ſame ſteps he ſeeth me take in this, he may accordingly tread in any other Theme.

CHAP. XVIII.

FIrſt therefore it ſhall be expedient to conſider ſeriouſly, what the thing is whereof we meditate.

What then, O my ſoule, is the life of the Saints, whereof thou ſtudieſt? Who are the Saints, but thoſe which hauing beene weakly holy vpon earth, are perfectly holy aboue? which euen on earth were perfectly holy in their Sauiour, now are ſo in themſelues? which ouercomming on earth, are truly canonized in Heauen? What is their life, but that bleſſed eſtate aboue, wherein their glorified ſoule hath a full fruition of God?

The practice of Meditation; wherein, Firſt, we begin with ſome deſcription of that wee meditate of.

CHAP. XIX.

THe nature whereof, after we haue thus ſhadowed out to our ſelues by a deſcription, not curious alwaies, and exactly framed according to the rules of Art, but ſufficient for our owne conceit; the next is (if it ſhall ſeeme needfull, or if the matter will beare, or offer it) ſome eaſie and voluntary diuiſion, whereby our thoughts ſhall haue more roome made for them, and our proceeding ſhall be more diſtinct.

There is a life of nature, when thou, my ſoule, dwelleſt in this body, and informeſt thine earthly burthen. There is a life of grace, when the Spirit of God dwels in thee. There is a life of glory, when the body being vnited to thee, both ſhall be vnited to God: or when, in the meane time, being ſeparated from thy companion, thou enioyeſt God alone. This life of thine therefore, as the other, hath his ages, hath his ſtatures; for it entreth vpon his birth, when thou paſſeſt out of thy body, & changeſt this earthly houſe for an Heauenly: It enters into his full vigour, when at the day of the common reſurrection, thou reſumeſt this thy companion, vnlike to it ſelfe, like to thee, like to thy Sauiour, immortall now, and glorious. In this life here may be degrees; there can be no imperfection. If ſome be like the Skie, others like the Starres, yet all ſhine. If ſome ſit at their Sauiours right hand, others at his left, all are bleſſed. If ſome veſſels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

Secondly, followes an eaſie and voluntary diuiſion of the matter meditated.

Hall, J.

Chap. XX.

3 A conſideration of the cauſes thereof in all kinds of them.

WHich done, it ſhall be requiſit for our perfecter vnderſtanding, & for the laying grounds of matter for our affection, to carry it thorow thoſe other principall places, and heads of reaſon, which nature hath taught euery man, both for knowledge and amplification: the firſt whereof are the *Cauſes*, of all ſorts.

Whence is this eternall life, but from him which onely is eternall, which only is the fountaine of life, yea life it ſelfe? Who but the ſame God that giues our temporall life, giueth alſo that eternall? The Father beſtoweth it, the Sonne meriteth it, the holy Ghoſt ſeales and applieth it. Expect it onely from him, O my ſoule, whoſe free election gaue thee the firſt title to it, to be purchaſed by the bloud of thy Sauiour. For thou ſhalt not therefore be happy, becauſe he ſaw that thou wouldſt be good; but therefore art thou good, becauſe he hath ordained, thou ſhalt be happy. He hath ordained thee to life; he hath giuen thee a Sauiour to giue this life vnto thee; faith, whereby thou mighteſt attaine to this Sauiour; his Word, by which thou mightſt attaine to this faith; what is there in this not his? And yet not his ſo ſimply, as that it is without thee: without thy merit indeed, not without thine act. Thou liueſt here through his bleſsing, but by bread; thou ſhalt liue aboue through his mercy, but by thy faith below, apprehending the Author of thy life. And yet as he will not ſaue thee without thy faith, ſo thou canſt neuer haue faith without his gift. Looke vp to him therefore, O my ſoule, as the beginner and finiſher of thy ſaluation; and while thou magnifieſt the Author, be rauiſhed with the glory of the worke: which farre paſſeth both the tongue of Angels, and the heart of man. It can be no good thing that is not there. How can they want water that haue the ſpring? Where God is enioyed, in whom only all things are good, what good can bee wanting? And what perfection of bliſſe is there, where all goodneſſe is met and vnited? In thy preſence is fulneſſe of ioy, and at thy right hand are pleaſures for euermore. *O bleſſed reflection of glory! We ſee there, as we are ſeene: in that we are ſeene, it is our glory; in that wee ſee, it is Gods glory; therefore doth he glorifie vs, that our glory ſhould be to his. How worthy art thou, O Lord, that through vs thou ſhouldeſt looke at thy ſelfe!*

Chap. XXI.

4 The conſideration of the Fruits and Effects.

THe next place ſhall be the *fruits* and *effects* following vpon their ſeuerall cauſes: which alſo affords very feeling and copious matter to our meditation; wherein it ſhall be euer beſt, not ſo much to ſeeke for all, as to chuſe out the chiefeſt.

No maruell then if from this glory proceed vnſpeakable ioy, and from this ioy the ſweet ſongs of praiſe and thanksgiuing. The Spirit bids vs, when we are merry, ſing: How much more then, when we are merry without all mixture of ſorrow, beyond all meaſure of our earthly affections, ſhall we ſing ioyfull Hallelu-iahs *and* Hoſannahs *to him that dwelleth in the higheſt Heauens? our hearts ſhall be ſo full, that we cannot chuſe but ſing, and wee cannot but ſing melodiouſly. There is no iar in this Muſicke, no end of this ſong. O bleſſed change of the Saints! They doe nothing but weepe below, and now nothing but ſing aboue. We ſowed in teares, reape in ioy; there was ſome comfort in thoſe teares, when they were at worſt; but there is no danger of complaint in this heauenly mirth. If we cannot ſing here with Angels,* On earth peace, *yet there we ſhall ſing with them,* Glory to God on high; *and ioyning our voices to theirs, ſhall make vp that celeſtiall conſort, which none can either heare or beare part in, and not be happy.*

Chap. XXII.

5 Conſideration of the Subiect wherein, or whereabout it is.

AFter which comes to be conſidered the *Subiect*, either *wherein* that is, or *whereabout* that is imploied, which we meditate of: As,

And indeed, what leſſe happineſſe doth the very place promiſe, wherein this glory is exhibited?

exhibited? which is no other than the Paradiſe of God. *Here below we dwell, or rather we wander in a continued wildernes; there we ſhall reſt vs in the true* Eden: I am come into my Garden, my Siſter, my Spouſe. *Kings vſe not to dwell in Cottages of Clay, but in Royall Courts fit for their eſtate: How much more ſhall the King of Heauen, who hath prepared for men ſo faire manſions on earth, make himſelfe an habitation ſutable to his Maieſtie? Euen earthly Princes haue dwelt in Cedar and Yuory: But the great City,* Holy Ieruſalem, *the Palace of the Higheſt, hath her walls of Iaſper, her building of gold, her foundation of precious ſtones, her gates of pearle:* How glorious things are ſpoken of thee, O thou City of God! *We ſee but the pauement, and yet how goodly it is! The beleeuing Centurion thought himſelfe vnworthy that Chriſt ſhould come vnder his roofe: yet wert thou, O Sauiour, in thine humbled eſtate, in the forme of a ſeruant: How then ſhall I thinke my ſelfe worthy to come vnder this roofe of thine, ſo ſhining and glorious? O, if this clay of mine may come to this honour aboue, let it bee trampled vpon and deſpiſed on earth.*

Chap. XXIII.

6 Conſid. of the *Appendances* and *Qualities* of it.

Sixtly, ſhall follow the *Appendances* and *Qualities*, which cleaue vnto the ſubiect whereof we meditate: As,

But were the place leſſe noble and maieſticall; yet the company which it affordeth, hath enough to make the ſoule bleſſed. For, not the place giueth ornament to the gueſt, ſo much as the gueſt to the place. How loth are we to leaue this earth, onely for the ſociety of ſome few friends in whom we delight, which yet are ſubiect euery day to mutuall diſlikes? what pleaſure ſhall we then take in the enioying of the Saints; when there is nothing in them not amiable, nothing in vs that may coole the feruour of our loue? There ſhalt thou, my ſoule, thy ſelfe glorified, meet with thy deare Parents and friends alike glorious, neuer to be ſeuered: There thou ſhalt ſee and conuerſe with thoſe ancient Worthies of the former World; the bleſſed Patriarchs and Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles, and the Fathers of that Primitiue and this preſent Church, ſhining each one according to the meaſure of his bleſſed labours. There ſhalt thou liue familiarly in the ſight of thoſe Angels, whom now thou receiueſt good from, but ſeeſt not. There (which is the head of all thy felicity,) thine eies ſhall ſee Him whom now thine heart longeth for, (that Sauiour of thine) in the only hope of whom now thou liueſt. Alas, how dimly, and afarre off doeſt thou now behold him? How imperfectly doeſt thou enioy him, while euery temptation bereaues thee, for the time, of his preſence? I ſought him whom my ſoule loueth: I ſought him, but found him not *his backe is now towards thee many times through thy ſinnes, and therefore thou hardly diſcerneſt him. Other-while and often thy backe is turned vnto him through negligence, that when thou mighteſt obſcurely ſee him, thou doeſt not: now thou ſhalt ſee him, and thine eyes thus fixed ſhall not be remoued. Yet neither could this glory make vs happy, if being thus abſolute, it were not perpetuall. To be happy, is not ſo ſweet a ſtate, as it is miſerable to haue beene happy. Leſt ought therefore ſhould bee wanting, behold, this felicity knoweth no end, feareth no intermiſſion, and is as eternall for the continuance, as he that had no beginning. O bleſſedneſſe truly infinite! Our earthly ioyes doe ſcarce euer begin; but when they begin, their end bordereth vpon their beginning. One houre ſeeth vs oft times ioyfull and miſerable: here alone is nothing but eternity. If then the Diuine Prophet thought here one day in Gods earthly houſe, better than a thouſand other-where; what ſhall I compare to thouſands of millions of yeeres in Gods heauenly Temple? Yea, millions of yeeres are not ſo much as a minute to eternity, and that other houſe not a cottage to this.*

Chap. XXIV.

7 Of that which is *diuers* from it, or *contrary* to it.

Seuenthly, our thoughts, leauing a while the conſideration of the thing as it is in it ſelfe, ſhall deſcend vnto it as reſpectiuely with others; and therefore firſt ſhall meditate of that which is *diuers* from it, or *contrary* vnto it.

What doeſt thou here then, O my ſoule? What doeſt thou here groueling vpon earth? where the beſt things are vanity, the reſt no better than vexation. Looke round about thee, and ſee whether thine eies can meet with any thing but either ſinnes or miſeries. Thoſe few and ſhort pleaſures thou ſeeſt, and euer ſorrowfully; and in the meane time are intermingled with many grieuances. Here thou heareſt one cry out of a ſicke body, whereof there is no part which affords not choice of diſeaſes. This man layeth his hand vpon his conſuming lungs, and complaineth of ſhort wind: that other, vpon his riſing ſpleene: a third ſhaketh his painfull head: another roares out for the torment of his reines or bladder; another for the racking of his gowty ioints: one is diſtempered with a watery Dropſie, another with a windie Collicke, a third with a fiery Ague, a fourth with an earthen Melancholy; one grouels and fometh with the falling ſickneſſe; another lyeth bed-rid, halfe ſenſeleſſe with a dead Palſie. There are but few bodies that complaine not of ſome diſeaſe; and that thou maiſt not looke farre, it is a wonder if thy ſelfe feele not alwaies one of theſe euills within thee. There, thou heareſt another lament his loſſe: either his eſtate is impaired by ſuretiſhip, or ſtealth, or ſhipwracke, or oppreſsion; or his childe is vnruly, or miſcarried; or his wife dead, or diſloyall; another tormented with paſsions; each one is ſome way miſerable. But, that which is yet more irkeſome, thy one eare is beaten with curſings and blaſphemies; thy other with ſcornefull, or wanton, or murthering ſpeeches; thine eies ſee nothing but pride, filthineſſe, profaneneſſe, bloud, exceſſe, and whatſoeuer elſe might vex a righteous ſoule: and if all the world beſides were innocent, thou findeſt enough within thy ſelfe to make thy ſelfe weary, and thy life loathſome. Thou needeſt not fetch cauſe of complaint from others; thy corruptions yeeld thee too much at home; euer ſinning, euer preſuming; Sinning euen when thou haſt repented: yea, euen while thou repenteſt, ſinning. Goe to now, my ſoule, and ſolace thy ſelfe here below, & ſuffer thy ſelfe beſotted with theſe goodly contentments; worthy of no better, while thou fixeſt thy ſelfe on theſe: ſee if thou canſt find any of theſe aboue; and if thou canſt meet with any diſtemper, any loſſe, any ſinne, any complaint, from thy ſelfe or any other aboue, deſpiſe thine Heauen as much as now thou loueſt the earth. Or if all this cannot enough commend vnto thee the ſtate of Heauenly Glory, caſt downe thine eyes yet lower, into that deepe and bottomleſſe pit, full of horrour, full of torment, where there is nothing but flames, and teares, and ſhrikes, and gnaſhing of teeth, nothing but Fiends and tortures: where there is palpable darkneſſe, and yet perpetuall fire; where the damned are euer boyling, neuer conſumed; euer dying, neuer dead; euer complaining, neuer pitied; where the Glutton, that once would not giue a cruſt of bread, now begs for one drop of water; and yet alas, if whole riuers of water ſhould fall into his mouth, how ſhould they quench thoſe riuers of Brimſtone that feed this flame? where there is no intermiſsion of complaints, no breathing from paine, & after millions of yeeres, no poſsibility of comfort. And if the rod wherewith thou chaſtiſeſt thy children, O Lord, euen in this life, be ſo ſmart and galling, that they haue beene brought downe to the brim of deſpaire; and in the bitterneſſe of their ſoule haue intreated death to releaſe them: What ſhall I thinke of their plagues, in whoſe righteous confuſion thou inſulteſt, and ſaieſt; Aha, I will auenge me of mine enemies? *Euen that thou ſhalt not be thus miſerable, O my ſoule, is ſome kinde of happineſſe: but that thou ſhalt be as happy, as the reprobate are miſerable, how worthy is it of more eſtimation, than thy ſelfe is capable of?*

CHAP. XXV.

8 Of compariſons and ſimilitudes whereby it may be moſt fitly ſet forth.

AFter this oppoſition, the minde ſhall make compariſon of the matter meditated, with what may neereſt reſemble it; and ſhall illuſtrate it with fitteſt ſimilitudes, which giue no ſmall light to the vnderſtanding, nor leſſe force to the affection.

Wonder then, O my ſoule, as much as thou canſt, at this glory; and in compariſon thereof, contemne this earth, which now thou treadeſt vpon; whoſe ioyes if they were perfect, are but ſhort; and if they were long, are imperfect. One day when thou art aboue, looking downe from the height of thy glory, and ſeeing the ſonnes of men creeping like ſo many Ants on this Molehill of earth, thou ſhalt thinke, Alas, how baſely I once liued! Was yonder ſilly dungeon the place

place I ſo loued, and was ſo loth to leaue! Thinke ſo now before hand; and ſince of heauen thou canſt not, yet account of the earth as it is worthy: How heartleſſe and irkeſome are yee, O yee beſt earthly pleaſures, if ye be matched with the leaſt of thoſe aboue? How vile are you, O yee ſumptuous buildings of Kings, euen if all the entrailes of the earth had agreed to enrich you, in compariſon of this frame not made with hands? It is not ſo high aboue the earth in diſtance of place, as in worth and Maieſty. Wee may ſee the face of Heauen from the heart of the earth; but from the neereſt part of the earth who can ſee the leaſt glory of Heauen? The three Diſciples, on mount Tabor, *ſaw but a glimpſe of this glory ſhining vpon the face of their Sauiour; and yet being rauiſhed with the ſight, cryed out, Maſter, it is good being here; and, thinking of building of three Tabernacles (for* Chriſt, Moſes, Elias) *could haue beene content themſelues to haue lien without ſhelter, ſo they might alwaies haue enioyed that ſight. Alas, how could earthly Tabernacles haue fitted thoſe heauenly bodies? They knew what they ſaw; what they ſaid, they knew not. Loe, theſe three Diſciples were not transfigured; yet how deeply they were affected euen with the glory of others! How happy ſhall we be, when our ſelues ſhall be changed into glorious? and ſhall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall Manſions.* Moſes *ſaw God but a while, and ſhined: how ſhall wee ſhine, that ſhall behold his face for euer? What greater honour is there than in Soueraignty? What greater pleaſure than in feaſting? This life is both a Kingdome and a feaſt. A Kingdome:* He that ouercomes, ſhall rule the Nations, and ſhall ſit with me in my Throne: *O bleſſed promotion! Oh large dominion, and royall ſeat! to which* Salomons *Throne of Iuory was not worthy to become a foot-ſtoole. A feaſt:* Bleſſed are they that are called to the Marriage-ſupper of the Lambe. *Feaſts haue more than neceſſity of prouiſion, more than ordinary diet; but marriage-feaſts yet more than common abundance; but the Marriage-feaſt of the Sonne of God to his bleſſed Spouſe the Church, muſt ſo farre exceed in all heauenly munificence and variety, as the perſons are of the greater ſtate and Maieſty. There is new wine, pure Manna, and all manner of ſpirituall dainties; and with the continuall cheere, a ſweet and anſwerable welcome; while the Bridegroome louingly cheereth vs vp,* Eat, O friends, drinke, and make you merry, O welbeloued: *yea, there ſhalt thou be my ſoule, not a gueſt, but (how vnworthy ſoeuer) the Bride her ſelfe, whom he hath euerlaſtingly eſpouſed to himſelfe in truth and righteouſneſſe. The contract is paſſed here below, the marriage is conſummate aboue, and ſolemnized with a perpetuall feaſt: ſo that now thou maiſt ſafely ſay, My welbeloued is mine, and I am his: Wherefore hearken, O my ſoule, and conſider and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world) ſo ſhall the King haue pleaſure in thy beauty; for hee is the Lord, and worſhip thou him.*

Chap. XXVI.

9 The Titles and Names of the thing conſidered.

THe very *Names* and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repreſent, are not vnworthy of our diſcourſe.

What need I ſeeke thoſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth, euen to them which confeſſe to liue with ſome diſcontentment? Surely the light is a pleaſant thing, and it is good to the eyes to ſee the Sunne: yet when Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of* Life; *for thoſe which ioy to thinke of* Life, *grieue to thinke it but* Temporall: *ſo vexing is the end of that whoſe continuance was delightfull. But now when there is an addition (aboue Time) of Eternity, it maketh life ſo much more ſweet as it is moſt laſting; and laſting infinitely, what can it giue leſſe than an infinite contentment? Oh dying and falſe life, which wee enioy here, and ſcarce a ſhadow and counterfeit of that other! What is more eſteemed than glory? which is ſo precious to men of ſpirit, that it makes them prodigall of their bloud, proud of their wounds, careleſſe of themſelues: & yet (alas) how pent, & how fading is this glory, affected with ſuch dangers* *and death? hardly after all Trophees & monuments, either knowne to the next Sea, or ſuruiuing him that dieth for it: It is true glory to triumph in heauen where is neither enuy nor forgetfulnes.*

What is more deare to vs than our Country? which the worthy and faithfull Patriots of all times haue reſpected aboue their parents, their Children, their liues, counting it only happy to liue in it, and to die for it. The baniſht man pines for the want of it: the traueller digeſteth all the tediouſneſſe of his way, all the ſorrowes of an ill iourney, in the only hope of home; forgetting all his forraine miſeries, when he feeleth his owne ſmoke. Where is our Country but aboue? Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pilgrimage. O miſerable men, if we account our ſelues at home in our pilgrimage; if in our iourney, we long not for home! Doeſt thou ſee men ſo in loue with their natiue ſoile, that euen when it is all deformed with the deſolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuill broiles, they couet yet ſtill to liue in it, preferring it to all other places of more peace and pleaſure? and ſhalt thou, ſeeing nothing but peace and bleſſedneſſe at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy diſſolution? If heauen were thy Iayle, thou couldeſt but thinke of it vncomfortably. Oh what affection can be worthy of ſuch an home?

Chap. XXVII.

10. Conſid. of fit teſtimonies of Scripture, concerning our Theme.

LAſtly, if wee can recall any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fitly conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but diuine authority can command aſſent, and ſettle the conſcience. Witneſſes of holy men may ſerue for colours; but the ground muſt be onely from God.

There it is (ſaith the Spirit of God, which cannot deceiue thee) that all teares ſhall be wiped from our eies; there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more paine: yea, there ſhall not onely bee an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as he that was rapt vp into the third Heauen, and there ſaw what cannot be ſpoken, ſpeaketh yet thus of what he ſaw: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall be ſhewed to vs: *It was ſhewed vnto him what ſhould hereafter be ſhewed vnto vs; and he ſaw, that if all the world full of miſeries were laid in one ballance, and the leaſt glory of heauen in another, thoſe would be incomparably light, yea (as that diuine Father) that one daies felicity aboue, were worth a thouſand yeeres torment below; what then can be matched with the eternity of ſuch ioyes? Oh how great therefore is this thy goodneſſe, O Lord, which thou haſt laid vp for them that feare thee, and done to them that truſt in thee, before the ſonnes of men!*

Chap. XXVIII.

Of our ſecond part of Meditation: which is in the affections.

THe moſt difficult and knotty part of Meditation thus finiſhed, there remaineth that which is both more liuely, & more eaſie vnto a good heart to be wrought altogether by the affections: which if our diſcourſes reach not vnto, they proue vaine, and to no purpoſe. That which followeth therefore, is the very ſoule of Meditation, whereto all that is paſt ſerueth but as an inſtrument. A man is a man by his vnderſtanding part: but he is Chriſtian by his will and affections. Seeing therefore, that all our former labour of the braine is onely to affect the heart, after that the minde hath thus trauerſed the point propoſed through all the heads of reaſon, it ſhall endeuour to find in the firſt place ſome feeling touch, and ſweet relliſh in that which it hath thus chewed; which fruit through the bleſſing of God, will voluntarily follow vpon a ſerious Meditation. *Dauid* ſaith, *Oh taſte, and ſee how ſweet the Lord is.* In Meditation we doe both ſee and taſte; but we ſee before we taſte: ſight, is of the vnderſtanding:

Wherein is required a Taſte and relliſh of what we haue thought vpon.

taſte, of the affection; neither can we ſee, but we muſt taſte; we cannot know aright but we muſt needs be affected. Let the heart therefore firſt conceiue and feele in it ſelfe the *ſweetneſſe* or *bitterneſſe* of the matter meditated: which is neuer done, without ſome paſſion; nor expreſſed, without ſome hearty exclamation.

Oh bleſſed eſtate of the Saints! O glory not to be expreſſed, euen by thoſe which are glorified! O incomprehenſible ſaluation! What ſauour hath this earth to thee? Who can regard the world, that beleeueth thee? What can thinke of thee, and not be rauiſhed with wonder and deſire? Who can hope for thee, and not reioyce? Who can know thee, and not be ſwallowed vp with admiration at the mercy of him that beſtoweth thee? O bleſſedneſſe worthy of Chriſts bloud to purchaſe thee! Worthy of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnifie thee! How ſhould I long for thee? How ſhould I hate all this world for thee!

CHAP. XXIX.

After this *Taſte* ſhall follow a ***Complaint***, wherein the heart bewaileth to it ſelfe his owne pouertie, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: wherein ***Humiliation*** truly goeth before glory. For the more we are caſt downe in our conceit, the higher ſhall God lift vs vp at the end of this exerciſe, in ſpirituall reioycing.

Secondly, a Complaint, bewailing our wants and vntowardneſſe.

But alas, where is my loue? Where is my longing? Where art thou, O my ſoule? What heauineſſe hath ouertaken thee? How hath the world bewitched and poſſeſſed thee, that thou art become ſo careleſſe of thine home, ſo ſenſeleſſe of ſpirituall delights, ſo fond vpon theſe vanities? Doeſt thou doubt whether there be an heauen? or whether thou haue a God, and a Sauiour there? O farre be from thee this Atheiſme; far be from thee the leaſt thought of this deſperate impiety. Woe were thee, if thou beleeuedſt not: But, O thou of little Faith, doeſt thou beleeue there is happineſſe, and happineſſe for thee, and deſireſt it not, and delighteſt not in it? Alas, how weake and vnbeleeuing is thy beleefe! How cold and faint are thy deſires? Tell me, what ſuch goodly entertainment haſt thou met withall here on earth, that was worthy to withdraw thee from theſe heauenly ioyes? What pleaſure in it euer gaue thee contentment? or what cauſe of diſlike findeſt thou aboue? Oh no, my ſoule, it is only thy miſerable drowſineſſe, only thy ſecuritie: The world, the world hath beſotted thee, hath vndone thee with careleſneſſe. Alas, if thy delight be ſo cold, what difference is there in thee from an ignorant Heathen, that doubts of another life: yea, from an Epicure, that denies it? Art thou a Chriſtian, or art thou none? If thou be what thou profeſſeſt, away with this dull and ſenſeleſſe worldlineſſe; away with this earthly vncheerefulneſſe; ſhake off at laſt this profane and godleſſe ſecurity, that hath thus long weighed thee downe from mounting vp to thy ioyes. Looke vp to thy God, and to thy Crowne, and ſay with confidence, O Lord, I haue waited for thy ſaluation.

CHAP. XXX.

After this *Complaint*, muſt ſucceed an hearty and paſſionate *Wiſh* of the ſoule, which ariſeth cleerely from the two former degrees: For, that which a man hath found ſweet, and comfortable, and complaines that he ſtill wanteth, he cannot but wiſh to enioy.

Thirdly, an hearty Wiſh of the ſoule, for what it complaineth to want.

O Lord, that I could wait and long for thy ſaluation! Oh that I could minde the things aboue; that as I am a ſtranger indeed, ſo I could be alſo in affection! Oh that mine eyes, like the eyes of thy firſt Martyr, could by the light of Faith ſee but a glimpſe of heauen! Oh that my heart could be rapt vp thither in deſire! How ſhould I trample vpon theſe poore vanities of the earth! How willingly ſhould I endure all ſorrowes, all torments! How ſcornfully ſhould I paſſe by all pleaſures! How ſhould I be in trauaile of my diſſolution! Oh when ſhall that bleſſed day come, when all this wretched worldlineſſe remoued, I ſhall ſolace my ſelfe in my God? Behold, as the Hart

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brayeth for the riuers of waters, ſo panteth my ſoule after thee, O God: My ſoule thirſteth for God, euen for the liuing God; Oh when ſhall I come and appeare before the preſence of God?

Chap. XXXI.

4. An humble Confeſſion of our diſabilitie to effect what we wiſh.

AFter this *Wiſhing*, ſhall follow humble *Confeſſion*, by iuſt order of nature: for, hauing bemoaned our want, and wiſhed ſupply, not finding this hope in our ſelues, we muſt needs acknowledge it to him, of whom only we may both ſeeke and finde; where it is to be duly obſerued, how the minde is by turnes depreſſed, and lifted vp: Being lifted vp with our taſte of ioy, it is caſt downe with *Complaint*: lift vp with *Wiſhes*, it is caſt downe with *Confeſſion*; which order doth beſt hold it in vre, and iuſt temper; and maketh it more feeling of the comfort which followeth in the concluſion. This *Confeſſion* muſt derogate all from our ſelues, and aſcribe all to God.

Thus I deſire, O Lord, to be aright affected towards thee and thy glory; I deſire to come to thee: but, alas, how weakely? how heartleſly? Thou knoweſt that I can neither come to thee, nor deſire to come, but from thee. It is Nature that holds me from thee; this treacherous Nature fauours it ſelfe, loueth the world, hateth to thinke of a diſſolution, and chuſeth rather to dwell in this dungeon with continuall ſorrow and complaint, than to endure a parting, although to liberty and ioy. Alas, Lord, it is my miſery that I loue my paine. How long ſhall theſe vanities thus beſot me? It is thou only that canſt turne away mine eyes from regarding theſe follies, and my heart from affecting them: thou only, who as thou ſhalt one day receiue my ſoule into heauen, ſo now before-hand canſt fix my ſoule vpon heauen and thee.

Chap. XXXII.

5. An earneſt Petition for that which we confeſſe to want.

AFter *Confeſſion*, naturally followes *Petition*; earneſtly requeſting that at his hands, which wee acknowledge our ſelues vnable, and none but God able to performe.

O carry it vp therefore, thou that haſt created and redeemed it, carry it vp to thy glory: Oh let me not alwaies be thus dull and brutiſh; let not theſe ſcales of earthly affection alwaies dim and blinde mine eyes: Oh thou that layedſt clay vpon the blinde mans eyes, take away this clay from mine eyes, wherewith (alas) they are ſo dawbed vp, that they cannot ſee heauen. Illuminate them from aboue, and in thy light let me ſee light. Oh thou that haſt prepared a place for my ſoule, prepare my ſoule for that place; prepare it with holineſſe, prepare it with deſire: and euen while it ſoiourneth on earth, let it dwell in heauen with thee, beholding euer the beautie of thy face, the glory of thy Saints, and of it ſelfe.

Chap. XXXIII.

6. A vehement Enforcement of our petition

AFter *Petition* ſhall follow the *Enforcement* of our requeſt, from argument and importunate obſecration; wherein we muſt take heed of complementing in termes with God, as knowing that he will not be mocked by any faſhionable forme of ſuit, but requireth holy and feeling intreatie.

How graciouſly haſt thou proclaimed to the world, that who-euer wants wiſdome, ſhall aske it of thee, which neither denieſt nor vpbraideſt! O Lord, I want heauenly wiſdome, to conceiue aright of heauen; I want it, and aske it of thee; giue me to aske it inſtantly, and giue me according to thy promiſe abundantly. Thou ſeeſt, it is no ſtrange fauour that I begge of thee: no other than that which thou haſt richly beſtowed vpon all thy valiant Martyrs, Confeſſors, Seruants, from the beginning: who neuer could haue ſo cheerefully embraced death and torment, if through the middeſt of their flames and paine they had not ſeene their Crowne of glory. The poore Theefe on the Croſſe had no ſooner craued thy remembrance when thou cameſt to thy

Kingdome, than thou promiſedſt to take him with thee into heauen. Preſence was better to him than remembrance. Behold, now thou art in thy Kingdome; I am on earth; remember thine vnworthy ſeruant, and let my ſoule in conceit, in affection, in conuerſation, be this day and for euer with thee in Paradiſe. I ſee, man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: they are pittifull pleaſures he enioyeth, while he forgetteth thee; I am as vaine, make me more wiſe: Oh let me ſee heauen, and I know, I ſhall neuer enuie, nor follow them. My times are in thine hand: I am no better than my fathers, a ſtranger on earth. As I ſpeake of them, ſo the next; yea this generation ſhall ſpeake of me as one that was. My life is a bubble, a ſmoake, a ſhadow, a thought: I know, it is no abiding in this thorow-fare: Oh ſuffer me not ſo mad, as while I paſſe on the way, I ſhould forget the end. It is that other life that I muſt truſt to: With thee it is that I ſhall continue: Oh let me not be ſo fooliſh, as to ſettle my ſelfe on what I muſt leaue, and to neglect eternitie. I haue ſeene enough of this earth, and yet I loue it too much. O let me ſee heauen another while, and loue it ſo much more than the earth, by how much the things there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrim; and teach me to looke vp to thee, and to ſee thy goodneſſe in the Land of the liuing. Thou that boughteſt heauen for me, guide me thither; and for the price that it coſt thee, for thy mercies ſake, in ſpight of all tentations, enlighten thou my ſoule, direct it, crowne it.

Chap. XXXIV.

7. A cheerefull Confidence of obtaining what we haue requeſted and enforced.

AFter this *Enforcement*, doth follow *Confidence*; wherein the ſoule, after many doubtfull and vnquiet bickerings, gathereth vp her forces, and cheerefully rowzeth vp it ſelfe; and like one of *Dauids* Worthies, breaketh thorow a whole Armie of doubts, and fetcheth comfort from the Well of life, which, though in ſome latter, yet in all is a ſure reward from God of ſincere Meditation.

Yea, be thou bold, O my ſoule, and doe not meerely craue, but challenge this fauour of God, as that which he oweth thee, he oweth it thee, becauſe he hath promiſed it, and by his mercy hath made his gift, his debt: Faithfull is he that hath promiſed, which will alſo doe it. *Hath he not giuen thee not onely his hand in the ſweet hopes of the Goſpell, but his ſeale alſo in the* Sacraments? *Yea, beſides promiſe, hand, ſeale, hath he not giuen thee a ſure earneſt of thy ſaluation, in ſome weake, but true graces? Yet more, hath he not giuen thee, beſides* Earneſt, *poſſeſſion? while he that is the* Truth *and* Life, *ſaith,* He that beleeueth hath euerlaſting life, and hath paſſed from death to life. *Canſt thou not then be content to caſt thy ſelfe vpon this bleſſed iſſue; If God be mercifull, I am glorious; I haue thee already, Oh my life? God is faithfull, and I doe beleeue: who ſhall ſeparate me from the loue of Chriſt? from my glory with Chriſt? Who ſhall pull me out of my heauen? Goe to then, and returne to thy reſt, O my ſoule; make vſe of that heauen wherein thou art, and be happy.*

Thus we haue found, that our Meditation, like the wind, gathereth ſtrength in proceeding; and as naturall bodies, the neerer they come to their places, moue with more celeritie; ſo doth the ſoule in this courſe of Meditation, to the vnſpeakable benefit of it ſelfe.

Chap. XXXV.

The Concluſion of our Meditation, in what order it muſt be.

THe *Concluſion* remaineth: wherein we muſt aduiſe (like as Phyſitians do in their ſweats and exerciſe) that we ceaſe not ouer-ſuddenly, but leaue off by little and little. The minde may not be ſuffered to fall head-long from this height, but muſt alſo deſcend by degrees.

Firſt, with Thankſgiuing.

The firſt whereof, after our *Confidence*, ſhall be an heartie *Gratulation*, and thankſgiuing. For, as man naturally cannot be miſerable, but he muſt complaine, and craue remedie; ſo the good heart cannot finde it ſelfe happy, and not be thankfull: and this thankfulneſſe which it feeleth and expreſſeth, maketh it yet more good, and affecteth it more.

Hall, J.

What ſhall I then doe to thee for this mercy, O thou Sauiour of men? What ſhould I render to my Lord, for all his benefits? Alas! what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giueſt me to drinke of this cup of ſaluation: I will therefore take the cup of ſaluation, and call vpon the name of the Lord: Praiſe thou the Lord, O my ſoule; and all that is within me, praiſe his holy name. And ſince here thou beginneſt thine heauen, begin here alſo that ioyfull ſong of thankſgiuing, which there thou ſhalt ſing more ſweetly, and neuer end.

Chap. XXXVI.

Secondly, with Recommendation of our ſoules and waies to God.

After this *Thankſgiuing*, ſhall follow a faithfull recommendation of our ſelues to God; wherein the ſoule doth cheerefully giue vp it ſelfe, and repoſe it ſelfe wholly vpon her Maker and Redeemer; committing her ſelfe to him in all her waies, ſubmitting her ſelfe to him in all his waies, deſiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which latter ſhall be done (as I haue euer found) with much life and comfort, if for the full concluſion, wee ſhall lift vp our heart and voice to God, in ſinging ſome *Verſicle* of *Dauids* diuine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes vp it ſelfe with much ſweetneſſe and contentment.

This courſe of Meditation thus heartily obſerued, let him that practiſeth it, tell me whether he finde not that his ſoule, which at the beginning of this exerciſe did but creepe and grouell vpon earth, doe not now in the concluſion ſoare aloft in Heauen; and being before aloofe off, doe not now finde it ſelfe neere to God, yea with him and in him.

Chap. XXXVII.

An Epilogue.

Thus haue I endeuoured (Right Worſhipfull Sir) according to my ſlender facultie, to preſcribe a method of Meditation: not vpon ſo ſtrict tearmes of neceſſitie, that whoſoeuer goeth not my way, erreth. Diuers paths lead oft times to the ſame end, and euery man aboundeth in his owne ſenſe. If experience and cuſtome hath made another forme familiar to any man, I forbid it not: as that learned Father ſaid of his Tranſlation, *Let him vſe his owne, not contemne mine.* If any man bee to chuſe, and begin, let him practiſe mine, till he meet with a better Maſter: If another courſe may be better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhioned ſute they ſhould weare, put on nothing; ſo, that wee Chriſtians ſhould neglect the matter of this worthy buſineſſe, while we nicely ſtand vpon the forme thereof. Wherein giue me leaue to complaine with iuſt ſorrow and ſhame, that if there be any Chriſtian duty, whoſe omiſſion is notoriouſly ſhamefull and preiudiciall to the ſoules of Profeſſors, it is this of Meditation. This is the very end God hath giuen vs our ſoules for: we miſſe-ſpend them, if wee vſe them not thus. How lamentable is it, that we ſo imploy them, as if our faculty of diſcourſe ſerued for nothing but our earthly prouiſion? as if our reaſonable and Chriſtian minds were appointed for the ſlaues and drudges of this body, onely to be the Caters and Cookes of our Appetite?

Reprouing the neglect of Meditation.

The world filleth vs, yea cloieth vs: wee finde our ſelues worke enough to thinke; *What haue I yet? How may I get more? What muſt I lay out? What ſhall I leaue for poſteritie? How may I preuent the wrong of mine Aduerſary? How may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainment ſhall I giue to ſuch friends! What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? In what the next? What aduantage ſhall I reape by this practice, what loſſe? What was ſaid, anſwered, replied, done, followed?*

Goodly thoughts, and fit for ſpirituall minds! Say there were no other world;

how could we ſpend our eares otherwiſe? Vnto this only neglect, let me aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that be worſe) of the dead coldneſſe which hath ſtricken the hearts of many, hauing left them nothing but the bodies of men, and viſors of Chriſtians; to this only, *They haue not meditated.* It is not more impoſſible to liue without an heart, than to be deuout without Meditation. Would God therefore my words could be in this (as the Wiſe-man ſaith the words of the wiſe are) like vnto *Goades* in the ſides of euery Reader, to quicken him vp out of this dull and lazie ſecuritie, to a cheerefull practice of this *Diuine Meditation.* Let him curſe me vpon his death-bed, if looking backe from thence to the beſtowing of his former times, he acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not he had worne out more daies in ſo profitable and heauenly a worke.

Exhorting to the vſe of Meditation.

M 3 A

A MEDITATION OF DEATH, ACCORDING *to the former Rules.*

The Entrance.

AND now, my ſoule, that thou haſt thought of the end, what can fit thee better than to thinke of the way? And though the forepart of the way to Heauen be a good life, the latter and more immediate is death: ſhall I call it the way, or the gate of life? Sure I am, that by it only we paſſe into that bleſſedneſſe, whereof we haue ſo thought, that we haue found it cannot be thought of enough.

The Deſcription.

What then is this death, but the taking downe of theſe ſtickes, whereof this earthly Tent is compoſed? The ſeparation of two great and old friends till they meet againe? The Gaole-deliuery of a long priſoner? Our iourney into that other world, for which we, and this thorow-fare were made? Our payment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule?

The Diuiſion.

But leſt thou ſhouldeſt ſeeme to flatter him, whoſe name and face hath euer ſeemed terrible to others, remember that there are more deaths than one: if the firſt death be not ſo fearefull as he is made, (his horrour lying more in the conceit of the beholder, than in his owne aſpect) ſurely, the ſecond is not made ſo fearefull as he is. No liuing eye can behold the terrours thereof: it is as impoſſible to ſee them, as to feele them, and liue. Nothing but a name is common to both: The firſt hath men, caſualties, diſeaſes, for his executioners: the ſecond, Deuils. The power of the firſt is in the graue: the ſecond, in hell. The worſt of the firſt, is ſenſeleſneſſe; the eaſieſt of the ſecond, is, a perpetuall ſenſe of all the paine that can make a man exquiſitely miſerable.

The Cauſes.

Thou ſhalt haue no buſineſſe, O my ſoule, with the ſecond death: Thy firſt Reſurrection hath ſecured thee: Thanke him that hath redeemed thee, for thy ſafety. And how can I thanke thee enough, O my Sauiour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunke off that bitter potion of thy Fathers wrath, whereof the very taſte had beene our death? Yea, ſuch is thy mercy, O thou Redeemer of men, that thou haſt not only ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſte not at all of the ſecond, and finde the firſt ſo ſweetned to them by thee, that they complaine of bitterneſſe. It was not thou, O God, that madeſt death; our hands are they that were guilty of this euill. Thou ſaweſt all thy work that it was good; we brought forth ſinne, and ſinne brought forth death. To the diſcharge of thy Iuſtice and Mercy, we acknowledge this miſerable conception; and needs muſt that child be vgly, that hath ſuch parents. Certainly, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needs in it ſelfe be euill. How full of darkneſſe and horrour then is the priuation of this vitall light? eſpecially ſince thy wiſdome intended it to the reuenge of ſinne, which is no leſſe than the violation of an infinite Iuſtice? it was thy iuſt pleaſure to plague vs with this brood of our own begetting: Behold, that death which was not till then in the world, is now in euery thing: one great Conquerour findes it in a Slate, another findes it in a Fly; one findes it in the kernel of a Grape, another in the pricke of a thorne; one in the taſte of an herbe, another in the ſmell of a flower; one in a bit of meat, another in a mouthful of aire; one in the very ſight of a danger, another in the conceit of what might haue beene: Nothing in all our life is too little to hide death vnder it: There need no cords, nor kniues, nor ſwords, nor Peeces: we haue made our ſelues as many wayes to death, as there are helpes of liuing.

But if we were the authors of our death, it was thou that didſt alter it: our diſobedience made it, and thy mercy made it not to be euill. It had beene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughteſt it beſt to take away the ſting of it only, as good Phyſitians, when they would apply their Leeches, ſcowre them with Salt and Nettles, and when their corrupt bloud is voided, imploy them to the health of the patient. It is more glory to thee, that thou haſt remoued enmity from this *Eſau*, that now he meets vs with kiſſes in ſtead of frownes: and if we receiue a blow from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, than our ſinne! O my Sauiour, how haſt thou perfumed and ſoftened this bed of my graue by dying? How can it grieue me to tread in thy ſteps to glory?

The Effects.

Our ſinne made death our laſt enemy; thy goodneſſe hath made it the firſt friend that we meet with, in our paſſage to another world: For as ſhe that receiues vs from the knees of our mother, in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth vs, and preſents vs to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in vs when we come to our growth; ſo death, which in our paſſage to that other life, is the firſt that receiues and preſents our naked ſoules to the hands of thoſe Angels, which carry it vp to her glory, cannot but thinke this office friendly and meritorious. What if this guide leade my carcaſe through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friends mourne about my bed and coffin, when my ſoule ſees the ſmiling face and louing embracements of him that was dead, and is aliue? What care I, who ſhuts theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? What if my name be forgotten of men, when I liue aboue with the God of Spirits?

The Subiect.

If death would be ſtill an enemie, it is the worſt part of me that he hath any thing to doe withall: the beſt is aboue his reach, and gaines more than the other can leeſe. The worſt peece of the horrour of death is the graue; and ſet aſide infidelity, what ſo great miſery is this? That part which is corrupted, feeles it not; that which is free from corruption, feeles an abundant recompence, and foreſees a ioyfull reparation. What is here but a iuſt reſtitution? We carry heauen and earth wrapt vp in our boſomes; each part returnes homeward: And if the exceeding glory of heauen cannot counteruaile the doleſomneſſe of the graue, what doe I beleeuing? But if the beauty of that celeſtiall Sanctuary doe more than equalize the horrour of the bottomleſſe pit, how can I ſhrinke at earth like my ſelfe, when I know my glory? And if examples can moue thee any whit, looke behinde thee, O my ſoule, and ſee which of the Worthies of that ancient latter world, which of the Patriarchs, Kings, Prophets, Apoſtles, haue not trod in theſe red ſteps. Where are thoſe millions of generations, which haue hitherto peopled the earth? How many paſſing-bels haſt thou heard for thy knowne friends? How many ſicke beds haſt thou viſited? How many eyes haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that haue gone into the field to ſeeke death, in hope to finde an honour as fooliſh as themſelues? How many poore creatures haſt thou mulcted with death for thine owne pleaſure? And canſt thou hope that that God will make a by-way and a Poſterne for thee alone, that thou mayeſt paſſe to the next world, not by the gates of death, not by the bottome of the graue?

The Adiunct.

What then doeſt thou feare, O my ſoule? There are but two ſtages of death, the bed and the graue: This latter, if it haue ſenſeleſneſſe, yet it hath reſt: The former, if it haue paine, yet it hath ſpeedineſſe; and when it lights vpon a faithfull heart, meets with many and ſtrong antidotes of comfort. The euill that is euer in motion, is not fearefull: That which both time and eternitie findes ſtanding where it was, is worthy of terrour. Well may thoſe tremble at death, which finde more diſtreſſe within, than without, whoſe conſciences are more ſicke, and neerer to death, than their bodies. It was thy Fathers wrath that did ſo terrifie thy ſoule, O my Sauiour, that it put thy body into a bloudy ſweat. The mention and thought of thy death ended in a Pſalme, but this began in an agony. Then didſt thou ſweat out my feares. The power of that agonie doth more comfort all thine, than the Angels could comfort thee. That very voice deſerued an eternall ſeparation of horrour from death, where thou ſaidſt, *My God, my God, why haſt thou forſaken me?* Thou hadſt not complained of being left, if thou wouldeſt haue any of thine left deſtitute of comfort in their parting. I know not whom I can feare, while I know whom I haue beleeued; how can I be diſcouraged with the ſight of my loſſe, when I ſee ſo cleere an aduantage?

The Contrary.

What diſcomfort is this, to leaue a fraile body, to be ioyned vnto a glorious head? To forſake vaine pleaſures, falſe honours, bootleſſe hopes, vnſatisfying wealth, ſtormie contentments, ſinfull men, perillous tentations, a ſea of troubles, a gally of ſeruitude, an euill world, and a conſuming life; for Freedome, Reſt, Happineſſe, Eternitie? And if thou wert ſentenced, O my ſoule, to liue a thouſand yeeres in this body, with theſe infirmities, how wouldſt thou be weary, not of being only, but of complaining? Whiles, ere the firſt hundred, I ſhould bee a childe; ere the ſecond, a beaſt; a ſtone, ere the third; and therefore ſhould be ſo farre from finding pleaſure in my continuance, that I ſhould not haue ſenſe enough left, to feele my ſelfe miſerable. And when I am once gone, what difference is there betwixt the agedſt of the firſt Patriarchs, and me, and the childe that did but liue to be borne, ſaue only in what was; and that which was, is not? And if this body had no weakneſſe, to make my life tedious, yet what a torment is it, that while I liue, I muſt ſinne? Alas, my ſoule, euery one of thy knowne ſinnes, is not a diſeaſe, but a death. What an enemie art thou to thy ſelfe, if thou canſt not be content, that one bodily death ſhould excuſe thee from many ſpirituall; to caſt off thy body, that thou mayeſt be ſtripped of the ragges, yea the fetters of thy ſinne, and cloathed with the Robes of glory? Yet theſe termes are too hard: Thou ſhalt not be caſt off, O my body; rather thou ſhalt be put to making: this change is no leſſe happie for thee, than for thy partner. This very skinne of thine, which is now tawnie, and wrinkled, ſhall once ſhine; this earth ſhall be heauen, this duſt ſhall be glorious. Theſe eyes, that are now weary of being witneſſes of thy ſinnes and miſeries, ſhall then neuer be weary of ſeeing the beauty of thy Sauiour, and thine owne in his. Theſe eares, that haue been now tormented with the impious tongues of men, ſhall firſt heare the voice of the Sonne of God, and then the voices of Saints and Angels in their ſongs of *Alleluia*. And this tongue, that now complaines of miſeries, and feares, ſhall then beare a part in that diuine harmonie.

The compariſons.

In the meane time, thou ſhalt but ſleepe in this bed of earth: he that hath tried the worſt of death, hath called it no worſe; very Heathens haue termed them couſins; and it is no vnuſuall thing for couſins of bloud, to cary both the ſame names and features. Haſt thou wont, O my body, when the day hath wearied thee, to lie downe vnwillingly to thy reſt? Behold in this ſleep there is more quietneſſe, more pleaſure of viſions, more certainty of waking, more cheerefulneſſe in riſing: why then art thou loth to thinke of laying off thy ragges, and repoſing thy ſelfe? Why art thou like a childe, vnwilling to goe to bed? Haſt thou euer ſeene any bird, which when the cage hath beene opened, would rather ſit ſtill, and ſing within her grates, than flie forth vnto her freedome in the woods? Haſt thou euer ſeene any priſoner, in loue with his bolts and fetters? Did the Chiefe of the Apoſtles, when the Angell of God ſhined in his Iayle, and ſtrooke him on the ſide, and looſed his two chaines, and bade him, Ariſe quickly, and opened both the woodden, and Iron gate, ſay, What, ſo ſoone? yet, a little ſleepe? What madneſſe had it beene, rather to ſlumber betwixt his two Keepers, than to follow the Angell of God into libertie? Haſt thou euer ſeene any Mariner that hath ſaluted the ſea with ſongs, and the Hauen with teares? What ſhall I ſay to this diffidence, O my ſoule, that thou art vnwilling to thinke of reſt after thy toile, of freedome after thy durance, of the Hauen after an vnquiet and tempeſtuous paſſage? How many are there that ſeeke death, and cannot finde it? meerely out of the irkſomneſſe of life. Hath it found thee, and offered thee better conditions, not of immunitie from euils, but of poſſeſſion of more good, than thou canſt thinke, and wouldeſt thou now flie from happineſſe, to be rid of it?

The Names.

What? Is it a name that troubles thee? what if men would call ſleepe death, wouldſt thou be afraid to cloſe thine eyes? what hurt is it then, if he that ſent the firſt ſleepe vpon man, whileſt hee made him an helper, ſend this laſt and ſoundeſt ſleepe vpon me; whiles he prepares my ſoule for a glorious Spouſe to himſelfe? It is but a parting, which we call death; as two friends, when they haue lead each other on the way, ſhake hands till they returne from their iourney: If either could miſcarry, there were cauſe of ſorrow; now they are more ſure of a meeting, than of a parture; what folly is it, not to be content to redeeme the vnſpeakable gaine of ſo deare a friend, with a little intermiſſion of enioying him? He will returne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth. Goe then, my Soule, to this ſure and gainfull traffique, and leaue my other halfe in an harbour as ſafe, though not ſo bleſſed; yet ſo ſhalt thou be ſeparated, that my very duſt ſhall be vnited to thee ſtill, and to my Sauiour in thee.

The Teſtimonies.

Wert thou vnwilling at the cōmand of thy Creator to ioine thy ſelfe at the firſt with this body of mine? why art thou then loth to part with that, which thou haſt found, though intire, yet troubleſome? Doeſt thou not heare *Salomon* ſay, *The day of death is better than the day of thy birth?* doſt thou not beleeue him? or art thou in loue with the worſe, and diſpleaſed with the better? If any man could haue found a life worthy to be preferred vnto death, ſo great a King muſt needs haue done it; now in his very Throne, he commends his Coffin. Yea, what wilt thou ſay to thoſe Heathens, that mourned at the birth, and feaſted at the death of their children? They knew the miſeries of liuing as well as thou, the happineſſe of dying they could not know; and if they reioyced out of a conceit of ceaſing to be miſerable; how ſhouldeſt thou cheere thy ſelfe in an expectation, yea an aſſurance of being happy? He that is the Lord of life, and tried what it was to die, hath proclaimed them bleſſed that die in the Lord. Thoſe are bleſſed, I know, that liue in him, but they reſt not from their labours; Toyle and ſorrow is betweene them, and a perfect enioying of that bleſſedneſſe, which they now poſſeſſe only in hope and inchoation; when death hath added reſt, their happineſſe is finiſhed.

The taſte of our Meditation.

O death, how ſweet is that reſt, wherewith thou refreſheſt the weary Pilgrims of this vale of mortality? How pleaſant is thy face to thoſe eies, that haue acquainted themſelues with the ſight of it, which to ſtrangers is grim and gaſtly? How worthy art thou to be welcome vnto thoſe that know whence thou art, and whither thou tendeſt? who that knowes thee, can feare thee? who that is not all nature, would rather hide himſelfe amongſt the baggage of this vile life, than follow thee to a Crowne? what indifferent Iudge that ſhould ſee life painted ouer, with vaine ſemblances of pleaſures, attended with troups of ſorrowes on the one ſide, and on the other with vncertaintie of continuance, and certainty of diſſolution; and then ſhould turne his eyes vnto death, and ſee her blacke, but comely, attended on the one hand with a momentany paine, with eternity of glory on the other, would not ſay, out of choice, that which the Prophet ſaid out of paſſion, *It is better for me to die than to liue?*

The Complaint.

But, O my Soule, what ailes thee to be thus ſuddenly backward, and fearefull? No heart hath more freely diſcourſed of death, in ſpeculation; no tongue hath more extolled it in abſence. And now, that it is come to thy beds ſide, and hath drawne thy curtaines, and takes thee by the hand, and offers thee ſeruice, thou ſhrinkeſt inward, and by the paleneſſe of thy face, and wildneſſe of thine eye, bewraieſt an amazement at the preſence of ſuch a gueſt. That face, which was ſo familiar to thy thoughts, is now vnwelcome to thine eyes; I am aſhamed of this weake irreſolution. Whitherto haue tended all thy ſerious meditations? what hath Chriſtianity done to thee, if thy feares bee ſtill heatheniſh? Is this thine imitation of ſo many worthy Saints of God, whom thou haſt ſeene entertaine the violenteſt deaths with ſmiles and ſongs? Is this the fruit of thy long

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long and frequent inſtruction ? Didſt thou thinke death would haue beene content with words? didſt thou hope it would ſuffice thee to talke, while all other ſuffer? Where is thy faith ? Yea, where art thou thy ſelfe, O my ſoule ? Is heauen worthy of no more thankes, no more ioy? Shall Heretickes, ſhall Pagans giue death a better welcome than thou ? Hath thy Maker, thy Redeemer ſent for thee, and art thou loth to goe ? hath hee ſent for thee, to put thee in poſſeſſion of that glorious Inheritance, which thy wardſhip hath cheerefully expected, and art thou loth to goe ? Hath God with this Sergeant of his, ſent his Angels to fetch thee, and art thou loth to goe? Rouſe vp thy ſelfe for ſhame, O my ſoule : and if euer thou haſt truly beleeued, ſhake off this vnchriſtian diffidence, and addreſſe thy ſelfe ioyfully for thy glory.

The wiſh.

Yea, O my Lord, it is thou, that muſt raiſe vp this faint and drooping heart of mine; thou onely canſt rid me of this weake and cowardly diſtruſt; Thou that ſendeſt for my ſoule, canſt prepare it for thy ſelfe ; thou onely canſt make thy meſſenger welcome to me. O that I could but ſee thy face through death ! Oh that I could ſee death, not as it was, but as thou haſt made it ! Oh that I could heartily pledge thee, my Sauiour, in this cup, that ſo I might drinke new wine with thee, in thy Fathers Kingdome !

The Confeſſion.

But alas, O my God, nature is ſtrong and weake in me, at once : I cannot wiſh to welcome death, as it is worthy; when I looke for moſt courage, I finde ſtrongeſt temptations : I ſee and confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I : Let me alone, and I ſhall ſhame that name of thine, which I haue profeſſed : euery ſecure worldling ſhall laugh at my feebleneſſe. O God, were thy Martyrs thus haled to their ſtakes ? might they not haue beene looſed from their rackes, and choſe to dye in thoſe torments ? Let it be no ſhame for thy ſeruant to take vp that complaint which thou mad'ſt of thy better Attendants; *The ſpirit is willing, but the fleſh is weake.*

The Petition and enforcement.

O thou God of ſpirits, that haſt coupled theſe two together, vnite them in a deſire of their diſſolution; weaken this fleſh to receiue, and encourage this ſpirit either to deſire, or to contemne death; and now, as I grow neerer to my home, let me increaſe in the ſenſe of my ioyes : I am thine, ſaue me, O Lord ; It was thou that didſt put ſuch courage into thine ancient, and late witneſſes, that they either inuited, or challenged death ; and held their perſecutors their beſt friends, for letting them looſe from theſe gieues of fleſh. I know, thine hand is not ſhortned ; neither any of them hath receiued more proofes of thy former mercies ; Oh let thy goodneſſe inable me to reach them in the comfortable ſteadineſſe of my paſſage: Doe but draw this Vaile a little, that I may ſee my glory, and I cannot but be inflamed with the deſire of it: It was not I, that either made this body for the earth, or this ſoule for my body, or this heauen for my ſoule, or this glory of Heauen, or this entrance into glory : All is thine owne worke; Oh perfect what thou haſt begun, that thy praiſe and my happineſſe may be conſummate at once.

The aſſurance, or Confidence.

Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to be tender of his owne honour ? Art thou not a member of that body, whereof thy Sauiour is the Head? canſt thou drowne, when thy Head is aboue ? was it not for thee, that he triumpht ouer death? Is there any feare in a foiled aduerſary ? Oh my Redeemer, I haue already ouercome in thee: how can I miſcarry in my ſelfe? O my ſoule, thou haſt marched valiantly! Behold, the Damoſels of that heauenly Ieruſalem come forth with Timbrels and Harps to meet thee, and to applaud thy ſucceſſe : And now, there remaines nothing for thee but a Crowne of righteouſneſſe, which that righteous Iudge ſhall giue thee, at that Day: *Oh Death, where is thy ſting ? Oh graue, where is thy victory ?*

The thankſgiuing.

Returne now vnto thy reſt, O my ſoule; for the Lord hath beene beneficiall vnto thee. O Lord God, the ſtrength of my ſaluation, thou haſt couered my head in the day of battell : O my God, and King, I will extoll thee, and will bleſſe thy name for euer, and euer. I will bleſſe thee daily, and praiſe thy Name for euer, and euer. Great is the Lord, and moſt worthy to be praiſed, and his greatneſſe is incomprehenſible : I will meditate of the beauty of thy glorious Maieſty, and thy wonderfull workes : *Hoſanna,* thou that dwelleſt in the higheſt Heauens. Amen.

FINIS.

HOLY OBSERVATIONS.

LIB. I.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS· Io. 3::
ANCHORA FIDEI

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TO THE RIGHT HONOVRABLE, EDVVARD LORD DENNY, BARON OF VVALTHAM, MY *moſt bountifull Patron; Grace* and Peace.

RIGHT HONOVRABLE,

THis aduantage a Scholar hath aboue others, that he cannot be idle, and that he can worke without inſtruments. For, the minde inured to contemplation, will ſet it ſelfe on worke, when other occaſions faile: and hath no more power not to ſtudie, than the eye which is open, hath, not to ſee ſome thing; in which buſineſſe it carries about his owne Library, neither can complaine to want Bookes while it enioyeth it ſelfe.

I could not then neglect the commoditie of this plentifull leaſure in my ſo eaſie attendance here; but (though beſides my courſe, and without the helpe of others writings) muſt needs buſie my ſelfe in ſuch thoughts as I haue euer giuen account of, to your Lordſhip: ſuch as I hope ſhall not be vnprofitable, nor vnwelcome to their Patron, to their Readers. I ſend them forth from hence, vnder your Honourable name; to ſhew you that no abſence, no imployment can make me forget my due reſpect to your Lordſhip: to whom

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(next vnder my gracious Maſter) I haue deſeruedly bequeathed my ſelfe and my endeuours. Your goodneſſe hath not wont to magnifie it ſelfe more in giuing, than in receiuing ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) than any of your Peeres. I miſdoubt not either your acceptation, or their vſe. That God, who hath aboue all his other fauours giuen your Lordſhip, euen in theſe careleſſe times, an heart truly religious, giue you an happie increaſe of all his heauenly graces by my vnworthy ſeruice. To his gracious care I daily commend your Lordſhip with my Honourable Lady; wiſhing you both, all that little ioy earth can affoord you, and fulneſſe of glory aboue.

Non-ſuch. *Iuly* 3.

Your Lordſhips

Moſt humbly deuoted for euer in all dutie and obſeruance,

IOS. HALL.

HOLY OBSERVATIONS.

1

AS there is nothing ſooner drie than a teare; ſo there is nothing ſooner out of ſeaſon than worldly ſorrow: which if it be freſh and ſtill bleeding, findes ſome to comfort and pitie it; if ſtale and skinned ouer with time, is rather entertained with ſmiles, than commiſeration: But the ſorrow of repentance comes neuer out of time. All times are alike vnto that Eternity, whereto we make our ſpirituall mones: That which is paſt, that which is future, are both preſent with him. It is neither weake nor vncomely, for an old man to weepe for the ſinnes of his youth. Thoſe teares can neuer be ſhed either too ſoone, or too late.

2

Some men liue to be their owne executors for their good name; which they ſee (not honeſtly) buried, before themſelues die. Some other of great place, and ill deſert, part with their good name and breath, at once. There is ſcarce a vicious man, whoſe name is not rotten before his carcaſſe. Contrarily, the good mans name is oft times heire to his life; either borne after the death of the parent, for that enuy would not ſuffer it to come forth before: or perhaps ſo well growne vp in his life-time, that the hope thereof is the ſtaffe of his age, and ioy of his death. A wicked mans name may be feared a while; ſoone after, it is either forgottten or curſed: The good man either ſleepeth with his body in peace, or waketh (as his ſoule) in glory.

3

Oft-times thoſe which ſhew much valour while there is equall poſſibilitie of life, when they ſee a preſent neceſſity of death, are found moſt ſhamefully timorous. Their courage was before grounded vpon hope; that, cut off, leaues them at once deſperate and cowardly: whereas men of feebler ſpirits meet more cheerefully with death; becauſe though their courage be leſſe, yet their expectation was more.

4

I haue ſeldome ſeene the ſonne of an excellent and famous man, excellent: But that an ill bird hath an ill egge, is not rare; children poſſeſſing as the bodily diſeaſes, ſo the vices of their Parents. Vertue is not propagated: Vice is; euen in them which haue it not reigning in themſelues. The graine is ſowne pure, but comes vp with chaffe and huske. Haſt thou a good ſonne? He is Gods, not thine. Is he euill? Nothing but his ſinne is thine. Helpe by thy prayers and endeuours to take away that which thou haſt giuen him, and to obtaine from God that which thou haſt, and canſt not giue: Elſe thou mayeſt name him a poſſeſſion; but thou ſhalt finde him a loſſe.

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5

Theſe things be comely and pleaſant to ſee, and worthy of honour from the beholder: A young Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man courteous, a learned man humble, a ſilent woman, a childe vnderſtanding the eye of his Parent, a merry companion without vanitie, a friend not changed with honour, a ſicke man cheerefull, a ſoule departing with comfort and aſſurance.

6

I haue oft obſerued in merry meetings ſolemnly made, that ſomewhat hath fallen out croſſe, either in the time, or immediatly vpon it; to ſeaſon (as I thinke) our immoderation in deſiring or enioying our friends: and againe, euents ſuſpected, haue proued euer beſt; God herein bleſſing our awfull ſubmiſſion with good ſucceſſe. In all theſe humane things, indifferencie is ſafe. Let thy doubts be euer equall to thy deſires: ſo thy diſappointment ſhall not be grieuous, becauſe thy expectation was not peremptory.

7

You ſhall rarely finde a man eminent in ſundry faculties of minde, or ſundry manuary trades. If his memory be excellent, his fantaſie is but dull: if his fanſie be buſie and quicke, his iudgement is but ſhallow: If his iudgement be deepe, his vtterance is harſh: which alſo holds no leſſe in the actiuities of the hand. And if it happen that one man be qualified with skill of diuers trades, and practiſe this varietie, you ſhall ſeldome finde ſuch one thriuing in his eſtate: with ſpirituall gifts it is otherwiſe; which are ſo chained together, that who excels in one, hath ſome eminencie in more, yea, in all. Looke vpon faith: ſhee is attended with a Beuie of Graces: Hee that beleeues, cannot but haue hope: if hope, patience. Hee that beleeues and hopes, muſt needs finde ioy in God: if ioy, loue of God; he that loues God, cannot but loue his brother: his loue to God, breeds piety and care to pleaſe, ſorrow for offending, feare to offend: his loue to men, fidelitie and Chriſtian beneficence. Vices are ſeldome ſingle; but vertues goe euer in troupes: they go ſo thicke, that ſometimes ſome are hid in the crowd; which yet are, but appeare not. They may be ſhut out from ſight; they cannot be ſeuered.

8

The Heauen euer moues, and yet is the place of our reſt: Earth euer reſts, and yet is the place of our trouble. Outward motion can be no enemie to inward reſt; as outward reſt may well ſtand with inward vnquietneſſe.

9

None liue ſo ill, but they content themſelues in ſomewhat: Euen the begger likes the ſmell of his diſh. It is a rare euill that hath not ſomething to ſweeten it, either in ſenſe, or in hope: Otherwiſe men would grow deſperate, mutinous, enuious of others, weary of themſelues. The better that thing is wherein we place our comfort, the happier we liue: and the more we loue good things, the better they are to vs. The worldlings comfort, though it be good to him becauſe he loues it; yet becauſe it is not abſolutely and eternally good, it failes him: wherein the Chriſtian hath iuſt aduantage of him, while he hath all the ſame cauſes of ioy refined and exalted; beſides, more and higher, which the other knowes not of: the worldling laughes more, but the Chriſtian is more delighted. Theſe two are eaſily ſeuered. Thou ſeeſt a goodly picture, or an heape of thy gold: thou laugheſt not, yet thy delight is more than in a ieſt that ſhaketh thy ſpleene. As griefe, ſo ioy is not leſſe when it is leaſt expreſſed.

10

I haue ſeene the worſt natures, and moſt depraued mindes, not affecting all ſins; but ſtill ſome they haue condemned in others, and abhorred in themſelues. One exclaimes on couetouſneſſe, yet he can too well abide riotous good fellowſhip. Another inueighs againſt drunkenneſſe and exceſſe, not caring how cruell hee bee in vſury and oppreſſion. One cannot endure a rough and quarrellous diſpoſition, yet giues himſelfe ouer to vncleane and laſciuious courſes. Another hates all wrongs, ſaue wrong to God. One is a ciuill Atheiſt, another a religious Vſurer, a third an honeſt Drunkard, a fourth an vnchaſte Iuſticer, a fiſt a chaſte Quarreller. I know not whether euery Deuill excell in all ſinnes: I am ſure ſome of them haue denomination from ſome ſinnes more ſpeciall. Let no man applaud himſelfe for thoſe ſinnes he wanteth, but condemne himſelfe rather for that ſinne he hath. Thou cenſureſt another mans ſinne, he thine; God curſeth both.

11

Gold is the heauieſt of all metals: It is no wonder that the rich man is vſually carried downeward to his place. It is hard for the ſoule, clogged with many weights, to aſcend to Heauen: It muſt be a ſtrong and nimble ſoule, that can carry vp it ſelfe, and ſuch a load, yet *Adam* and *Noah* flew vp thither with the double Monarchy of the world, the Patriarkes with much wealth, many holy Kings with maſſie Crownes and Scepters. The burthen of couetous deſires is more heauy to an empty ſoule, than much treaſure to the full. Our affections giue poize or lightneſſe to earthly things. Either abate of thy load, if thou finde it too preſſing, whether by hauing leſſe, or louing leſſe: or adde to thy ſtrength and actiuity, that thou maieſt yet aſcend. It is more commendable, by how much more hard, to climbe into heauen with a burden.

12

A Chriſtian in all his waies muſt haue three guides: Truth, Charitie, Wiſdome. Truth to goe before him; Charity and Wiſdome on either hand. If any of the three be abſent, he walkes amiſſe. I haue ſeene ſome doe hurt by following a truth vncharitably. And others, while they would ſalue vp an errour with loue, haue failed in their wiſdome, and offended againſt iuſtice. A charitable vntruth, and an vncharitable truth, and an vnwiſe menaging of truth or loue, are all to be carefully auoided of him, that would goe with a right foot in the narrow way.

13

God brought man forth at firſt, not into a wilderneſſe, but a Garden; yet then he expected the beſt ſeruice of him. I neuer finde that hee delights in the miſery, but in the proſperity of his ſeruants. Cheerefulneſſe pleaſes him better than a deiected and dull heauineſſe of heart. If we can be good with pleaſure, hee grudgeth not our ioy: If not, it is beſt to ſtint our ſelues; not for that theſe comforts are not good, but becauſe our hearts are euill: faulting not their nature, but our vſe and corruption.

14

The homelieſt ſeruice that we doe in an honeſt calling, though it be but to plow, or digge, if done in obedience, and conſcience of Gods Commandement, is crowned with an ample reward; whereas the beſt workes for their kinde (preaching, praying, offering Euangelicall ſacrifices) if without reſpect of Gods iniunction and glory, are loaded with curſes. God loueth aduerbs; and cares not how good, but how well.

15

The golden infancy of ſome hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities haue their period: onely grace hath none. I durſt neuer lay too much hope on the forward beginnings of wit and memory, which haue beene applauded in children. I knew, they could but attaine their vigor; and that if ſooner, no whit the better: for the earlier is their perfection of wiſdome, the longer ſhall be their witleſſe age. Seaſonableneſſe is the beſt in all theſe things which haue their ripeneſſe and decay. We can neuer hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harueſt begins with our end.

16

A man muſt giue thankes for ſomewhat which he may not pray for. It hath beene ſaid of Courtiers, that they muſt receiue iniuries, and giue thankes. God cannot wrong his, but he will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thankes: yet I haue read, that Gods children haue with condition prayed againſt them, neuer for them. In good things, we pray both for them, and their good vſe: in euill, for their good vſe, not themſelues; yet we muſt giue thankes for both. For there is no euill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thankes.

17

One halfe of the world knowes not how the other liues: and therefore the better ſort pitty not the diſtreſſed; and the miſerable enuy not thoſe which fare better, becauſe they know it not. Each man iudges of others conditions, by his owne. The worſt ſort would bee too much diſcontented, if they ſaw how far more pleaſant the life of others is. And if the better ſort (ſuch we call thoſe which are greater) could looke downe to the infinite miſeries of inferiours, it would make them either miſerable in compaſſion, or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into the poore mans Cupbord: and ſeeing God in mercy giues him not to know their ſorrow by experience, to know it yet in ſpeculation: This ſhall teach him more thanks to God, more mercy to men, more contentment in himſelfe.

18

Such as a mans prayer is for another, it ſhall be in time of his extremitie for himſelfe: for though he loue himſelfe more than others, yet his apprehenſion of God is alike for both. Such as his prayer is in a former extremity, it ſhall be alſo in death: this way we may haue experience euen of a thing future: If God haue beene farre off from thee in a fit of thine ordinary ſickneſſe, feare leſt he will not be neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulneſſe vpon former proofes; or elſe at laſt thy deuotion ſhall want life before thy body.

19

Thoſe that come to their meat as to a medicine (as *Auguſtine* reports of himſelfe) liue in an auſtere and Chriſtian temper, and ſhall be ſure not to ioy too much in the creature, nor to abuſe themſelues: Thoſe that come to their medicine as to meat, ſhall be ſure to liue miſerably, and die ſoone. To come to meat, if without a gluttonous appetite and palate, is allowed to Chriſtians: To come to meat as to a ſacrifice vnto the belly, is a moſt baſe and brutiſh idolatry.

20

The worſt that euer were, euen *Cain* and *Iudas*, haue had ſome Fautors that haue honoured them for Saints: and the Serpent that beguiled our firſt Parents, hath in that name had diuine honour and thankes. Neuer any man trod ſo perillous and deepe ſteps, but ſome haue followed, and admired him. Each maſter of Hereſie hath found ſome clients; euen hee, that taught all mens opinions were true. Againe, no man hath beene ſo exquiſite, but ſome haue detracted from him, euen in thoſe qualities, which haue ſeemed moſt worthy of wonder to others. A man ſhall bee ſure to bee backed by ſome, either in good or euill, and by ſome ſhouldred in both. It is good for a man not to ſtand vpon his Abbetters, but his quarrell, and not to depend vpon others, but himſelfe.

21

We ſee thouſands of creatures die for our vſe, and neuer doe ſo much as pittie them: why doe we thinke much to die once for God? They are not ours ſo much as we are his; nor our pleaſure ſo much to vs, as his glory to him: their liues are loſt to vs, ours but changed to him.

22

Much ornament is no good ſigne: painting of the face argues an ill complexion of body, a worſe minde. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, aboue all, Diuine Truth is moſt faire, and moſt ſcorneth to borrow beautie of mans wit or tongue: ſhe loueth to come forth in her natiue grace, like a princely Matrone; and counts it the greateſt indignitie, to bee dallied with as a wanton Strumpet: ſhe lookes to command reuerence, not pleaſure: ſhe would bee kneeled to, not laughed at. To pranke her vp in vaine dreſſes and faſhions, or to ſport with her in a light and youthfull manner, is moſt abhorring from her nature: they know her not, that giue her ſuch entertainment; and ſhall firſt know her angry, when they doe know her. Againe, ſhe would be plaine, but not baſe, not ſluttiſh: ſhe would be clad, not gariſhly, yet not in ragges: ſhe likes as little to be ſet out by a baſe ſoile, as to ſeeme credited with gay colours. It is no ſmall wiſdome to know her iuſt guiſe, but more to follow it; and ſo to keepe the meane, that while we pleaſe her, we diſcontent not the beholders.

23

In worldly carriage, ſo much is a man made of, as he takes vpon himſelfe: but ſuch is Gods bleſſing vpon true humilitie, that it ſtill procureth reuerence. I neuer ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe. If our deiection proceed from the conſcience of our want, it is poſſible we ſhould be as little eſteemed of others, as of our ſelues: but if we haue true graces, and prize them not at the higheſt, others ſhall value both them in vs, and vs for them, and with vſury giue vs that honour we with-held modeſtly from our ſelues.

24

He that takes his full libertie in what he may, ſhall repent him: how much more in what he ſhould not? I nener read of Chriſtian that repented him of too little worldly delight. The ſureſt courſe I haue ſtill found in all earthly pleaſures, to riſe with an appetite, and to be ſatisfied with a little.

25

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſſion: it knowes no night, no winter, abides no peace, no truce. This calls vs not into garriſon, where we may haue eaſe and reſpit, but into pitched fields continually: we ſee our enemies in the face alwaies, and are alwaies ſeene and aſſaulted; euer reſiſting, euer defending, receiuing and returning blowes. If either wee be negligent or weary, we die: what other hope is there while one fights, and the other ſtands ſtill? We can neuer haue ſafetie and peace, but in victory. There muſt our reſiſtance be couragious and conſtant, where both yeelding is death, and all treaties of peace mortall.

26

Neutralitie in things good or euill, is both odious, and preiudiciall; but in matters of an indifferent nature is ſafe and commendable. Herein taking of parts maketh ſides, and breaketh vnitie. In an vniuſt cauſe of ſeparation, he that fauoureth both parts may (perhaps) haue leaſt loue of either ſide, but hath moſt charitie in himſelfe.

27

Nothing is more abſurd, than that Epicurean reſolution, *Let vs eat and drinke, to mor-*

row we ſhall die: As if we were made onely for the panch, and liued that we might liue: yet there was neuer any naturall man found ſauour in that meat which he knew ſhould be his laſt: whereas they ſhould ſay, Let vs faſt and pray, to morrow we ſhall die: for, to what purpoſe is the bodie ſtrengthned, that it may periſh? Whoſe greater ſtrength makes our death more violent. No man beſtowes a coſtly roofe on a ruinous tenement: that mans end is eaſie and happy, whom death findes with a weake bodie, and a ſtrong ſoule.

28

Sometime, euen things in themſelues naturally good, are to bee refuſed for thoſe, which (being euill) may be an occaſion to a greater good. Life is in it ſelfe good, and death euill: elſe *Dauid*, *Elias*, and many excellent Martyrs would not haue fled, to hold life, and auoid death; nor *Ezechiah* haue praied for it, nor our Sauiour haue bidden vs to flee for it, nor God promiſed it to his for a reward: yet if in ſome caſes we hate not life, we loue not God, nor our ſoules. Herein, as much as in any thing, the peruerſeneſſe of our nature appeares, that we wiſh death, or loue life vpon wrong cauſes: wee would liue for pleaſure, or we would die for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his Gourd would preſently die, and will needs out-face God that it is better for him to die than to liue: wherein we are like to garrriſon-ſouldiers, that while they liue within ſafe walls, and ſhew themſelues once a day rather for ceremonie and pompe, than need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelues at home.

29

Not onely the leaſt, but the worſt is euer in the bottome: what ſhould God doe with the dregges of our age? When ſinne will admit thee his Client no longer, then God ſhall be beholden to thee for thy ſeruice: Thus is God dealt with in all other offerings: The worſt and leaſt ſheafe muſt be Gods Tenth: The deformedſt or ſimpleſt of our children muſt be Gods Miniſters: the vncleanlieſt and moſt careleſſe houſe muſt be Gods Temple: The idleſt and ſleepieſt houres of the day muſt be reſerued for our praiers: The worſt part of our age for deuotion. We would haue God giue vs ſtill of the beſt, and are ready to murmure at euery little euill he ſends vs: yet nothing is bad enough for him, of whom we receiue all. Nature condemnes this inequalitie; and tels vs, that he which is the Author of good, ſhould haue the beſt; and he which giues all ſhould haue his choice.

30

When we goe about an euill buſineſſe, it is ſtrange how readie the deuill is to ſet vs forward; how carefull, that we ſhould want no furtherances. So that if a man would be lewdly witty, hee ſhall be ſure to be furniſhed with ſtore of prophane ieſts, wherein a looſe heart hath double aduantage of the conſcionable. If he would be voluptuous, he ſhall want neither obiects nor opportunities. The currant paſſage of ill enterpriſes is ſo farre from giuing cauſe of encouragement, that it ſhould iuſtly fright a man to looke backe to the Author; and to conſider that he therefore goes faſt, becauſe the deuill driues him.

31

In the choice of companions for our conuerſation, it is good dealing with men of good natures: for though grace exerciſeth her power in bridling nature, yet, (ſith wee are ſtill men, at the beſt) ſome ſwinge ſhe will haue in the moſt mortified. Auſteritie, ſullenneſſe, or ſtrangeneſſe of diſpoſition, and whatſoeuer qualities may make a man vnſociable, cleaue faſter to our nature, than thoſe which are morally euill. True Chriſtian loue may be ſeparated from acquaintance, and acquaintance from intireneſſe: Theſe are not qualities to hinder our loue, but our familiaritie.

32

Ignorance, as it makes bold, intruding men careleſly into vnknowne dangers; ſo alſo it makes men oft-times cauſeleſly fearefull. *Herod* feared Chriſts comming, becauſe he miſtooke it: If that Tyrant had knowne the manner of his ſpirituall Regiment, he had ſpared both his owne fright and the bloud of other. And hence it is that we feare death, becauſe we are not acquainted with the vertue of it. Nothing but innocencie and knowledge can giue ſound confidence to the heart.

33

Where are diuers opinions, they may be all falſe; there can be but one true: and that one truth oft-times muſt be fetcht by peece-meale out of diuers branches of contrary opinions. For, it falls out not ſeldome, that Truth is through ignorance or raſh vehemencie, ſcattered into ſundry parts; and like to a little Siluer melted amongſt the ruines of a burnt houſe, muſt be tried out from heapes of much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once found, requites the coſt of both.

34

Affectation of ſuperfluitie, is in all things a ſigne of weakneſſe: As, in words, he that vſeth circumlocutions to expreſſe himſelfe, ſhewes want of memory, and want of proper ſpeech: And much talke argues a braine feeble and diſtempered. What good can any earthly thing yeeld vs beſide his vſe? and what is it but vanity, to affect that which doth vs no good? and what vſe is it in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſdome to care for no more.

35

Good things, which in abſence were deſired, now offering themſelues to our preſence, are ſcarce entertained; or at leaſt not with our puposed cheerefulneſſe. Chriſts comming to vs, and our going to him, are in our profeſſion well eſteemed, much wiſhed: but when he ſingleth vs out by a direct meſſage of death, or by ſome fearefull ſigne giueth likelihood of a preſent returne, we are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, vntill our ſetling: There is no remedy hereof but inward preuention: Our minde muſt change, before our eſtate be changed.

36

Thoſe are greateſt enemies to Religion, that are not moſt irreligious. Atheiſts, though in themſelues they be the worſt, yet are ſeldome found hot Perſecutors of others: whereas thoſe which in ſome one fundamentall point be hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome vntruth. An Atheiſt is worthy of more hatred, an Heretike of more feare; both of auoidance.

37

Wayes, if neuer vſed, cannot but be faire; if much vſed, are made commodiouſly paſſable; if before oft vſed, and now ſeldome, they become deepe and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure; if often, it findeth comfortable paſſage for his thoughts; if rarely, and with intermiſſion, tedious and troubleſome. In things of this nature, wee only eſcape complaint, if we vſe them either alwayes or neuer.

38

Our ſenſuall hand holds faſt whatſoeuer delight it apprehendeth: our ſpirituall hand

eaſily

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eaſily remitteth; becauſe appetite is ſtronger in vs than grace: whence it is, that we ſo hardly deliuer our ſelues of earthly pleaſures, which we haue once entertained; and with ſuch difficulty draw our ſelues to a conſtant courſe of faith, hope and ſpirituall ioy, or to the renued acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the old man is ſtrong, the new faint and feeble: the fault is not in grace, but in vs: Faith doth not want ſtrength, but we want faith.

39

It is not good in worldly eſtates for a man to make himſelfe neceſſary; for hereupon he is both more toiled, and more ſuſpected: but in the ſacred Common-wealth of the Church, a man cannot be engaged too deepely by his ſeruice. The ambition of ſpirituall well-doing breeds no danger. Hee that doth beſt, and may worſt bee ſpared, is happieſt.

40

It was a fit compariſon of worldly cares, to thornes: for as they choke the Word, ſo they pricke our ſoules: Neither the Word can grow vp amongſt them, nor the heart can reſt vpon them: Neither body nor ſoule can finde eaſe while they are within, or cloſe to vs. Spirituall cares are as ſharpe; but more profitable: they paine vs, but leaue the ſoule better. They breake our ſleepe, but for a ſweeter reſt: we are not well, but either while we haue them, or after we haue had them. It is as impoſſible to haue ſpirituall health without theſe, as to haue bodily ſtrength with the other.

41

In temporall good things, it is beſt to liue in doubt; not making full account of that which we hold in ſo weake a tenure: In ſpirituall, with confidence; not fearing that which is warranted to vs by an infallible promiſe and ſure earneſt. He liues more contentedly, that is moſt ſecure for this world, moſt reſolute for the other.

42

God hath in nature giuen euery man inclinations to ſome one particular calling; which if he follow, he excells; if he croſſe, he proues a *non-proficient*, and changeable: but all mens natures are equally indiſpoſed to grace, and to the common vocation of Chriſtianity: we are all borne Heathens. To doe well, Nature muſt in the firſt be obſerued and followed, in the other croſſed and ouercome.

43

Good-man is a title giuen to the loweſt; whereas all Titles of Greatneſſe, Worſhip, Honour, are obſerued and attributed with choice. The ſpeech of the World bewrayes their minde, and ſhewes the common eſtimation of goodneſſe compared with other qualities. The World therefore is an ill Herald, and vnſkilfull in the true ſtiles. It were happy that Goodneſſe were ſo common; and pity that it either ſhould not ſtand with Greatneſſe, or not be preferred to it.

44

Amongſt all actions, Satan is euer buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the end of Prayer, when the heart ſhould cloze vp it ſelfe with moſt comfort. He neuer feares vs, but when we are well employed: and the more likelihood he ſees of our profit, the more is his enuy and labour to diſtract vs. We ſhould loue our ſelues as much as he hates vs; and therefore ſtriue ſo much the more towards our good, as his malice ſtriueth to interrupt it. We doe nothing, if we contend not, when we are reſiſted. The good ſoule is euer in contradiction; denying what is granted, and contending for that which is denied; ſuſpecting when it is gain-ſaid, and fearing libertie.

45

God fore-warnes ere he trie, becauſe he would be preuented: Satan ſteales vpon vs ſuddenly by temptations, becauſe he would ſoile vs. If we relent not vpon Gods premonition, and meet not the lingring paſe of his puniſhments, to fore-ſtall them, he puniſheth more, by how much his warning was more euident and more large. Gods trialls muſt be met when they come: Satans muſt be ſeene before they come; and if wee be not armed ere we be aſſaulted, we ſhall be foiled ere we can be armed.

46

It is not good to be continuall in denunciation of iudgement: The noiſe to which we are accuſtomed (though loud) wakes vs not; whereas a leſſe (if vnuſuall) ſtirreth vs. The next way to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomewhat oftner than it ſmiteth.

47

Want of vſe cauſeth diſability, and cuſtome perfection. Thoſe that haue not vſed to pray in their Cloſet, cannot pray in publike, but coldly and in forme. He that diſcontinues meditation, ſhall be long in recouering; whereas the man inured to theſe exerciſes (who is not dreſſed till he haue prayed, nor hath ſupped till he haue meditated) doth both theſe well, and with eaſe. Hee that intermits good duties, incurres a double loſſe: of the bleſſing that followeth good; of the facultie of doing it.

48

Chriſtianity is both an eaſie yoke, and an hard; hard to take vp; eaſie to beare when once taken. The heart requires much labour, ere it can be induced to ſtoope vnder it; and findes as much contentment when it hath ſtooped. The worldling thinkes Religion ſeruilitie; but the Chriſtian knowes whoſe ſlaue he was, till he entred into this ſeruice; and that no bondage can be ſo euill, as freedome from theſe bonds.

49

It is a wonder how full of ſhifts Nature is; ready to turne ouer all good purpoſes. If we thinke of death, ſhe ſuggeſts ſecretly; Tuſh, it ſhall not come yet: If of iudgement for ſinne; This concernes not thee; it ſhall not come at all: If of heauen, and our labour to reach it; Trouble not thy ſelfe; it will come ſoone enough alone. Addreſſe thy ſelfe to pray; It is yet vnſeaſonable; ſtay for a better opportunity: To giue almes; Thou knoweſt not thy owne future wants: To reproue; What needſt thou thruſt thy ſelfe into wilfull hatred? Euery good action hath his let: He can neuer be good, that is not reſolute.

50

All Arts are Maids to Diuinitie; therefore they both vaile to her, and doe her ſeruice, and ſhe, like a graue Miſtreſſe, controlles them at pleaſure: Naturall Philoſophy teacheth, that of nothing can be nothing made; and that from the priuation to the habit, is no returne: Diuinitie takes her vp for theſe; and vpon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches vs to follow ſenſe, as an infallible guide: Diuinitie tells her, that faith is of things not ſeene. Logicke teaches vs firſt to diſcourſe, then to reſolue: Diuinitie, to aſſent without arguing. Ciuill Law teacheth, that long cuſtome preſcribeth: Diuinitie, that old things are paſſed. Morall Philoſophy, that tallying of iniuries is iuſtice: Diuinitie, that good muſt be returned for ill. Policy, that better is a miſchiefe than an inconuenience: Diuinitie, that we may not doe euill, that good may enſue. The Schoole is well ordered, while Diuinitie keepes the Chaire: but, if any other skill vſurpe it, and checke their Miſtreſſe, there can follow nothing but confuſion and Atheiſme.

51

Much difference is to be made betwixt a reuolter and a man trained vp in errour. A

Iew and an Arrian both deny Chriſts Deitie, yet this opinion is not in both puniſht with bodily death. Yea a reuolt to a leſſe errour, is more puniſhable than education in a capitall Hereſie. Errours of iudgement, though leſſe regarded than errours of practice, yet are more pernicious: but none ſo deadly as theirs, that once were in the truth. If truth be not ſued to, it is dangerous; but if forſaken, deſperate.

52

It is an ill argument of a good action not well done, when we are glad that it is done. To be affected with the comfort of the conſcience of well performing it, is good: but meerely to reioyce that the act is ouer, is carnall. He neuer can begin cheerefully, that is glad he hath ended.

53

He that doth not ſecret ſeruice to God with ſome delight, doth but counterfeit in publike. The truth of any act or paſſion is then beſt tried, when it is without witneſſe. Openly, many ſiniſter reſpects may draw from vs a forme of religious duties: ſecretly, nothing but the power of a good conſcience. It is to be feared, God hath more true and deuout ſeruice in Cloſets, than in Churches.

54

Words and diſeaſes grow vpon vs with yeeres. In age, we talke much, becauſe we haue ſeene much, and ſoone after ſhall ceaſe talking for euer: We are moſt diſeaſed, becauſe nature is weakeſt; and death which is neere, muſt haue harbingers: ſuch is the old age of the World. No maruell, if this laſt time be full of writing, and weake diſcourſe, full of ſects and hereſies, which are the ſickneſſes of this great and decayed bodie.

55

The beſt ground vntilled, ſooneſt runs out into ranke weeds. Such are Gods Children; Ouer-growne with ſecuritie ere they are aware, vnleſſe they be well exerciſed both with Gods plow of affliction, and their owne induſtry in meditation. A man of knowledge that is either negligent or vncorrected, cannot but grow wilde and godleſſe.

56

With vs, vileſt things are moſt common; But with God the beſt things are moſt frequently giuen. Grace, which is the nobleſt of all Gods fauours, is vnpartially beſtowed vpon all willing receiuers; whereas Nobilitie of bloud and height of place, bleſſings of an inferiour nature, are reſerued for few. Herein the Chriſtian followes his Father; his prayers which are his richeſt portion, he communicates to all; his ſubſtance according to his ability, to few.

57

God therefore giues, becauſe he hath giuen; making his former fauours, arguments for more; Man therefore ſhuts his hand, becauſe he hath opened it. There is no ſuch way to procure more from God, as to vrge him with what he hath done. All Gods bleſſings are profitable and excellent; not ſo much in themſelues, as that they are inducements to greater.

58

Gods immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it vnder his hand! afterward, blemiſhed by our ſinne: mans indeuours are weake in their beginnings, and perfecter by degrees. No ſcience, no deuice hath euer beene perfect in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which God worketh mediatly by vs according to our meaſure of receit.

The cauſe of both is, on the one ſide the infiniteneſſe of his wiſdome and power, which cannot be corrected by any ſecond aſſayes: On the other, our weakneſſe, helping it ſelfe by former grounds and trialls. He is an happy man that detracts nothing from Gods workes, and addes moſt to his owne.

59

The old ſaying is more common than true; that thoſe which are in hell, know no other heauen: for this makes the damned perfectly miſerable, that out of their owne torment, they ſee the felicitie of the Saints; together with their impoſſibility of attaining it. Sight without hope of fruition, is a torment alone: Thoſe that here might ſee God and will not, or doe ſee him obſcurely and loue him not, ſhall once ſee him with anguiſh of ſoule and not enioy him.

60

Sometimes euill ſpeeches come from good men, in their vnaduiſedneſſe: and ſometimes euen the good ſpeeches of men may proceed from an ill ſpirit. No confeſſion could be better than Satan gaue of Chriſt: It is not enough to conſider what is ſpoken, or by whom; but whence, and for what. The ſpirit is oftentimes tried by the ſpeech: but other-times the ſpeech muſt be examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts high thoughts, and bigge words into a man; whereas the deiected minde takes, careleſly, what offers it ſelfe. Euery worldling is baſe-minded; and therefore his thoughts creepe ſtill low vpon the earth. The Chriſtian both is and knowes himſelfe truly great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heauenly things. So much as the ſoule ſtoopeth vnto earthly thoughts, ſo much is it vnregenerate.

62

Long acquaintance, as it maketh thoſe things which are euill, to ſeeme leſſe euill; ſo it makes good things, which at firſt were vnpleaſant, delightfull. There is no euill of paine, nor no morall good action, which is not harſh at the firſt. Continuance of euill, which might ſeeme to weary vs, is the remedie and abatement of wearineſſe: and the practiſe of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and euill, findes both of them troubleſome. God therefore doth well for vs, while he exerciſeth vs with long afflictions: and we doe well to our ſelues, while we continually buſie our ſelues in good exerciſes.

63

Sometimes it is well taken by men, that we humble our ſelues lower than there is cauſe. *Thy ſeruant* IACOB, ſaith that good Patriarch, to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelues; I am a worme, and no man: Surely I am more fooliſh than a man, and haue not the vnderſtanding of a man in me. But I neuer finde that any man bragged to God, although in a matter of truth, and within the compaſſe of his deſert, and was accepted. A man may be too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64

The ſoule is fed as the body, ſtarued with hunger as the body, requires proportionable diet and neceſſary variety, as the body. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milke for ſpirituall Infants, ſtrong meat for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo growne, that he need to ſcorne the ſpoone; but the weake Chriſtian may finde a ſtrong feed dangerous. How many haue beene caſt away with ſpirituall ſurfets; becauſe being but new-borne, they haue ſwallowed downe bigge morſels of the higheſt myſteries of godlineſſe, which they neuer could digeſt; but together with them haue caſt vp their proper nouriſhment? A man muſt firſt know the power of his ſtomack, ere he know how with ſafetie and profit to frequent Gods Ordinary.

65

It is very hard for the beſt man in a ſudden extremity of death, to ſatisfie himſelfe in apprehending his ſtay, and repoſing his heart vpon it: for the ſoule is ſo oppreſſed with ſudden terrour, that it cannot well command it ſelfe, till it haue digeſted an euill. It were miſerable for the beſt Chriſtian, if all his former prayers and meditations did not ſerue to aid him in his laſt ſtraits, and meet together in the center of his extremitie; yeelding, though not ſenſible releefe, yet ſecret benefit to the ſoule: whereas the worldly man in this caſe, hauing not laid vp for this houre, hath no comfort from God, or from others, or from himſelfe.

66

All externall good or euill is meaſured by ſenſe: neither can we account that either good or ill, which doth neither actually auaile, nor hurt vs: ſpiritually this rule holds not. All our beſt good is inſenſible. For all our future (which is the greateſt) good, we hold only in hope; and the preſent fauour of God we haue many times, and feele not. The ſtomacke findes the beſt digeſtion euen in ſleepe, when we leaſt perceiue it: and whiles we are moſt awake, this power worketh in vs either to further ſtrength or diſeaſe, without our knowledge of what is done within: And on the other ſide; that man is moſt dangerouſly ſicke, in whom nature decayes without his feeling, without complaint. To know our ſelues happy, is good; but woe were to vs Chriſtians, if we could not be happy, and know it not.

67

There are none that euer did ſo much miſchiefe to the Church, as thoſe that haue beene excellent in wit and learning. Others may be ſpightfull enough, but want power to accompliſh their malice. An enemie that hath both ſtrength and craft, is worthy be feared. None can ſinne againſt the Holy Ghoſt, but thoſe which haue had former illumination. Tell not me what parts a man hath, but what grace: honeſt ſottiſhneſſe is better than prophane eminence.

68

The entertainment of all ſpirituall euents muſt be with feare, or hope; but, of all earthly extremities, muſt be with contempt or deriſion. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to be turned ouer with a ſcorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, becauſe of their vanity: wee may not hate them, becauſe of their neceſſary vſe. It is an hard thing to be a wiſe Oaſt, and to fit our entertainment to all commers: which if it be not done, the ſoule is ſoone waſted, either for want of cuſtomers, or for the miſ-rule of ill gueſts.

69

God and man build in a contrary order. Man layes the foundation firſt, then addes the walles, the roofe laſt. God began the roofe firſt, ſpreading out this vault of heauen, ere hee laid the Baſe of the earth. Our thoughts muſt follow the order of his workmanſhip. Heauen muſt be minded firſt; earth afterward: and ſo much more, as it is ſeene more. Our meditation muſt herein follow our ſenſe: A few miles giue bounds to our view of earth; whereas we may neere ſee halfe the heauen at once. He that thinkes moſt both of that which is moſt ſeene, and of that which is not ſeene at all, is happieſt.

70

I haue euer noted it a true ſigne of a falſe heart, To be ſcrupulous and nice in ſmall matters, negligent in the maine: whereas the good ſoule is ſtill curious in ſubſtantiall points, and not careleſſe in things of an inferiour nature; accounting no duty ſo ſmall as to be neglected, and no care great enough for principall duties: not ſo tything Mint and Cummin, that hee ſhould forget iuſtice and iudgement; nor yet ſo regarding iudgement and iuſtice, that hee ſhould contemne Mint and Cummin. Hee that thus miſplaces his conſcience, will be found either hypocriticall or ſuperſtitious.

71

It argues the world full of Atheiſts, that thoſe offences which may impeach humane ſocietie, are entertained with an anſwerable hatred and rigour: thoſe which doe immediately wrong the ſupreme Maieſtie of God, are turned ouer with ſcarce ſo much as diſlike. If wee conuerſed with God as we doe with men, his right would be at leaſt as precious to vs as our owne. All that conuerſe not with God, are without God: not onely thoſe that are againſt God, but thoſe that are without God, are Atheiſts. Wee may be too charitable: I feare not to ſay, that theſe our laſt times abound with honeſt Atheiſts.

72

The beſt thing corrupted, is worſt: An ill man is the worſt of all creatures, an ill Chriſtian the worſt of all men, an ill profeſſour the worſt of all Chriſtians, an ill Miniſter the worſt of all profeſſours.

73

Naturally life is before death; and death is only a priuation of life: Spiritually it is contrary. As *Paul* ſaith of the graine, ſo may we of man in the buſineſſe of regeneration: He muſt die before he can liue: yet this death preſuppoſes a life that was once, and ſhould be. God chuſes to haue the difficulteſt, firſt: we muſt be content with the paine of dying, ere wee feele the comfort of life. As we die to nature, ere we liue in glory: ſo we muſt die to ſinne, ere we can liue to grace.

74

Death did not firſt ſtrike *Adam* the firſt ſinfull man, nor *Caine* the firſt hypocrite, but *Abel* the innocent and righteous. The firſt ſoule that met with death, ouercame death: the firſt ſoule that parted from earth, went to heauen. Death argues not diſpleaſure; becauſe he whom God loued beſt, dies firſt, and the murtherer is puniſhed with liuing.

75

The liues of moſt are miſ-ſpent, onely for want of a certaine end of their actions: wherein they doe as vnwiſe Archers, ſhoot away their arrowes they know not at what marke. They liue onely out of the preſent, not directing themſelues and their proceedings to one vniuerſall ſcope: whence they alter vpon all change of occaſions, and neuer reach any perfection; neither can doe other but continue in vncertaintie, and end in diſcomfort. Others aime at one certaine marke, but a wrong one. Some (though fewer) leuell at the right end, but amiſſe. To liue without one maine and common end, is idleneſſe and folly. To liue to a falſe end, is deceit and loſſe. True Chriſtian wiſdome both ſhewes the end, and findes the way. And as cunning Politikes haue many plots to compaſſe one and the ſame deſigne by a determined ſucceſſion; ſo the wiſe Chriſtian failing in the meanes, yet ſtill fetcheth about to his ſteady end with a conſtant change of endeuours: ſuch one only liues to purpoſe, and at laſt repents not that he hath liued.

76

The ſhipwracke of a good conſcience, is the caſting away of all other excellencies. It is no rare thing to note the ſoule of a wilfull ſinner ſtripped of all her graces, and by degrees expoſed to ſhame: ſo thoſe, whom we haue knowne admired, haue fallen to be leuell with their fellowes; and from thence beneath them, to a mediocritie; and afterwards to ſottiſhneſſe and contempt, below the vulgar. Since they haue caſt away the beſt, it is iuſt with God to take away the worſt; and to caſt off them in leſſer regards, which haue reiected him in greater.

77

It hath euer beene counted more noble and ſucceſſefull to ſet vpon an open enemie in his owne home, than to expect till he ſet vpon vs, whiles he make onely a defenſiue warre. This rule ſerues vs for our laſt enemy Death: whence that old demand of *Epicure* is eaſily anſwered, Whether it be better Death ſhould come to vs, or that wee ſhould meet him in the way: meet him in our mindes, ere hee ſeize vpon our bodies. Our cowardlineſſe, our vnpreparation is his aduantage: whereas true boldneſſe in confronting him, diſmaies and weakens his forces. Happie is that ſoule, that can ſend out the ſcouts of his thoughts before-hand, to diſcouer the power of death a farre off; and then can reſolutely encounter him at vnawares vpon aduantage: ſuch one liues with ſecurity, dies with comfort.

78

Many a man ſends others to heauen, and yet goes to hell himſelfe: and not few hauing drawne others to hell, yet themſelues returne by a late repentance, to life. In a good action, it is not good to ſearch too deepely into the intention of the agent, but in ſilence to make our beſt benefit of the worke: In an euill, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kinde. So wee ſhall neither neglect good deeds, becauſe they ſpeed not well in ſome hands, nor affect a proſperous euill.

79

God doth ſome ſingular actions, wherein we cannot imitate him; ſome, wherein we may not; moſt, wherein he may and would faine be followed. Hee fetcheth good out of euill; ſo may we turne our owne and others ſinnes to priuate or publike good: we may not doe euill for a good vſe; but we muſt vſe our euill once done, to good. I hope I ſhall not offend, to ſay, that the good vſe which is made of ſinnes, is as gainfull to God, as that which ariſes from good actions. Happy is that man, that can vſe either his good well, or his euill.

80

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lips, paleneſſe, or redneſſe, or ſwelling of the face, glaring of the eyes, ſtammering of the tongue, ſtamping with the feet, vnſteady motions of the whole body, raſh actions which we remember not to haue done, diſtracted and wilde ſpeeches? and madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a milde madneſſe is more tolerable, than frequent and furious anger.

81

Thoſe that would keepe ſtate, muſt keepe aloofe off; eſpecially if their qualities be not anſwerable in height to their place. For many great perſons are like a wel-wrought picture vpon a courſe cloth; which a farre off ſhewes faire, but neere-hand the roundneſſe of the threed marres the good workmanſhip. Concealement of gifts, after ſome one commended act, is the beſt way to admiration, and ſecret honour: but hee that would profit, muſt vent himſelfe oft, and liberally, and ſhew what he is, without all priuate regard. As therefore, many times, honour followes modeſty vnlookt for; ſo, contrarily, a man may ſhew no leſſe pride in ſilence and obſcuritie, than others, which ſpeake and write for glory. And that other pride is ſo much the worſe, as it is more vnprofitable: for whereas thoſe which put forth their gifts, benefit others whiles they ſeeke themſelues; theſe are ſo wholly deuoted to themſelues, that their ſecrecie doth no good to others.

82

Such as a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: The proud man talkes of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlineſſe, the religious man of heauenly things. The tongue will hardly leaue that to which the heart is inured. If we would haue good motions to viſit vs while we are ſicke, we muſt ſend for them familiarly in our health.

83

He is a rare man, that hath not ſome kinde of madneſſe raigning in him: One a dull madneſſe of melancholy, another a conceited madneſſe of pride; another a ſuperſtitious madneſſe of falſe deuotion; a fourth of ambition, or couetouſneſſe; a fift, the furious madneſſe of anger; a ſixt, the laughing madneſſe of extreme mirth; a ſeuenth, a drunken madneſſe; an eight, of outragious luſt; a ninth, the learned madneſſe of curioſitie; a tenth, the worſt madneſſe of prophaneneſſe and Atheiſme. It is as hard to reckon vp all kindes of madneſſes, as of diſpoſitions. Some are more noted and puniſhed than others; ſo that, the mad-man in one kinde as much condemnes another, as the ſober man condemnes him. Only that man is both good, and wiſe, and happie, that is free from all kindes of phrenſie.

84

There be ſome honeſt errours, where-with I neuer found that God was offended. That an huſband ſhould thinke his owne Wiſe comely, although ill-fauoured in the eyes of others: That a man ſhould thinke more meanely of his owne good parts, than of weaker in others: To giue charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humility, loue) were neuer cenſured by God: Herein alone we erre, if we erre not.

85

No maruell if the worldling eſcape earthly afflictions. God corrects him not, becauſe he loues him not. He is baſe borne and begot. God will not doe him the fauour to whip him. The world afflicts him not, becauſe it loues him: for each man is indulgent to his owne. God vſes not the rod where he meanes to vſe the ſword. The Pillory or ſcourge is for thoſe malefactors which ſhall eſcape execution.

86

Weake ſtomackes which cannot digeſt large meales, feed oft and little: For our ſoules, that which we want in meaſure, we muſt ſupply in frequence. We can neuer fully enough comprehend in our thoughts the ioyes of heauen, the meritorious ſufferings of Chriſt, the terrours of the ſecond death: therefore we muſt meditate of them often.

87

The ſame thoughts doe commonly meet vs in the ſame places; as if we had left them there till our returne. For that the minde doth ſecretly frame to it ſelfe memoratiue heads, whereby it recalls eaſily the ſame conceits. It is beſt to imploy our minde there, where it is moſt fixed. Our deuotion is ſo dull, it cannot haue too many aduantages.

88

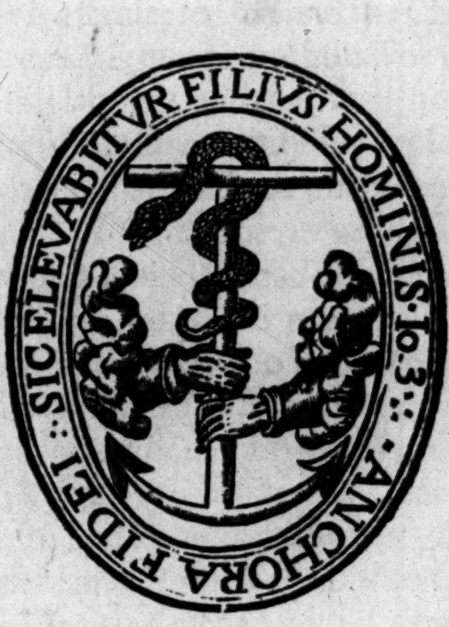
I finde but one example in all Scripture, of any bodily cure which our Sauiour wrought by degrees: only the blinde man, whoſe weake faith craued helpe by others, not by himſelfe, ſaw men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I finde but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leiſure. The ſteps of grace are ſoft and ſhort. Thoſe externall miracles he wrought immediatly by himſelfe; and therefore no maruell if they were abſolute like their Author. The miraculous worke of our Regeneration he works together with vs: He giueth it efficacie; wee giue it imperfection.

FINIS.

SOME FEW OF DAVIDS PSALMES METAPHRASED,

for a taste of the rest.

By Ios. Hall.


SIC ELEVABITVR FILIVS HOMINIS · Io. 3 ∴ ANCHORA FIDEI ∴

Imprinted at London, 1627.

TO MY LOVING AND LEARNED COVSIN,

Mr. SAMVEL BVRTON.

Archdeacon of Glouceſter.

INdeed, my Poetry was long ſithence out of date, and yeelded her place to grauer ſtudies: but whoſe veine would it not reuiue, to looke into thoſe heauenly Songs? I were not worthy to be a Diuine, if it ſhould repent me to be a Poet with *Dauid*, after I ſhall haue aged in the Pulpit. This worke is holy and ſtrict, and abides not any youthfull or heatheniſh liberty, but requires hands free from prophanneſſe, looſeneſſe, affection. It is a ſeruice to God and the Church by ſo much more carefully to be regarded, as it is more common. For who is there that will not challenge a part in this labour? and that ſhall not finde himſelfe much more affected with holy meaſure rightly compoſed? Wherefore I haue oft wondred, how it could be offenſiue to our aduerſaries, that theſe diuine Ditties which the Spirit of God wrote in verſe, ſhould be ſung in verſe; and that an Hebrew Poem ſhould be made Engliſh. For if this kind of compoſition had beene vnfit, God would neuer haue made choice of numbers, wherin to expreſſe himſelfe. Yea, who knows not that ſome other Scriptures, which the Spirit hath indited in proſe, haue yet beene happily and with good allowance put into ſtrict numbers? If hiſtories tell vs of a wanton Poet of old, which loſt his eyes while hee went about to turne *Moſes* into verſe; yet euery ſtudent knowes with what good ſucceſſe and commendation *Nonnus* hath turned *Iohns* Goſpell into Greeke Heroicks. And *Apollinarius*, that learned Syrian matched with *Baſil* and *Gregory* (who liued in his time) in the termes of this equality, that *Baſils* ſpeech was σαθερώτερος, but *Apollinaries* ἁδρότερος, wrote, as *Suidas* reports, all the Hebrew Scripture in Heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till *Sauls* gouernment, in 24. parts; or as *Socrates* yet more particularly, all *Moſes* in Heroicks, and all the other Hiſtories in diuers metres: but how-euer his labours lie hid, his other Metaphraſe of the Pſalmes is ſtill in our hands, with the applauſe of all the learned: beſides the labours of their owne *Flaminius* and *Arias Montanus* (to ſeeke for no more) which haue worthily beſtowed themſelues in this ſubiect. Neither doe I ſee how it can be offenſiue to our friends, that we ſhould deſire our Engliſh Metaphraſe bettered. I ſay nothing to the diſgrace of that wee haue: I know how glad our aduerſaries are of all ſuch aduantages; which they are ready enough to finde out without me, euer reprochfully vpbraiding vs with theſe defects. But ſince our whole Tranſlation is now vniuerſally reuiſed; what inconuenience or ſhew of innouation can it beare, that the verſe ſhould accompany the proſe? eſpecially ſince it is well knowne how rude and homely our Engliſh Poeſie was in thoſe times, compared with the preſent; wherein, if euer, it ſeeth her full perfection. I haue beene ſollicited by ſome reuerend friends to vndertake this taske; as that which ſeemed well to accord with the former exerciſes of my youth, and my preſent profeſſion. The difficulties I found many, the worke long and great; yet not more painfull than beneficiall to Gods Church. Whereto as I dare not profeſſe any ſufficiency; ſo I will not deny my readineſſe, and vtmoſt endeuour, if I ſhall be emploied by Authority: wherefore, in this part, I doe humbly ſubmit my ſelfe to the graue cenſures of them, whoſe wiſdome menageth theſe common affaires of the Church: and am ready either to ſtand ſtill or proceed, as I ſhall ſee their Cloud or Fire goe before or behinde me. Only (howſoeuer) I ſhall, for my true affection to the Church, wiſh it done by better workmen. Wherein as you approue, ſo further my bold, but not vnprofitable motion, and commend it vnto greater cares; as I doe you to the Greateſt.

Non-ſuch. *July* 3.

Your louing Kinſman,

IOS. HALL.

Some few of DAVIDS Pſalmes Metaphraſed.

Psalme 1.

In the tune of the 148. Pſalme.

Giue laud vnto the Lord.

WHo hath not walkt aſtray,
In wicked mens aduice,
Nor ſtood in ſinners way;
Nor in their companies
That ſcorners are,
As their fit mate,
In ſcoffing chaire,
Hath euer ſate.

2 *But in thy lawes diuine,*
O Lord ſets his delight,
And in thoſe lawes of thine
Studies all day and night;
Oh, how that man
Thrice bleſſed is!
And ſure ſhall gaine
Eternall bliſſe.

3 *He ſhall be like the tree*
Set by the water-ſprings,
Which when his ſeaſons be
Moſt pleaſant fruit forth brings:
Whoſe boughs ſo greene
Shall neuer fade,
But couered beene
With comely ſhade.

So, to this happy wight,
All his deſignes ſhall thriue:
4 *Whereas the man vnright,*
As chaffe which winds do driue,
With euery blaſt
Is toſt on hie,
Nor can at laſt
In ſafety lie.

5 *Wherefore in that ſad doome,*
They dare not riſe from duſt:
Nor ſhall no ſinner come
To glory of the iuſt.
For, God will grace
The iuſt mans way;
While ſinners race
Runs to decay.

Psalme 2.

In the tune of the 125. Pſalme.

Thoſe that doe put their confidence.

WHy doe the Gentiles tumults make,
And nations all conſpire in vaine,
2 *And earthly Princes counſell take*
Againſt their God; againſt the Raigne
Of his deare Chriſt? let vs, they ſaine,
3 *Breake all their bonds: and from vs ſhake*
Their thraldome, yoke, and ſeruile chaine.
4 *Whiles thus (alas) they fondly ſpake,*

He that aloft rides on the skies,
Laughs all their lewd deuice to ſcorne,
5 *And when his wrathfull rage ſhall riſe,*
With plagues ſhall make them all forlorne,
And in his furie thus replies;
6 *But I, my King with ſacred horne*
Anointing, ſhall in princely guiſe
His head with royall Crowne adorne.

Vpon my Sions holy mount
His Empires glorious ſeat ſhall be.
And I thus rais'd ſhall farre recount
The tenour of his true degree.
7 *My Sonne thou art, ſaid God, I thee*
Begat this day by due account:
Thy Scepter, doe but aske of me,
All earthly kingdomes ſhall ſurmount.

8 All nations to thy rightfull ſway,
I will ſubiect from furtheſt end
9 Of all the world, and thou ſhalt bray
Thoſe ſtubborne foes that will not bend,
With iron Mace (like Potters clay)
10 In peeces ſmall: ye Kings attend;
And yee, whom others wont obey,
Learne wiſdome, and at laſt amend.

11 See, ye ſerue God, with greater dread
Than others you: and in your feare
Reioyce the while; and (lowly ſpread)
12 Doe homage to his Sonne ſo deare:
Leſt he be wroth, and doe you dead
13 Amids your way. If kindled
His wrath ſhall be; O bleſſed thoſe,
That doe on him their truſt repoſe.

PSALME 3.

As the 113. Pſalme.

Ye children which,&c.

AH Lord! how many be my foes!
How many are againſt me roſe,
2 That to my grieued ſoule haue ſed,
Tuſh, God ſhall him no ſuccour yeeld;
3 Whiles thou, Lord, art my praiſe, my ſhield,
And doſt aduance my carefull head!

4 Loud with my voice to God I cry'd:
His Grace vnto my ſute reply'd,
From out his holy Hill.
5 I laid me downe, ſlept, roſe againe:
For thou, O Lord, doſt me ſuſtaine,
And ſau'ſt my ſoule from feared ill.

6 Not if ten thouſand armed foes
My naked ſide ſhould round encloſe,
Would I be thereof ought a-dread.
Vp, Lord, and ſhield me from diſgrace:
7 For thou haſt broke my foe-mens face,
And all the wickeds teeth haſt ſhed.

8 From thee, O God, is ſafe defence;
Doe thou thy free beneficence
Vpon thy people largely ſpread.

PSALME 4.

As the ten Commandements.

Attend my people.

THou witneſſe of my truth ſincere,
My God, vnto my poore requeſt
Vouchſafe to lend thy gracious eare:
Thou haſt my ſoule from thrall releaſt.

2 Fauour me ſtill, and daigne to heare
Mine humble ſute. O wretched wights,
3 How long will ye mine honour deare
Turne into ſhame through your deſpights?

Still will ye loue what thing is vaine,
4 And ſeeke falſe hopes? know then at laſt,
That God hath choſe, and will maintaine
His fauorite, whom ye diſgrac't.

God will regard my inſtant mone.
5 Oh! tremble then, and ceaſe offending;
And on your ſilent bed alone,
Talke with your hearts, your waies amending.

6 Offer the trueſt ſacrifice
Of broken hearts; on God beſetting
7 Your only truſt. The moſt deuiſe
The waies of worldly treaſure getting:

But thou, O Lord, lift vp to me
The light of that ſweet looke of thine;
8 So ſhall my ſoule more gladſome be,
Than theirs with all their corne and wine.

9 So I in peace ſhall lay me downe,
And on my bed take quiet ſleepe;
Whiles thou, O Lord, ſhalt me alone
From dangers all ſecurely keepe.

PSALME 5.

In the tune of the 124. Pſalme.

Now Iſrael may ſay,&c.

BOw downe thine eare,
Lord, to theſe words of mine,

And well regard
the ſecret plaints I make.
2 *My King, my God,*
to thee I doe betake
My ſad eſtate:
oh doe thine eare incline
To theſe loud cries
that to thee powred bin.

3 *At early morne*
thou ſhalt my voice attend:
For, at day breake,
I will my ſelfe addreſſe
Thee to implore,
and wait for due redreſſe.
4 *Thou doſt not, Lord,*
delight in wickedneſſe;
Nor to bad men
wilt thy protection lend.

5 *The boaſters proud*
cannot before thee ſtay:
Thou hat'ſt all thoſe
that are to ſinne deuoted:
6 *The lying lips,*
and who with blood are ſpotted,
Thou doeſt abhorre,
and wilt for euer ſlay:
7 *But I vnto*
thine houſe ſhall take the way.

And through thy grace
abundant ſhall adore,
With humble feare
within thy holy place.
8 *Oh! lead me, Lord,*
within thy righteous trace:
Euen for their ſakes
that malice me ſo ſore,
Make ſmooth thy paths
my dimmer eies before.

9 *Within their mouth*
no truth is euer found:
Pure miſchiefe is
their heart: a gaping tombe
10 *Is their wide throat;*
and yet their tongues ſtill ſound,
11 *With ſmoothing words.*
O Lord, giue them their doome,
And let them fall
in thoſe their plots profound.
In their exceſſe
of miſchiefe them deſtroy
12 *That Rebels are;*
ſo thoſe that to thee flie,
Shall all reioyce
and ſing eternally:
13 *And whom thou doſt*
protect, and who loue thee,
And thy deare name,
in thee ſhall euer ioy;
Since thou with bliſſe
the righteous doſt reward,
And with thy grace
as with a ſhield him guard.

* * *

PSALME 6.

As the 50. Pſalme.

The mightie God, &c.

LEt me not, Lord,
be in thy wrath reproued:
Oh! ſcourge me not
when thy fierce wrath is moued.
2 *Pity me, Lord,*
that doe with languor pine:
Heale me whoſe bones
with paine diſſolued bin;
3 *Whoſe wearie ſoule*
is vexed aboue meaſure.
Oh Lord, how long
ſhall I bide thy diſpleaſure!
4 *Turne thee, O Lord,*
reſcue my ſoule diſtreſt;
5 *And ſaue me of thy grace.*
'Mongſt thoſe that reſt
In ſilent death
can none remember thee;
And in the graue
how ſhouldſt thou praiſed be?
6 *Wearie with ſighes*
All night I cauſ'd my bed
To ſwim: with teares
my couch I watered.
7 *Deepe ſorrow hath*
conſum'd my dimmed eyne,
Sunke in with griefe
at theſe lewd foes of mine:
8 *But now hence, hence,*
vaine plotters of mine ill:
The Lord hath heard
my lamentations ſhrill;

9 *God heard my ſuit*
and ſtill attends the ſame:
10 *Bluſh now my foes,*
and flie with ſudden ſhame.

PSALME 7.

As the 112. *Pſalme,*

The man is bleſt that God, &c.

ON thee, O Lord my God, relies
My onely truſt: from bloudy ſpight
Of all my raging enemies
Oh! let thy mercy me acquite:
2 *Leſt they like greedy Lions rend*
My ſoule, while none ſhall it defend.

3 *O Lord, if I this thing haue wrought,*
If in my hands be found ſuch ill:
4 *If I with miſchiefe euer ſought*
To pay good turnes; or did not ſtill
Doe good vnto my cauſleſſe foe,
That thirſted for my ouerthrow;

5 *Then let my foe in eager chace,*
Ore-take my ſoule, and proudly tread
My life below; and with diſgrace
In duſt lay downe mine honour dead.
6 *Riſe vp in rage, O Lord, eſt-ſoone*
Aduance thine arme againſt my fo'ne:

And wake for me, till thou fulfill
7 *My promis'd right; ſo ſhall glad throngs*
Of people flocke vnto thine hill.
For their ſakes then reuenge my wrongs,
8 *And rouſe thy ſelfe. Thy iudgements be*
O're all the world: Lord iudge thou me.

As truth and honeſt innocence
Thou find'ſt in me, Lord, iudge thou me.
9 *Settle the iuſt with ſure defence:*
Let me the wicked's malice ſee
10 *Brought to an end. For thy iuſt eie*
Doth heart and inward reynes deſcry.

11 *My ſafety ſtands in God, who ſhields*
The ſound in heart: whoſe doome each day
12 *To iuſt men and contemners yeelds*
13 *Their due. Except he change his way,*
His ſword is whet, to bloud intended,
His murdering Bow is ready bended.

14 *Weapons of death he hath addreſt*
And arrowes keene to pierce my foe,
15 *Who late bred miſchiefe in his breſt;*
But when he doth on trauell goe,
16 *Brings forth a lie: deepe pits doth delue,*
And fals into his pits himſelue.

17 *Backe to his owne head ſhall rebound*
His plotted miſchiefe; and his wrongs
18 *His crowne ſhall craze: But I ſhall ſound*
Iehouah's praiſe with thankfull ſongs,
And will his glorious name expreſſe,
And tell of all his righteouſneſſe.

PSALME 8.

As the 113. *Pſalme,*

Yee children which, &c.

HOw noble is thy mighty Name,
O Lord, o're all the worlds wide frame,
Whoſe glorie is aduanc't on high
aboue the rowling heauens racke!
2 *How for the graceleſſe ſcorners ſake,*
To ſtill th'auenging enemie,
Haſt thou by tender infants tongue,
The praiſe of thy great name made ſtrong,
While they hang ſucking on the breſt!
3 *But when I ſee the heauens bright,*
The moone and glittering ſtarres of night,
By thine almighty hand addreſt,
4 *Oh! what is man, poore ſilly man,*
That thou ſo mind'ſt him, and doſt daine
To looke at his vnworthy ſeed!
5 *Thou haſt him ſet not much beneath*
Thine Angels bright; and with a wreath
Of glory haſt adorn'd his head.
6 *Thou haſt him made high ſoueraigne*
7 *Of all thy workes, and ſtretcht his raigne*
Vnto the heards, and beaſts vntame,
8 *To fowles, and to the ſcaly traine,*
That glideth through the watry Maine.
9 *How noble each-where is thy Name!*

PSALME 9.

To the tune of that knowne ſong,
beginning,

Preſerue vs, Lord.

THee, and thy wondrous deeds, O God,
With all my ſoule I ſound abroad:
2 My ioy, my triumph is in thee.
Of thy dread name my ſong ſhall be,

3 O higheſt God: ſince put to flight,
And fal'ne and vaniſht at thy ſight
4 Are all my foes; for thou haſt paſt
Iuſt ſentence on my cauſe at laſt:

And ſitting on thy throne aboue,
A rightfull Iudge thy ſelfe doeſt proue:
5 The troupes profane thy checks haue ſtroid,
And made their name for euer void.

6 Wheres now, my foes, your threatned wrack?
So well you did our Cities ſacke,
And bring to duſt; while that ye ſay,
Their name ſhall die as well as they.

7 Loe, in eternall ſtate God ſits:
And his high Throne to iuſtice fits:
8 Whoſe righteous hand the world ſhall weeld,
And to all folke iuſt doome ſhall yeeld.

9 The poore from high finde his releefe;
The poore in needfull times of griefe:
10 Who knowes the Lord, to thee ſhall cleaue,
That neuer doeſt thy clients leaue.

11 Oh! ſing the God that doth abide,
On Sion mount; and blazon wide
12 His worthy deeds. For he purſues
The guiltleſſe bloud with vengeance due:

He mindes their cauſe, nor can paſſe o're
Sad clamors of the wronged poore.
13 Oh! mercy Lord: thou that doſt ſaue
My ſoule from gates of death and graue:

Oh! ſee the wrong my foes haue done:
14 That I thy praiſe, to all that gone
Through daughter Sions beauteous gate,
With thankfull ſongs may loud relate;
And may reioyce in thy ſafe aid.
Behold, the Gentiles whiles they made
A deadly pit my ſoule to drowne,
Into their pit are ſunken downe;

In that cloſe ſnare they hid for me,
Loe, their owne feet intangled be.
16 By this iuſt doome the Lord is knowne,
That th'ill are puniſht with their owne.

17 Downe ſhall the wicked backward fall
To deepeſt hell, and nations all
18 That God forget; nor ſhall the poore
Forgotten be for euermore.

The conſtant hope of ſoules oppreſt
19 Shall not aye die. Riſe from thy reſt,
Oh. Lord, let not men baſe and rude
Preuaile: iugde thou the multitude

20 Of lawleſſe Pagans: ſtrike pale feare
Into thoſe breſts that ſtubborne were:
And let the Gentiles feele and finde,
They beene but men of mortall kinde.

PSALME 10.

As the 51. Pſalme,

O God, conſider.

WHy ſtand'ſt thou Lord, alooſe ſo long,
And hid'ſt thee in due times of need,
2 Whiles lewd men proudly offer wrong
Vnto the poore? In their owne deed,
And their deuice let them be caught.
3 For loe, the wicked braues and boaſts
In his vile and outragious thought,
And bleſſeth him that rauines moſt.

4 On God he dares inſult: his pride
Scornes to enquire of powers aboue,
But his ſtout thoughts haue ſtill deni'd
5 There is a God; His waies yet proue
Aye proſperous: thy iudgements hye
Doe farre ſurmount his dimmer ſight.
6 Therefore doth he all foes defie:
His heart ſaith, I ſhall ſtand in ſpight,

Nor euer moue; nor danger 'bide.
7 His mouth is fil'd with curſes foule,
And with cloſe fraud: His tongue doth hide

8 Miſchiefe and ill: he ſeekes the ſoule
Of harmeleſſe men in ſecret wait,
And in the corners of the ſtreet
Doth ſhed their bloud; with ſcorne and hate,
His eies vpon the poore are ſet.

9 As ſome fell Lion in his den,
He cloſely lurkes the poore to ſpoile:
He ſpoiles the poore and helpleſſe men,
When once he ſnares them in his toile.
10 He croucheth low in cunning wile,
And bowes his breſt; whereon whole throngs
Of poore, whom his faire ſhewes beguile,
Fall to be ſubiect to his wrongs.

11 God hath forgot (in ſoule he ſaies)
He hides his face to neuer ſee.
12 Lord God, ariſe; thine hand vp-raiſe:
Let not thy poore forgotten be.
13 Shall theſe inſulting wretches ſcorne
Their God; and ſay, thou wilt not care?
14 Thou ſee'ſt (for all thou haſt forborne)
Thou ſee'ſt what all their miſchiefes are;

That to thine hand of vengeance iuſt
Thou maiſt them take: the poore diſtreſſed
Rely on thee with conſtant truſt,
The helpe of Orphans and oppreſſed.
15 Oh! breake the wickeds arme of might,
And ſearch out all their curſed traines,
And let them vaniſh out of ſight.
16 The Lord as King for euer reignes.

From forth his coaſts, the heathen ſect
17 Are rooted quite: thou Lord attend'ſt
To poore mens ſuits; thou do'ſt direct
Their hearts: to them thine eare thou bend'ſt;
18 That thou maiſt reſcue from deſpight,
The wofull fatherleſſe, and poore:
That ſo, the vaine and earthen wight
On vs may tyrannize no more.

FINIS.

CHARACTERS OF VERTVES AND VICES:

IN TWO BOOKES.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

Imprinted at LONDON, 1627.

TO THE RIGHT HONOVRABLE, MY ſingular good Lords,

EDWARD LORD *DENNY*,
BARON OF WALTHAM,

AND
IAMES LORD *HAY*, HIS
RIGHT NOBLE AND WORTHY *SONNE IN LAW*.

I. H.
HVMBLY DEDICATES
HIS LABOVR,

DEVOTETH HIMSELFE,

Wiſheth all happineſſe.

Hall, J.

A PREMONITION OF THE TITLE AND VSE of Characters.

READER,

THe Diuines of the old Heathens were their Morall Philoſophers: Theſe receiued the Acts *of an inbred law, in the* Sinai *of Nature, and deliuered them with many expoſitions to the multitude: Theſe were the Ouerſeers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the bodie of their naturall Diuinitie, not after one manner: While ſome ſpent themſelues in deepe diſcourſes of humane felicitie, and the way to it in common; others thought it beſt to apply the generall precepts of goodneſſe or decencie, to particular conditions and perſons. A third ſort in a meane courſe betwixt the two other, and compounded of them both, beſtowed their time in drawing out the true lineaments of euery vertue and vice, ſo liuely, that who ſaw the medals, might know the face: which Art they ſignificantly tearmed* Charactery. *Their papers were ſo many tables, their writings ſo many ſpeaking pictures, or liuing images, whereby the ruder multitude might euen by their ſenſe learne to know vertue, and diſcerne what to deteſt. I am deceiued if any courſe could be more likely to preuaile; for herein the groſſe conceit is led on with pleaſure, and informed while it feeles nothing but delight: And if pictures haue beene accounted the bookes of Idiots, behold here the benefit of an image* *without the offence. It is no ſhame for vs to learne wit of Heathens; neither is it materiall, in whoſe Schoole we take out a good leſſon: yea, it is more ſhame not to follow their good, than not to lead them better. As one therefore that in worthy examples hold imitation better than inuention, I haue trod in their pathes, but with an higher and wider ſteppe; and out of their* Tablets *haue drawne theſe larger portraitures of both ſorts. More might be ſaid, I deny not, of euery Vertue, of euery Vice: I deſired not to ſay all, but enough. If thou doe but read or like theſe, I haue ſpent good houres ill; but if thou ſhalt hence abiure thoſe Vices, which before thou thoughteſt not ill-fauoured, or fall in loue with any of theſe goodly faces of Vertue; or ſhalt hence finde where thou haſt any little touch of theſe euils, to cleare thy ſelfe, or where any defect in theſe graces to ſupply it, neither of vs ſhall need to repent of our labour.*

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THE FIRST BOOKE.

CHARACTERISMES OF VERTVES.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io 3 :: ANCHORA FIDEI ::

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THE PROOEME.

Vertue is not loued enough, becauſe ſhe is not ſeene; and Vice loſeth much deteſtation, becauſe her vglineſſe is ſecret. Certainly, my Lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſsibly ſee it without affection, without rauiſhment: and the viſage of Euill is ſo monſtrous through loathſome deformities, that if her louers were not ignorant, they would be mad with diſdaine and aſtoniſhment. What need we more than to diſcouer theſe two to the world? This worke ſhall ſaue the labour of exhorting, and diſſwaſion. I haue here done it as I could, following that ancient Maſter of Morality, who thought this the fitteſt taske for the ninety and ninth yeere of his age, and the profitableſt monument that he could leaue for a fare-well to his Grecians. Loe here then Vertue and Vice ſtript naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and nothing left them but bare preſence to plead for affection: ſee now whether ſhall finde more ſuters. And if ſtill the vaine mindes of lewd men ſhall dote vpon their old miſtreſſe, it will appeare to be, not becauſe ſhe is not foule, but for that they are blinde, and bewitched. And firſt behold the goodly features of VViſdome, *an amiable Vertue, and worthy to leade this Stage: which as ſhe extends her ſelfe to all the following* Graces, *ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.*

Theophraſtus.

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CHARACTER OF THE
WISE MAN.

THere is nothing that he deſires not to know, but moſt and firſt himſelfe; and not ſo much his owne ſtrength, as his weakneſſes; neither is his knowledge reduced to diſcourſe, but practice. He is a skilfull Logician, not by nature ſo much as vſe; his working minde doth nothing all his time but make ſyllogiſmes, and draw out concluſions, euery thing that he ſees and heares, ſerues for one of the premiſſes: with theſe he cares firſt to informe himſelfe, then to direct others. Both his eies are neuer at once from home, but one keepes houſe while the other roues abroad for intelligence. In materiall and weightie points he abides not his minde ſuſpended in vncertainties; but hates doubting, where hee may, where he ſhould be reſolute: and firſt he makes ſure worke for his ſoule; accounting it no ſafety to bee vnſetled in the fore-knowledge of his finall eſtate. The beſt is firſt regarded; and vaine is that regard which endeth not in ſecuritie. Euery care hath his iuſt order; neither is there any one either neglected or miſplaced. He is ſeldome ouerſeene with credulity; for knowing the falſeneſſe of the world, he hath learn'd to truſt himſelfe alwaies; others ſo farre, as hee may not bee dammaged by their diſappointment. He ſeekes his quietneſſe in ſecrecie, and is wont both to hide himſelfe in retiredneſſe, and his tongue in himſelfe. He loues to be gheſſed at, not knowne; and to ſee the world vnſeene; and when he is forced into the light, ſhewes by his actions that his obſcuritie was neither from affectation nor weakneſſe. His purpoſes are neither ſo variable as may argue inconſtancie; nor obſtinately vnchangeable, but framed according to his after-wits, or the ſtrength of new occaſions. He is both an apt ſcholler and an excellent maſter; for both euery thing he ſees informes him, and his minde enriched with plentifull obſeruation, can giue the beſt precepts. His free diſcourſe runs backe to the ages paſt, and recouers euents out of memorie, and then preuenteth Time in flying forward to future things; and comparing one with the other, can giue a verdict well-neere propheticall: wherein his coniectures are better than anothers iudgments. His paſſions, are ſo many good ſeruants, which ſtand in a diligent attendance ready to be commanded by reaſon, by Religion; and if at any time forgetting their duty, they be miſcarried to rebell, he can firſt conceale their mutinie; then ſuppreſſe it. In all his iuſt and worthy deſignes, hee is neuer at a loſſe, but hath ſo proiected all his courſes, that a ſecond begins where the firſt failed; and fetcheth ſtrength from that which ſucceeded not. There be wrongs which he will not ſee; neither doth he alwaies looke that way which he meaneth; nor take notice of his ſecret ſmarts, when they come from great ones. In good turnes, he loues not to owe more than he muſt; in euill, to owe and not pay. Iuſt cenſures he deſerues not, for he liues without the compaſſe of an aduerſarie; vniuſt he contemneth, & had rather ſuffer falſe infamie to die alone, than lay hands vpon it in an open violence. He confineth himſelfe in the circle of his owne affaires, and liſts not to thruſt his finger into a needleſſe fire. He ſtands like a center vnmoued, while the circumference of his eſtate is drawne aboue, beneath, about him. Finally, his wit hath coſt him much; and he can both keepe, and value, and imploy it. He is his

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owne Lawyer; the treaſurie of knowledge, the oracle of counſell; blinde in no mans cauſe, beſt-ſighted in his owne.

Of an Honeſt man.

HEe lookes not to what he might doe, but what he ſhould. Iuſtice is his firſt guide; the ſecond law of his actions, is expedience. Hee had rather complaine than offend, and hates ſin more for the indignitie of it, than the danger: his ſimple vprightneſſe workes in him that confidence, which oft times wrongs him, and giues aduantage to the ſubtill, when he rather pities their faithleſneſſe, than repents of his credulitie: he hath but one heart, and that lies open to ſight; and were it not for diſcretion, he neuer thinks ought whereof he would auoid a witneſſe: his word is his parchment, and his yea, his oath, which he will not violate for feare, or for loſſe. The miſ-haps of following euents, may cauſe him to blame his prouidence, can neuer cauſe him to eat his promiſe: neither ſaith he, *This I ſaw not*; but, *This I ſaid.* When hee is made his friends Executor, he defrayes debts, payes legacies, and ſcorneth to gaine by Orphans, or to ranſacke graues; and therefore will be true to a dead friend, becauſe he ſees him not. All his dealings are ſquare, and aboue the boord: he bewrayes the fault of what he ſells, and reſtores the ouerſeene gaine of a falſe reckoning. He eſteemes a bribe venomous, though it come guilded ouer with the colour of gratuitie. His cheeks are neuer ſtained with the bluſhes of recantation; neither doth his tongue falter, to make good a lie with the ſecret gloſes of double or reſerued ſenſes; and when his name is traduced, his innocencie beares him out with courage: then, loe, he goes on the plaine way of truth, and will either triumph in his integritie, or ſuffer with it. His conſcience ouer-rules his prouidence; ſo as in all things good or ill, he reſpects the nature of the actions, not the ſequell. If he ſee what he muſt doe, let God ſee what ſhall follow. Hee neuer loadeth himſelfe with burdens aboue his ſtrength, beyond his will; and once bound, what he can he will doe, neither doth he will but what he can doe. His eare is the Sanctuarie of his abſent friends name, of his preſent friends ſecret: neither of them can miſ-carrie in his truſt. He remembers the wrongs of his youth, and repaies them with that vſury which he himſelfe would not take. He would rather want, than borrow, and begge, than not to pay: his faire conditions are without diſſembling; and he loues actions aboue words. Finally, he hates falſhood worſe than death: he is a faithfull client of truth; no mans enemie; and it is a queſtion, whether more another mans friend or his owne; and if there were no heauen, yet he would be vertuous.

Of the Faithfull man.

HIs eies haue no other obiects, but abſent and inuiſible; which they ſee ſo cleerly, as that to them, ſenſe is blinde: that which is preſent, they ſee not: if I may not rather ſay, that what is paſt or future, is preſent to them. Herein he exceeds all others, that to him nothing is impoſſible, nothing difficult, whether to beare, or vndertake. He walkes euery day with his Maker, and talkes with him familiarly, and liues euer in heauen, and ſees all earthly things beneath him: when he goes in, to conuerſe with God, he weares not his owne clothes, but takes them ſtill out of the rich Wardrobe of his Redeemer, and then dare boldly preaſe in and challenge a bleſſing. The celeſtiall ſpirits doe not ſcorne his company, yea, his ſeruice. He deales in theſe worldly affaires as a ſtranger, and hath his heart euer at home: without a written warrant he dare doe nothing, and with it any thing. His warre is perpetuall, without truce, without intermiſſion; and his victorie certaine: he meets with the infernall powers, and tramples them vnder feet. The ſhield that he euer beares before him, can neither be miſſed, nor pierced; if his hand be wounded, yet his heart is ſafe: he is often tripped, ſeldome foyled; and if ſometimes ſoyled, neuer vanquiſhed. He hath white hands, and a cleane ſoule, fit to lodge God in, all the roomes whrreof are ſet apart for his Holineſſe: Iniquitie hath oſt called at the doore, and craued entertainment, but with a repulſe; or if ſin of force will be his tenant, his Lord he cannot. His faults are few, and thoſe he hath, God will not ſee. He is allied ſo high, that he dare call God Father, his Sauiour Brother, heauen his Patrimonie, and thinkes it no preſumption to truſt to the attendance of Angels. His vnderſtanding is inlightened with the beames of diuine truth; God hath acquainted him with his will; and what he knowes, he dare confeſſe: there is not more loue in his heart, than libertie in his tongue. If torments ſtand betwixt him and Chriſt, if death, he contemnes them; and if his owne parents lie in his way to God, his holy careleſneſſe makes them his foot-ſteps. His experiments haue drawne forth rules of confidence, which he dares oppoſe againſt all the feares of diſtruſt: wherein he thinks it ſafe to charge God with what he hath done; with what he hath promiſed. Examples are his proofes, and inſtances his demonſtrations. What hath God giuen, which he cannot giue? What haue others ſuffered, which he may not be enabled to endure? Is he threatned baniſhment? There he ſees the deare Euangeliſt in *Pathmos*. Cutting in peeces? he ſees *Eſay* vnder the ſaw. Drowning? he ſees *Ionas* diuing in the liuing gulfe. Burning? he ſees the three Children in the hot walke of the Furnace. Deuouring? hee ſees *Daniel* in the ſealed denne amids his terrible companions. Stoning? he ſees the firſt Martyr vnder his heape of many graue-ſtones. Heading? loe there the Baptiſts necke bleeding in *Herodias* platter. He emulates their paine, their ſtrength, their glory. He wearies not himſelfe with cares; for he knowes he liues not of his owne coſt: not idlely, omitting meanes, but not vſing them with diffidence. In the midſt of ill rumors and amazements, his countenance changeth not; for he knowes both whom he hath truſted, and whither death can leade him. He is not ſo ſure he ſhall die, as that he ſhall be reſtored; and out-faceth his death with his reſurrection. Finally, he is rich in workes, buſie in obedience, cheerfull and vnmoued in expectation, better with euils, in common opinion miſerable, but in true iudgement more than a man.

Of the Humble man.

HEe is a friendly enemie to himſelfe: for though hee bee not out of his owne fauour, no man ſets ſo low a value of his worth as himſelfe; not out of ignorance, or careleſneſſe, but of a voluntarie and meeke deiectedneſſe. Hee admires euery thing in another, whiles the ſame or better in himſelfe hee thinks not vnworthily contemned: his eies are full of his owne wants, and others perfections. Hee loues rather to giue than take honour, not in a faſhion of complementall courteſie, but in ſimplicitie of his iudgement; neither doth he fret at thoſe, on whom hee forceth precedency, as one that hoped their modeſtie would haue refuſed; but holds his minde vnfainedly below his place, and is readie to goe lower (if need be) without diſcontent. When he hath but his due, he magnifieth courteſie, and diſclaimes his deſerts. He can be more aſhamed of honour, than grieued with contempt; becauſe hee thinkes that cauſleſſe, this deſerued. His face, his cariage, his habit, ſauour of lowlineſſe without affectation, and yet he is much vnder that he ſeemeth. His words are few & ſoft, neuer either peremptorie or cenſorious, becauſe he thinkes both each man more wiſe, and none more faultie than himſelfe: and when he approcheth to the Throne of God, he is ſo taken vp with the diuine greatneſſe, that in his own eies he is either vile or nothing.

Places of publike charge are ſaine to ſue to him, and hale him out of his choſen obſcuritie; which he holds off, not cunningly to cauſe importunity, but ſincerely in the conſcience of his defects. He frequenteth not the ſtages of common reſorts; and then alone thinkes himſelfe in his naturall element, when he is ſhrowded within his owne walls. He is euer iealous ouer himſelfe, and ſtill ſuſpecteth that which others applaud. There is no better obiect of beneficence; for what he receiues, he aſcribes meerely to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodneſſe, and that with more deſire, than hope to ouertake. No man is ſo contented with his little, and ſo patient vnder miſeries, becauſe he knowes the greateſt euils are below his ſinnes, and the leaſt fauours aboue his deſeruings. He walkes euer in awe, and dare not but ſubiect euery word and action to an high and iuſt cenſure. He is a lowly valley ſweetly planted and well watered; the proud mans earth, whereon he trampleth; but ſecretly full of wealthy Mines, more worth than he that walkes ouer them; a rich ſtone ſet in Lead; and laſtly, a true Temple of God built with a low roofe.

Of a Valiant man.

HE vndertakes without raſhneſſe, and performes without feare: he ſeekes not for dangers; but when they finde him, he beares them ouer with courage, with ſucceſſe. He hath oft times lookt Death in the face, and paſſed by it with a ſmile, and when he ſees he muſt yeeld, doth at once welcome and contemne it. Hee fore-caſts the worſt of all euents, and encounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an vnexpected euill haue ſurprized his thoughts, and infected his cheekes with paleneſſe; he hath no ſooner digeſted it in his conceit, than he gathers vp himſelfe, and inſults ouer miſchiefe. He is the maſter of himſelfe, and ſubdues his paſſions to reaſon; and by his inward victorie workes his owne peace. He is afraid of nothing but the diſpleaſure of the Higheſt, and runnes away from nothing but ſin: he lookes not on his hands, but his cauſe; not how ſtrong he is, but how innocent: and where goodneſſe is his warrant, he may be ouer-maſtered, he cannot be foiled. The ſword is to him the laſt of all trials, which he drawes forth ſtill as Defendant, not as Challenger, with a willing kinde of vnwillingneſſe: no man can better mannage it with more ſafety, with more fauour: he had rather haue his bloud ſeene than his backe; and diſdaines life vpon baſe condition. No man is more milde to a relenting or vanquiſht aduerſarie, or more hates to ſet his foot on a carcaſe. He had rather ſmother an iniurie, than reuenge himſelfe of the impotent: and I know not whether more deteſts cowardlineſſe or crueltie. He talkes little, and brags leſſe; and loues rather the ſilent language of the hand; to be ſeene than heard. He lies euer cloſe within himſelfe, armed with wiſe reſolution, and wil not be diſcouered but by death or danger. He is neither prodigall of bloud to miſ-ſpend it idlely, nor niggardly to grudge it, when either God calls for it, or his Countrey; neither is he more liberall of his owne life than of others. His power is limited by his will, & he holds it the nobleſt reuenge, that he might hurt and doth not. He commands without tyranny and imperiouſneſſe, obeyes without ſeruilitie, and changes not his minde with his eſtate. The height of his ſpirits ouer-lookes all caſualties, and his boldneſſe proceedes neither from ignorance nor ſenſeleſneſſe: but firſt he values euils, and then deſpiſes them: he is ſo ballaced with wiſdome, that he floats ſteddily in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bold in enterpriſing, vnwearied in atchieuing, and howſoeuer, happy in ſucceſſe: and if euer he be ouercome, his heart yeelds laſt.

Of

Of a Patient man.

THe patient man is made of a metall, not ſo hard as flexible : his ſhoulders are large, fit for a load of iniuries; which he beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not reuenge, but out of Christian fortitude, becauſe he may not: he hath ſo conquered himſelfe, that wrongs cannot conquer him; and herein alone findes, that victory conſiſts in yeelding. He is aboue nature, while he ſeemes below himſelfe. The vildeſt creature knowes how to turne againe; but to command himſelfe not to reſiſt being vrged, is more than heroicall. His conſtructions are euer full of charity and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon miſ-information; or if none of theſe, raſhneſſe (though a fault) ſhall ſerue for an excuſe. Himſelfe craues the offendors pardon, before his confeſſion; and a ſlight anſwer contents, where the offended deſires to forgiue. He is Gods beſt witneſſe, & when he ſtands before the barre for truth, his tongue is calmely free, his forehead firme, and he with erect and ſetled countenance heares his iuſt ſentence, and reioyces in it. The Iaylors that attend him, are to him his Pages of honour; his dungeon, the lower part of the vault of heauen; his racke or wheele, the ſtaires of his aſcent to glory; he challengeth his executioners, and encounters the fierceſt paines with ſtrength of reſolution, and while he ſuffers, the beholders pity him, the tormentors complaine of wearineſſe, and both of them wonder. No anguiſh can maſter him whether by violence or by lingring. He accounts expectation no puniſhment, & can abide to haue his hopes adiourned till a new day. Good lawes ſerue for his protection, not for his reuenge; and his owne power, to auoid indignities, not to returne them. His hopes are ſo ſtrong, that they can inſult ouer the greateſt diſcouragements; and his apprehenſions ſo deepe, that when he hath once faſtned, he ſooner leaueth his life than his hold. Neither time nor peruerſneſſe can make him caſt off his charitable endeuors, and deſpaire of preuailing; but in ſpight of all croſſes, and all denials, he redoubleth his beneficiall offers of loue. He trieth the ſea after many ſhipwracks, & beats ſtill at that doore which he neuer ſaw opened. Contrariety of euents doth but exerciſe, not diſmay him; and when croſſes afflict him, he ſees a diuine hand inuiſibly ſtriking with theſe ſenſible ſcourges : againſt which he dares not rebell nor murmure. Hence all things befall him alike; and he goes with the ſame minde to the ſhambles, and to the fold. His recreations are calme and gentle; and not more full of relaxation than void of fury. This man onely can turne neceſſity into vertue, and put euill to good vſe. He is the ſureſt friend, the lateſt and eaſieſt enemie, the greateſt conquerour, and ſo much more happy than others, by how much he could abide to be more miſerable.

Of the true friend.

HIs affections are both vnited and diuided; vnited to him he loueth; diuided betwixt another and himſelfe; and his owne heart is ſo parted, that whiles he hath ſome, his friend hath all. His choice is led by vertue, or by the beſt of vertues, Religion; not by gaine, not by pleaſure; yet not without reſpect of equal conditiō, of diſpoſition not vnlike; which once made, admits of no change, except he whom hee loueth, be changed quite from himſelfe; nor that ſuddenly, but after long expectation. Extremity doth but faſten him, whiles he, like a wel-wrought vault, lies the ſtronger, by how much more weight he beares. When neceſſity calls him to it, he can be a ſeruant to his equall, with the ſame will wherwith he can command his inferior; and though he riſe to honor,forgets not his familiarity,not ſuffers inequality of eſtate to work ſtrangenes of countenance;on the other ſide,he lifts vp his friend to aduancement, with a willing hand, without enuy, without diſſimulation. When his mate is dead, he accounts himſelfe but half aliue;then his loue not diſſolued by death,deriues it ſelfe to thoſe orphans which neuer knew the price of their father;they become the heires of his affection,and the burden of his cares.He embraces a free community of all things,ſaue thoſe which either honeſty reſerues proper, or nature; and hates to enioy that which would doe his friend more good:his charity ſerues to cloke noted infirmities,not by vntruth, not by flattery,but by diſcreet ſecrecy;neither is he more fauourable in concealement, than round in his priuate reprehenſions; and when anothers ſimple fidelity ſhewes it ſelfe in his reproofe, he loues his monitor ſo much the more, by how much more hee ſmarteth. His boſome is his friends cloſet,where he may ſafely lay vp his complaints, his doubts,his cares;and look how he leaues, ſo he findes them;ſaue for ſome addition of ſeaſonable counſell for redreſſe. If ſome vnhappy ſuggeſtion ſhall either diſioint his affection,or breake it,it ſoone knits againe,and growes the ſtronger by that ſtreſſe.He is ſo ſenſible of anothers iniuries,that when his friend is ſtricken,he cries out,& equally ſmarteth vntouched, as one affected not with ſympathy, but with a reall feeling of paine: and in what miſchiefe may be preuented,he interpoſeth his aid,and offers to redeeme his friend with himſelfe;no houre can be vnſeaſonable,no buſineſſe difficult,nor paine grieuous in condition of his eaſe:and what either he doth or ſuffereth, he neither cares nor deſires to haue knowne; leſt he ſhould ſeeme to looke for thanks. If he can therefore ſteale the performance of a good office vnſeene,the conſcience of his faithfulneſſe herein is ſo much ſweeter as it is more ſecret. In fauours done, his memory is fraile;in benefits receiued,eternall:he ſcorneth either to regard recompence,or not to offer it. He is the comfort of miſeries, the guide of difficulties, the ioy of life, the treaſure of earth; and no other than a good Angell cloathed in fleſh.

Of the Truly-Noble.

HE ſtands not vpon what he borrowed of his Anceſtors, but thinkes hee muſt worke out his owne honour : and if he cannot reach the vertue of them that gaue him outward glory by inheritance, he is more abaſhed of his impotencie, than tranſported with a great name. Greatneſſe doth not make him ſcornfull and imperious,but rather like the fixed ſtarres;the higher he is,the leſſe he deſires to ſeeme. Neither cares he ſo much for pompe and frothy oſtentation, as for the ſolid truth of Nobleneſſe. Courteſie and ſweet affability can be no more ſeuered from him, than life from his ſoule;not out of a baſe and ſeruile popularitie,and deſire of ambitious inſinuation; but of a natiue gentleneſſe of diſpoſition, and true value of himſelfe. His hand is open & bounteous,yet not ſo,as that he ſhould rather reſpect his glory,than his eſtate; wherein his wiſdome can diſtinguiſh betwixt paraſites and friends, betwixt changing of fauours and expending them. He ſcorneth to make his height a priuilege of looſeneſſe, but accounts his titles vaine,if he be inferiour to others in goodneſſe: and thinks he ſhould be more ſtrict,the more eminent he is;becauſe he is more obſerued,and now his offences are become exemplar.There is no vertue that he holds vnfit for ornament, for vſe;nor any vice which he condemnes not as ſordid, & a fit companion of baſenes; and whereof he doth not more hate the blemiſh,than affect the pleaſure.He ſo ſtudies, as one that knowes,ignorance can neither purchaſe honor,nor wield it;and that knowledge muſt both guide and grace him. His exerciſes are from his childhood ingenious, manly,decent,and ſuch as tend ſtill to wit,valor,actiuity:and if(as ſeldome)he deſcend to diſports of chance,his games ſhal neuer make him either pale with feare,or hot with deſire of gaine. He doth not ſo vſe his followers, as if he thought they were made for nothing but his ſeruitude ; whoſe felicity were only to be commanded and pleaſe: wearing them to the backe, & then either finding or framing excuſes to diſcard them empty; but vpon all opportunities lets them feele the ſweetneſſe of their owne ſeruiceableneſſe and his bounty. Silence in officious ſeruice is the beſt Oratory to plead for his reſpect: all diligence is but lent to him, none loſt. His wealth ſtands in receiuing, his honour in giuing: he cares not either how many hold of his goodneſſe, or to how few he is beholden: & if he haue caſt away fauours, he hates either to vpbraid them to his enemie, or to challenge reſtitution. None can bee more pitifull to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt meanes to ſollicite, leaſt poſſibility of requitall. He is equally addreſſed to warre and peace ; & knows not more how to command others, than how to be his Countries ſeruant in both. He is more carefull to giue true honour to his Maker, than to receiue ciuill honour from men. He knowes that this ſeruice is free and noble, and euer loaded with ſincere glory; and how vaine it is to hunt after applauſe from the world, till he be ſure of him that moldeth all hearts, and powreth contempt on Princes ; and ſhortly, ſo demeanes himſelfe, as one that accounts the body of Nobility to conſiſt in Bloud, the ſoule in the eminence of Vertue.

Of the good Magiſtrate.

HE is the faithfull Deputy of his Maker, whoſe obedience is the rule whereby he ruleth ; his breſt is the Ocean whereinto all the cares of priuate men empty themſelues ; which as he receiues without complaint and ouerflowing, ſo hee ſends them forth againe by a wiſe conueyance in the ſtreames of iuſtice: his doores, his eares are euer open to ſuters; and not who comes firſt ſpeeds well, but whoſe cauſe is beſt. His nights, his meales are ſhort & interrupted ; all which he beares well, becauſe he knowes himſelfe made for a publike ſeruant of Peace and Iuſtice. He ſits quietly at the ſterne, and commands one to the top-ſaile, another to the maine, a third to the plummer, a fourth to the anchor, as he ſees the need of their courſe and weather requires; & doth no leſſe by his tongue, than all the Mariners with their hands. On the Bench he is another from himſelfe at home; now all priuate reſpects of bloud, alliance, amity are forgotten; and if his owne Sonne come vnder tryall, hee knowes him not: Pity which in all others is wont to be the beſt praiſe of humanity, and the fruit of Chriſtian loue, is by him thrown ouer the barre for corruption: as for Fauour, the falſe Aduocate of the gracious, he allowes him not to appeare in the Court; there only cauſes are heard ſpeake, not perſons: Eloquence is then only not diſcouraged, when ſhe ſerues for a Client of truth: meere narrations are allowed in this Oratory, not Proems, not excurſions, not Gloſſes: Truth muſt ſtrip her ſelfe, & come in naked to his barre, without falſe bodies, or colors, without diſguiſes: A bribe in his Cloſet, or a letter on the Bench, or the whiſpering and winks of a great neighbour, are anſwered with an angry and couragious repulſe. Diſpleaſure, Reuenge, Recompence ſtand on both ſides the Bench, but he ſcornes to turne his eye towards them ; looking onely right forward at Equity, which ſtands full before him. His ſentence is euer deliberate and guided with ripe wiſdome, yet his hand is ſlower than his tongue; but when he is vrged by occaſion either to doome or execution, he ſhewes how much he hateth mercifull iniuſtice: neither can his reſolution or act be reuerſed with partiall importunitie. His forehead is rugged and ſeuere, able to diſcountenance villany, yet his words are more awfull than his brow, and his hand than his words. I know not whether he be more feared or loued, both affections are ſo ſweetly contempered in all hearts. The good feare him louingly, the middle ſort loue him fearefully, and only the wicked man feares him ſlauiſhly without loue. He hates to pay priuate wrongs with the aduantage of his Office; and if euer he be partiall, it is to his enemy. He is not more ſage in his gowne, than valorous in armes, and increaſeth in the rigour of diſcipline, as the times in danger. His ſword hath neither ruſted for want of vſe, nor ſurfetteth of bloud, but after many threats is vnſheathed, as the dreadfull inſtrument of diuine reuenge. He is the Guard of good lawes, the Refuge of innocency, the Comet of the guilty, the Pay-maſter of good deſerts, the Champion of iuſtice, the patron of peace, the Tutor of the Church, the Father of his Country, and as it were another God vpon earth.

Of the Penitent.

HE hath a wounded heart & a ſad face; yet not ſo much for feare, as for vnkindneſſe: The wrong of his ſinne troubles him more than the danger: None but he is the better for his ſorrow; neither is any paſſion more hurtfull to others, than this is gainefull to him; The more he ſeekes to hide his griefe, the leſſe it will bee hid; Euery man may reade it not onely in his eyes, but in his bones. Whiles he is in charity with all others, he is ſo fallen out with himſelfe, that none but God can reconcile him: He hath ſued himſelfe in all Courts, accuſeth, arraigneth, ſentenceth, puniſheth himſelfe vnpartially, & ſooner may finde mercy at any hand, than at his owne. He onely hath pulled off the faire viſor of ſinne; ſo as that appeares not but masked vnto others, is ſeene of him barefac'd; & bewraies that fearefull vglineſſe, which none can conceiue but he that hath viewed it. He hath lookt into the depth of the bottomeleſſe pit, and hath ſeene his owne offence tormented in others, and the ſame brands ſhaken at him. He hath ſeene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noiſe of a conſcience, and is ſo frighted with all theſe, that he can neuer haue reſt, till he haue runne out of himſelfe, to God; in whoſe face at firſt, hee findes rigour, but afterwards, ſweetneſſe in his boſome: He bleeds firſt from the hand that heales him. The Law of God hath made worke for mercy; which he hath no ſooner apprehended, than he forgets his wounds, & lookes careleſly vpon all theſe terrors of guiltineſſe. When he caſts his eye backe vpon himſelfe, he wonders where he was, and how he came there; and grants, that if there were not ſome witchcraft in ſinne, he could not haue beene ſo ſottiſhly graceleſſe. And now, in the iſſue, Satan findes, (not without indignation and repentance) that he hath done him a good turne in tempting him: For he had neuer beene ſo good, if he had not ſinned; he had neuer fought with ſuch courage, if he had not ſeene his bloud, and beene aſhamed of his foile: Now hee is ſeene, and felt in the front of the ſpirituall battell; and can teach others how to fight, and incourage them in fighting. His heart was neuer more taken vp with the pleaſure of ſinne, than now with care of auoiding it: The very ſight of that cup, wherein ſuch a fulſome potion was brought him, turnes his ſtomacke: the firſt offers of ſinne make him tremble more now, than he did before at the iudgments of his ſinne; neither dares he ſo much as looke towards *Sodom*: All the powers and craft of hell cannot fetch him in for a cuſtomer to euill; his infirmity may yeeld once, his reſolution neuer. There is none of his ſenſes or parts, which hee hath not within couenants for their good behauiour; which they cannot euer breake with impunity. The wrongs of his ſin he repaies to men with recompence, as hating it ſhould be ſaid, he owes any thing to his offence; to God (what in him lies) with ſighs, teares, vowes, and endeuours of amendment. No heart is more waxen to the impreſſions of forgiueneſſe; neither are his hands more open to receiue, than to giue pardon. All the iniuries which are offered to him, are ſwallowed vp in his wrongs to his Maker, and Redeemer; neither can hee call for the arrerages of his farthings, when he lookes vpon the millions forgiuen him; he feeles not what he ſuffers from men, when he thinks of what hee hath done, and ſhould haue ſuffered. He is a thankfull Herauld of the mercies of his God;

which if all the world heare not from his mouth, it is no fault of his : Neither did hee ſo burne with the euill fires of concupiſcence, as now with the holy flames of zeale to that glory which hee hath blemiſhed ; and his eies are full of moiſture, as his heart of heat. The gates of heauen are not ſo knockt at by any ſuter, whether for frequence, or importunitie. You ſhall finde his cheekes furrowed, his knees hard, his lips ſealed vp, ſaue when he muſt accuſe himſelfe, or glorifie God, his eies humbly deiected, and ſometimes you ſhall take him breaking off a ſigh in the midſt ; as one that would ſteale an humiliation vnknowne, and would be offended with any part that ſhould not keepe his counſell. When he findes his ſoule oppreſſed with the heauy guilt of a ſinne, he giues it vent thorow his mouth, into the eare of his ſpirituall Phyſitian, from whom he receiues Cordials anſwerable to his complaint. He is a ſeuere exactor of diſcipline, firſt vpon himſelfe, on whom he impoſes more than one Lent ; then, vpon others, as one that vowed to bee reuenged on ſinne whereſoeuer he finds it ; and though but one hath offended him, yet his deteſtation is vniuerſall. He is his owne taske-maſter for deuotion ; and if Chriſtianity haue any worke more difficult, or perillous than other, that he enioynes himſelfe, and reſolues contentment euen in miſcarriage. It is no maruell if the acquaintance of his wilder times know him not ; for he is quite another from himſelfe ; and if his minde could haue had any intermiſſion of dwelling within his breaſt, it could not haue knowne this was the lodging : Nothing but an out-ſide is the ſame it was, and that altred more with Regeneration than with age. None but he can relliſh the promiſes of the Goſpel ; which he findes ſo ſweet, that he complaines not, his thirſt after them is vnſatiable ; and now that he hath found his Sauiour he hugs him ſo faſt, and holds him ſo deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is ſo led, as if he deſired to vnliue his youth ; and his laſt Teſtament is full of reſtitutions, & legacies of piety. In ſumme, he hath ſo liued and died, as that Satan hath no ſuch match, ſinne hath no ſuch enemy, God hath no ſuch ſeruant as he.

He is an Happy man,

THat hath learn'd to read himſelfe more than all bookes ; and hath ſo taken out this leſſon, that he can neuer forget it ; That knowes the world, and cares not for it ; That after many trauerſes of thoughts, is growne to know what he may truſt to, and ſtands now equally armed for all euents. That hath got the maſtery at home, ſo as he can croſſe his will without a mutiny, & ſo pleaſe it, that he makes it not a wanton : That in earthly things wiſhes no more than nature ; in ſpirituall, is euer graciouſly ambitious : That for his condition, ſtands on his owne feet, not needing to leane vpon the great, and can ſo frame his thoughts to his eſtate, that when he hath leaſt, he cannot want, becauſe he is as free from deſire, as ſuperfluity : That hath ſeaſonably broken the head-ſtrong reſtineſſe of proſperitie, and can now menage it at pleaſure : Vpon whom, all ſmaller croſſes light as haile-ſtones vpon a roofe ; & for the greater calamities, he can take them as tributes of life, and tokens of loue ; and if his ſhip be toſſed, yet he is ſure his Anchor is faſt. If all the world were his, he could be no other than he is ; no whit gladder of himſelfe, no whit higher in his carriage, becauſe he knowes, contentment lies not in the things hee hath, but in the minde that values them. The powers of his reſolution can either multiply, or ſubſtract at pleaſure. He can make his cottage a Mannor, or a Palace when he liſts ; and his home-cloſe, a large dominion ; his ſtaind-cloth, Arras ; his earth, plate, and can ſee ſtate in the attendance of one ſeruant ; as one that hath learned, a mans greatneſſe or baſeneſſe is in himſelfe ; & in this he may euen conteſt with the proud, that he thinks his owne the beſt. Or, if he muſt be outwardly great, he can but turne the other end of the glaſſe, and make his ſtately Mannor a low and ſtrait Cottage;and in all his coſtly furniture,he can ſee not richneſſe,but vſe; he can ſee droſſe in the beſt metall, and earth thorow the beſt clothes; and in all his troupe, he can ſee himſelfe his owne ſeruant. He liues quietly at home, out of the noiſe of the world,and loues to enioy himſelfe alwaies, and ſometimes his friend, and hath as full ſcope to his thoughts, as to his eies. He walkes euer euen, in the mid-way betwixt hopes and feares, reſolued to feare nothing but God, to hope for nothing but that which he muſt haue. He hath a wiſe and vertuous minde in a ſeruiceable body; which that better part affects as a preſent ſeruant,and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to be all fleſh. He hath no enemies, not for that all loue him,but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on euen tearmes; there is neither laughter in their meeting,nor in their ſhaking of hands, teares.He keepes euer the beſt company, the God of Spirits, and the Spirits of that God; whom he entertaines continually in an awfull familiaritie, not being hindred, either with too much light, or with none at all. His conſcience and his hand are friends, and (what Deuill ſoeuer tempt him) will not fall out. That diuine part goes euer vprightly and freely, not ſtooping vnder the burden of a willing ſinne, not fettered with the gieues of vniuſt ſcruples. He would not,if he could, run away from himſelfe, or from God; not caring from whom he lies hid, ſo he may looke theſe two in the face. Cenſures and applauſes are paſſengers to him, not gueſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, and his ſentence from his owne breaſt. He doth not lay weight vpon his own ſhoulders, as one that loues to torment himſelfe with the honor of much imploiment,but as he makes worke his game,ſo doth he not liſt to make himſelfe worke. His ſtrife is euer to redeeme, and not to ſpend time. It is his trade to doe good; and to thinke of it, his recreation. He hath hands enow for himſelfe and others, which are euer ſtretched forth for beneficence, not for need. He walkes cheerefully in the way that God hath chalked,and neuer wiſhes it more wide,or more ſmooth.Thoſe very tentations whereby he is foiled, ſtrengthen him; he comes forth crowned, and triumphing out of the ſpirituall Battels, and thoſe ſcars that he hath, make him beautifull. His ſoule is euery day dilated to receiue that God, in whom he is; and hath attained to loue himſelfe for God,and God for his owne ſake.His eies ſtick ſo faſt in heauen, that no earthly obiect can remoue them; yea his whole ſelfe is there before his time, and ſees with *Steuen*, and heares with *Paul*, and enioyes with *Lazarus*, the glory that he ſhall haue; and takes poſſeſſion before-hand of his roome amongſt the Saints: and theſe heauenly contentments haue ſo taken him vp,that now he lookes downe diſpleaſedly vpon the earth,as the Region of his ſorrow and baniſhment;yet ioying more in hope, than troubled with the ſenſe of euils, he holds it no great matter to liue, and his greateſt buſineſſe to die; and is ſo well acquainted with his laſt gueſt, that he feares no vnkindneſſe from him: neither makes he any other of dying, than of walking home when he is abroad, or of going to bed when he is weary of the day.He is well prouided for both worlds,and is ſure of peace here, of glory hereafter; and therefore hath a light heart, and a cheerefull face. All his fellow-creatures reioyce to ſerue him; his betters, the Angels,loue to obſerue him; God himſelfe takes pleaſure to conuerſe with him, and hath Sainted him afore his death,and in his death crowned him.

THE SECOND BOOKE.

CHARACTERISMES OF *VICES.*

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

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THE PROOEME.

I Haue ſhewed you many faire Vertues: I ſpeake not for them; if their ſight cannot command affection, let them loſe it. They ſhall pleaſe yet better, after you haue troubled your eies a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelues, ſhall theſe deformities appeare. This light, contraries giue to each other, in the midſt of their enmitie, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I doe at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe graue, more Satyricall: if you finde me not without cauſe iealous, let it pleaſe you to impute it to the nature of thoſe Vices, which will not be otherwiſe handled. The faſhions of ſome euills are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterly merry. I abhorre to make ſport with wickedneſſe, and forbid any laughter here, but of diſdaine. Hypocriſie ſhall leade this ring; worthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the worſt of Vices.

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CHARACTER OF THE *HYPOCRITE.*

AN Hypocrite is the worſt kinde of Player, by ſo much as he acts the better part; w^{ch} hath alwaies two faces, oft times two hearts: That can compoſe his forehead to ſadneſſe and grauity, while he bids his heart be wanton and careleſſe within, and (in the meane time) laughs within himſelf, to think how ſmoothly he hath cozened the beholder. In whoſe ſilent face are written the characters of Religion, which his tongue & geſtures pronounce, but his hands recant. That hath a clean face and garment, with a foule ſoule: whoſe mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, he turnes into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home he cares not for; while his eie is fixed on ſome window, on ſome paſſenger, and his heart knowes not whither his lips goe. He riſes, & looking about with admiration, complaines on our frozen charity, commends the ancient. At Church he will euer ſit where he may be ſeene beſt, and in the middeſt of the Sermon puls out his Tables in haſte, as if he feared to loſe that note; when he writes either his forgotten errand, or nothing: then he turnes his Bible with a noiſe, to ſeeke an omitted quotation; and folds the leafe, as if he had found it; and askes aloud the name of the Preacher, and repeats it, whom he publikely ſalutes, thankes, praiſes, inuites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. He can command teares when he ſpeakes of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes he reckons vp with deteſtation, while he loues and hides his darling in his boſome. All his ſpeech returnes to himſelfe, and euery occurrent drawes in a ſtory to his owne praiſe. When he ſhould giue, he lookes about him, and ſaies, *Who ſees me?* No almes, no prayers, fall from him without a witneſſe; belike leſt God ſhould deny that he hath receiued them: and when he hath done (leſt the world ſhould not know it) his owne mouth is his Trumpet to proclaime it. With the ſuperfluity of his vſury he builds an Hoſpitall, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggers, he keepes ſome. He turneth all Gnats into Camels, and cares not to vndoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed: He abhorres more not to vncouer at the name of Ieſus, than to ſweare by the name of God. When a Rimer reads his Poeme to him, he begs a Copie, and perſwades the Preſſe; there is nothing that he diſlikes in preſence, that in abſence he cenſures not. He comes to the ſicke bed of his ſtepmother, and weepes, when he ſecretly feares her recouerie. He greets his friend in the ſtreet with ſo cleere a countenance, ſo faſt a cloſure, that the other thinkes he reads his heart in his face; and ſhakes hands with an indefinite inuitation of *When will you come?* and

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when his backe is turned, ioyes that he is ſo well rid of a gueſt: yet if that gueſt viſit him vnſeared, he counterfets a ſmiling welcome, and excuſes his cheare, when cloſely he frownes on his wife for too much. He ſhewes well, and ſaies well; and himſelfe is the worſt thing he hath. In briefe, he is the ſtrangers Saint, the neighbours diſeaſe, the blot of goodneſſe; a rotten ſticke in a darke night, a Poppie in a corne field, an ill tempered candle, with a great ſnuffe, that in going out ſmels ill; and an Angell abroad, a Deuill at home; and worſe when an Angell, than when a Deuill.

Of the Buſie-bodie.

His eſtate is too narrow for his minde, and therefore he is faine to make himſelfe roome in others affaires; yet euer in pretence of loue. No newes can ſtir but by his doore; neither can he know that, which he muſt not tell. What euery man ventures in *Guiana* voyage, and what they gained, he knowes to a haire. Whether *Holland* will haue peace he knowes, and on what conditions, and with what ſucceſſe, is familiar to him ere it be concluded. No *Poſt* can paſſe him without a queſtion, and rather than he will leeſe the newes, he rides backe with him to appoſe him of tidings; and then to the next man he meets, he ſupplies the wants of his haſty intelligence, and makes vp a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, he is faine to endure rather the cenſure of his manners in running away, than the tediousneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſis, which he euer vowes to fill vp ere the concluſion, and perhaps would effect it, if the others eare were as vnweariable as his tongue. If he ſee but two men talke and reade a letter in the ſtreet, he runnes to them, and askes if he may not be partner of that ſecret relation; and if they deny it, he offers to tell, ſince he may not heare, wonders: and then falls vpon the report of the Scottiſh Mine, or of the great Fiſh taken vp at *Linne*, or of the Freezing of the Thames; and after many thankes and diſmiſſions, is hardly intreated ſilence. He vndertakes as much as he performes little: this man will thruſt himſelfe forward to bee the guide of the way he knowes not; and calls at his neighbours window, and askes why his ſeruants are not at worke. The Market hath no commoditie which he prizeth not, and which the next table ſhall not heare recited. His tongue, like the taile of *Sampſons* Foxes, carries firebrands, and is enough to ſet the whole field of the world on a flame. Himſelfe begins table-talke of his neighbour at anothers boord, to whom he beares the firſt newes, and adiures him to conceale the reporter: whoſe cholericke anſwer he returnes to his firſt Oaſt, inlarged with a ſecond edition; ſo, as it vſes to be done in the fight of vnwilling Maſtiues, he claps each on the ſide apart, and prouokes them to an eager conflict. There can no act paſſe without his Comment, which is euer farre-fetcht, raſh, ſuſpicious, delatorie. His eares are long, and his eies quicke, but moſt of all to imperfections; which as he eaſily ſees, ſo he increaſes with intermedling. He harbours another mans ſeruant, & amids his entertainment askes what fare is vſuall at home, what houres are kept, what talke paſſeth their meales, what his Maſters diſpoſition is, what his gouernment, what his gueſts? and when he hath by curious inquiries extracted all the iuice and ſpirit of hoped intelligence, turnes him off whence he came, and workes on a new. He hates conſtancie as an earthen dulneſſe, vnfit for men of ſpirit: and loues to change his worke and his place; neither yet can he be ſo ſoone wearie of any place, as euery place is wearie of him; for as he ſets himſelfe on worke, ſo others pay him with hatred, and looke how many maſters he hath, ſo many enemies: neither is it poſſible that any ſhould not hate him, but who know him not. So then hee labours without thankes, talkes without credit, liues without loue, dies without teares, without pitie; ſaue that ſome ſay it was pity he died no ſooner.

Of the Superſtitious.

SVperſtition is godleſſe Religion, deuout impietie. The ſuperſtitious is fond in obſeruation, ſeruile in feare, he worſhips God but as he liſts: he giues God what he askes not, more than he askes; and all but what he ſhould giue; and makes more ſinne than the Ten Commandements. This man dares not ſtirre forth till his breſt be croſſed, and his face ſprinkled: if but an Hare croſſe him the way, he returnes; or if his iourney began vnawares on the diſmall day; or if he ſtumble at the threſhold. If he ſee a Snake vnkilled, he feares a miſchiefe; if the ſalt fall towards him, he lookes pale and red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he neezeth, thinkes them not his friends that vncouer not. In the morning he liſtens whether the Crow crieth euen or odde, and by that token preſages of the weather. If he heare but a Rauen croke from the next roofe, he makes his will, or if a Bittour flie ouer his head by night: but if his troubled fancie ſhall ſecond his thoughts with the dreame of a faire garden, or greene ruſhes, or the ſalutation of a dead friend, he takes leaue of the world, and ſaies he cannot liue. He will neuer ſet to ſea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint *Pauls* day and Saint *Swithunes* with the Twelue, are his Oracles; which he dares beleeue againſt the Almanacke. When he lies ſicke on his death-bed, no ſin troubles him ſo much, as that he did once eat fleſh on a Friday, no repentance can expiate that; the reſt need none. There is no dreame of his without an interpretation, without a prediction; and if the euent anſwer not his expoſition, he expounds it according to the euent. Euery darke groue and pictured wall ſtrikes him with an awfull, but carnall deuotion. Old wiues and Starres are his counſellers; his night ſpell is his guard, and charmes his phyſitian. He weares Paracelſian Charecters for the tooth-ach; and a little hollowed wax is his Antidote for all euils. This man is ſtrangely credulous; and calls impoſſible things, miraculous: If he heare that ſome ſacred blocke ſpeakes; moues, weepes, ſmiles, his beare feet carry him thither with an offering: and if a danger miſſe him in the way, his Saint hath the thankes. Some way he will not goe, and ſome he dares not; either there he bugges, or he faineth them; euery lanterne is a ghoſt, and euery noiſe is of chaines. He knows not why, but his cuſtome is to goe a little about, and to leaue the Croſſe ſtill on the right hand. One euent is enough to make a rule; out of theſe he concludes faſhions proper to himſelſe, and nothing can turne him out of his owne courſe. If hee haue done his taske, he is ſafe, it matters not with what affection. Finally, if God will let him be the caruer of his owne obedience, he could not haue a better ſubiect, as he is, he cannot haue a worſe.

Of the Profane.

THe Supeſtitious hath too many gods: the Profane man hath none at all, vnleſſe perhaps himſelſe be his owne deitie, and the world his heauen. To matter of Relion, his heart is a peece of dead fleſh, without feeling of loue, of feare, of care, or of paine from the deafe ſtrokes of a reuenging conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath beene ſo long entertained, that it pleads preſcription, and knowes not to be altered. This is no ſudden euill: we are borne ſinfull, but haue made our ſelues profane; through many degrees we climbe to this height of impiety. At firſt he ſinned, and cared not; now he ſinneth and knoweth not.

Appetite

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Appetite is his Lord, and Reaſon his ſeruant, and Religion his drudge. Senſe is the rule of his beleefe; and if Pietie may be an aduantage, he can at once counterfeit and deride it. When ought ſucceedeth to him, he ſacrifices to his nets, and thanks either his fortune, or his wit; and will rather make a falſe God, than acknowledge the true: if contrary, he cries out of deſtinie, and blames him to whom he will not be beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but hee diſappoints it; and when it cries loud for audience, he drownes the noiſe with good fellowſhip. He neuer names God, but in his oathes; neuer thinkes of him, but in extremity; and then he knowes not how to thinke of him, becauſe he begins but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe laies all the fault vpon his Maker; and from his decree fetcheth excuſes of his wickedneſſe. The ineuitable neceſſity of Gods counſel makes him deſperately careleſſe: ſo with good food he poiſons himſelfe. Goodneſſe is his Minſtrell; neither is any mirth ſo cordiall to him as his ſport with Gods fooles. Euery vertue hath his ſlander, and his ieſt to laugh it out of faſhion: euery vice his colour. His vſualleſt theame is the boaſt of his young ſinnes, which he can ſtill ioy in, though he cannot commit; and (if it may be) his ſpeech makes him worſe than he is. He cannot thinke of death with patience, without terrour, which he therefore feares worſe than hell, becauſe this he is ſure of, the other he but doubts of. He comes to Church as to the Theater, ſauing that not ſo willingly; for company, for cuſtome, for recreation, perhaps for ſleepe; or to feed his eies or his eares: as for his ſoule, he cares no more than if he had none. He loues none but himſelfe, and that not enough to ſeeke his true good; neither cares he on whom he treads that he may riſe. His life is full of licence, and his practice of outrage. Hee is hated of God, as much as he hateth goodneſſe, and differs little from a Deuill, but that he hath a body.

Of the Male-content.

HE is neither well full nor faſting; and though he abound with complaints, yet nothing diſlikes him but the preſent: for what hee condemned while it was, once paſt he magnifies, and ſtriues to recall it out of the iawes of Time. What he hath, he ſees not, his eies are ſo taken vp with what he wants; and what he ſees hee cares not for, becauſe he cares ſo much for that which is not. When his friend carues him the beſt morſell, he murmures that it is an happy feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he askes, *Is this all?* and *What, no better?* and ſo accepts it, as if he would haue his friend know how much he is bound to him for vouchſafing to receiue it. It is hard to entertaine him with a proportionable gift. If nothing, he cries out of vnthankfulneſſe; if little, that he is baſely regarded; if much, he exclaimes of flattery, and expectation of a large requitall. Euery bleſſing hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde and ſolitarie; eminencie is enuious, retiredneſſe obſcure; faſting painfull; ſatietie vnweildie; Religion nicely ſeuere; liberty is lawleſſe; wealth burdenſome; mediocrity contemptible: Euery thing faulteth, either in too much, or too little. This man is euer head-ſtrong, and ſelfe-willed, neither is he alwaies tied to eſteeme or pronounce according to reaſon; ſome things he muſt diſlike he knowes not wherefore, but he likes them not; and other-where rather than not cenſure, he will accuſe a man of vertue. Euery thing he medleth with, he either findeth imperfect, or maketh ſo: neither is there any thing that ſoundeth ſo harſh in his eare, as the commendation of another, whereto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more than marre his former allowance, and if he liſt not to giue a verball diſgrace, yet he ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not*. And when himſelfe is praiſed without exceſſe, hee complaines that ſuch imperfect kindneſſe hath not done him right. If but an vnſeaſonable ſhowre croſſe his recreation, he is ready to fall out with heauen, and thinkes he is wronged, if God will not take his times when to raine, when to ſhine. He is a ſlaue to enuie, and loſeth fleſh with fretting, not ſo much at his owne infelicitie, as at others good; neither hath he leiſure to ioy in his owne bleſſings whileſt another proſpereth. Faine would hee ſee ſome mutinies, but dares not raiſe them; & ſuffers his lawleſſe tongue to walke thorow the dangerous paths of conceited alterations; but ſo, as in good manners he had rather thruſt euery man before him when it comes to acting. Nothing but feare keepes him from conſpiracies, & no man is more cruell when he is not manicled with danger. Hee ſpeakes nothing but *Satyrs* and Libels, and lodgeth no gueſts in his heart but Rebels. The inconſtant and he agree well in their felicitie, which both place in change: but herein they differ; the inconſtant man affects that which will be, the male-content commonly that which was. Finally, he is a querulous curre, whom no horſe can paſſe by without barking at; yea, in the deepe ſilence of night the very moone-ſhine openeth his clamorous mouth: hee is the wheele of a well-couched fire-worke, that flies out on all ſides, not without ſcorching it ſelfe. Euery eare is long agoe wearie of him, and he is now almoſt wearie of himſelfe. Giue him but a little reſpit, and he will die alone; of no other death, than others welfare.

Of the Vnconſtant.

THe inconſtant man treads vpon a mouing earth, and keepes no paſe. His proceedings are euer heady and peremptorie; for he hath not the patience to conſult with reaſon, but determines meerely vpon fancie. No man is ſo hot in the purſuit of what he liketh; no man ſooner wearie. He is fierie in his paſſions, which yet are not more violent than momentanie: it is a wonder if his loue or hatred laſt ſo many daies as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night, it is well; by morning they are gone, and take no leaue: and if they come that way againe, they are entertained as gueſts, not as friends. At firſt like another *Ecebolius* he loued ſimple truth; thence diuerting his eies, hee fell in loue with idolatrie; thoſe heatheniſh ſhrines had neuer any more doting and beſotted client; and now of late he is leapt from *Rome* to *Munſter*, and is growne to giddie Anabaptiſme: what he will be next, as yet he knoweth not; but ere he haue wintred his opinion, it will be maniſeſt. Hee is good to make an enemie of, ill for a friend; becauſe as there is no truſt in his affection, ſo no rancor in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; & not of others more than of himſelfe. He ſaies, ſweares, renounces, becauſe what he promiſed, he meant not long enough to make an impreſſion. Herein alone he is good for a Common-wealth, that he ſets many on worke, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is he a greater enemie to thrift, than to idleneſſe. Proprietie is to him enough cauſe of diſlike; each thing pleaſes him better that is not his owne. Euen in the beſt things, long continuance is a iuſt quarrell; Manna it ſelfe growes tedious with age, and Noueltie is the higheſt ſtile of commendation to the meaneſt offers: neither doth he in bookes and faſhions aske *How good*, but, *How new*. Varietie carries him away with delight, and no vniforme pleaſure can be without an irkſome fulneſſe. He is ſo transformable into all opinions, manners, qualities, that he ſeemes rather made immediatly of the firſt matter, than of well-tempered elements; and therefore is in poſſibilitie any thing or euery thing; nothing in preſent ſubſtance. Finally, he is ſeruile in imitation, waxey to perſwaſions, wittie to wrong himſelfe, a gueſt in his owne houſe, an Ape of others, and in a word, any thing rather than himſelfe.

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Of the Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt ciuilitie, baſe merchandize of words, a plauſible diſcord of the heart & lips. The Flatterer is bleare-eyed to ill, and cannot ſee vices; and his tongue walkes euer in one track of vniuſt praiſes, and can no more tell how to diſcommend, than to ſpeake true. His ſpeeches are full of wondring interiections; and all his titles are ſuperlatiue, and both of them ſeldome euer but in preſence. His baſe minde is well matched with a mercenarie tongue, which is a willing ſlaue to another mans eare; neither regardeth he how true, but how pleaſing. His Art is nothing but delightfull coozenage, whoſe rules are ſmoothing, and garded with periurie; whoſe ſcope is to make men fooles, in teaching them to ouer-value themſelues, and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his own; that helps to furniſh her with thoſe rumours, that may aduantage himſelfe. Conſcience hath no greater aduerſarie; for when ſhe is about to play her iuſt part of accuſation, he ſtops her mouth with good termes, and wel-neere ſtrangleth her with ſhifts. Like that ſubtill fiſh, he turnes himſelfe into the colour of euery ſtone, for a bootie. In himſelfe he is nothing, but what pleaſeth his *Great-one*, whoſe vertues he cannot more extoll, than imitate his imperfections, that he may thinke his worſt gracefull. Let him ſay it is hot, he wipes his forehead and vnbraceth himſelfe; if cold, he ſhiuers, and calls for a warmer garment. When he walkes with his friend, he ſweares to him, that no man elſe is looked at; no man talked of; and that whomſoeuer he vouchſafes to looke on and nod to, is graced enough: That he knowes not his owne worth, leſt he ſhould be too happy; and when he tells what others ſay in his praiſe, he interrupts himſelfe modeſtly, and dares not ſpeake the reſt: ſo his concealement is more inſinuating than his ſpeech. He hangs vpon the lips which he admireth, as if they could let fall nothing but Oracles, and findes occaſion to cite ſome approued ſentence, vnder the name hee honoureth; and when ought is nobly ſpoken, both his hands are little enough to bleſſe him. Sometimes euen in abſence he extolleth his Patron, where he may preſume of ſafe conueyance to his eares; and in preſence ſo whiſpereth his commendation to a common friend, that it may not be vnheard where he meant it. He hath ſalues for euery ſore, to hide them, not to heale them; complexion for euery face: ſinne hath not any more Artificiall Broker, or more impudent Bawd. There is no vice, that hath not from him his colour, his allurement; and his beſt ſeruice is, either to further guiltineſſe, or ſmother it. If he grant euill things inexpedient, or crimes errours, he hath yeelded much; either thy eſtate giues priuilege of libertie, or thy youth; or if neither, What if it be ill? yet it is pleaſant. Honeſty to him is nice ſingularity, repentance ſuperſtitious melancholie, grauitie, dulneſſe, and all vertue, an innocent conceit of the baſe-minded. In ſhort, he is the Moth of liberall mens coats, the Eare-wig of the mightie, the bane of Courts, a friend and a ſlaue to the trencher, and good for nothing but to be a factor for the Deuill.

Of the Slothfull.

HE is a religious man, and weares the time in his Cloiſter; and as the cloke of his doing nothing, pleads contemplation; yet is he no whit the leaner for his thoughts, no whit learneder. He takes no leſſe care how to ſpend time, than others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to fore-thinke what he muſt doe, than another to effect it. Summer is out of his fauour, for nothing but long daies that make no haſte to their euen. He loues ſtill to haue the Sunne witneſſe of his riſing; and lies long, more for lothneſſe to dreſſe him, than will to ſleepe: and after ſome ſtreaking and yawning, cals for dinner, vnwaſhed; which hauing digeſted with a ſleepe in his chaire, he walkes forth to the bench in the Market-place, and lookes for Companions: whomſoeuer he meets, he ſtaies with idle queſtions, & lingring diſcourſe; how the daies are lengthned, how kindly the weather is, how falſe the clocke, how forward the Spring, and ends euer with *What ſhall we doe?* It pleaſes him no leſſe to hinder others, than not to worke himſelfe. When all the people are gone from Church, he is left ſleeping in his ſeat alone. Hee enters bonds, and forfeits them by forgetting the day; and askes his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when Winter is come, after ſome ſharpe viſitations, he lookes on his pile of wood, and askes how much was cropped the laſt Spring. Neceſſitie driues him to euery action, and what he cannot auoid, he will yet deferre. Euery change troubles him, although to the better; and his dulneſſe counterfeits a kinde of contentment. When he is warned on a Iury, he had rather pay the mulct, than appeare. All but that which nature will not permit, he doth by a Deputy, and counts it troubleſome to doe nothing; but to doe any thing yet more. He is witty in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coineth with eaſe. There is no worke that is not either dangerous or thankleſſe, and whereof he foreſees not the inconuenience and gainleſneſſe before he enters; which if it bee verified in euent, his next idleneſſe hath found a reaſon to patronize it. He had rather freeze than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. He is ſo loth to leaue his neighbours fire, that he is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney corner; or if not that, lies downe in his clothes to ſaue two labours. Hee eats and prayes himſelfe aſleepe; and dreames of no other torment but worke. This man is a ſtanding Poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſty hand, that ſtill ſauours of the ſheet, a beard vncut, vnkembed; an eye and eare yellow, with their excretions; a coat ſhaken on, ragged, vnbruſht; by linnen and face ſtriuing whether ſhall excell in vncleanneſſe. For body, he hath a ſwoine legge, a dusky and ſwiniſh eye, a blowne cheeke, a drawling tongue, an heauy foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech and ſhape.

Of the Couetous.

HEE is a ſeruant to himſelſe, yea to his ſeruant; and doth baſe homage to that which ſhould be the worſt drudge. A liueleſſe peece of earth is his maſter, yea his God, which he ſhrines in his coffer, and to which he ſacrifices his heart. Euery face of his coine is a new image, which he adores with the higheſt veneration; yet takes vpon him to be Protector of that he worſhippeth: which he feares to keepe, and abhorres to loſe: not daring to truſt either any other god, or his owne. Like a true Chymiſt he turnes euery thing into Siluer, both what hee ſhould eat, and what he ſhould weare; and that he keepes to looke on, not to vſe. When he returnes from his field, he askes, not without much rage, what became of the looſe cruſt in his cup-bord, and who hath rioted among his Leekes. He neuer eats good meale, but on his neighbours trencher; and there he makes amends to his complaining ſtomacke for his former and future faſts. He bids his neighbours to dinner, and when they haue done, ſends in a

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trencher for the ſhot. Once in a yeere perhaps, he giues himſelfe leaue to feaſt,and for the time thinks no man more lauiſh; wherein he liſts not to fetch his diſhes from farre, nor will be beholden to the ſhambles, his owne prouiſion ſhall furniſh his boord with an inſenſible coſt,and when his gueſts are parted, talkes how much euery man deuoured,and how many cups were emptied,and feeds his family with the mouldy remnants a moneth after. If his ſeruant breake but an earthen diſh for want of light, he abates it out of his quarters wages. Hee chips his bread, and ſends it backe to exchange for ſtaler. He lets money, and ſells Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time looks for ſecret gratuities,beſides the maine intereſt which he ſels and returnes into the ſtocke. He breeds of Money to the third generation; neither hath it ſooner any being, than hee ſets it to beget more. In all things he affects ſecrecy and propriety: he grudgeth his neighbour the water of his Well: and next to ſtealing, hee hates borrowing. In his ſhort and vnquiet ſleepes he dreames of theeues,and runs to the doore, and names more men than he hath. The leaſt ſheafe he euer culls out for Tithe; and to rob God, holds it the beſt paſtime, the cleereſt gaine. This man cries out aboue others, of the prodigalitie of our times, and tells of the thrift of our fore-fathers: How that great Prince thought himſelfe royally attired,when he beſtowed thirteene ſhillings and foure pence on halfe a ſute,How one wedding gowne ſerued our Grandmothers,till they exchanged it for a winding ſheet; and praiſes plainneſſe,not for leſſe ſin,but for leſſe coſt. For himſelfe he is ſtill knowne by his fore-fathers coat, which he meanes with his bleſſing, to bequeath to the many deſcents of his heires.He neither would be poore,nor be accounted rich. No man complaines ſo much of want, to auoid a Subſidie;no man is ſo importunate in begging,ſo cruell in exaction;and when he moſt complaines of want,he feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence. Gaine is his godlineſſe; which if conſcience goe about to preiudice, and grow troubleſome by exclaiming againſt, he is condemned for a common Barretor. Like another *Ahab*, hee is ſicke of the next field, and thinkes he is ill ſeated, while he dwels by neighbours. Shortly,his neighbours doe not much more hate him,than he himſelfe. He cares not (for no great aduantage) to loſe his friend,pine his body,damne his ſoule;and would diſpatch himſelfe when corne falls,but that he is loth to caſt away mony on a cord.

Of the Vaine-glorious.

ALL his humour riſes vp into the froth of oſtentation;which if it once ſettle,falls downe into a narrow roome. If the exceſſe be in the vnderſtanding part,all his wit is in print; the Preſſe hath left his head empty; yea, not onely what he had, but what he could borrow without leaue. If his glory be in his deuotion, he giues not an Almes but on record; and if he haue once done well, God heares of it often; for vpon euery vnkindneſſe hee is ready to vpbraid him with merits. Ouer and aboue his owne diſcharge,he hath ſome ſatisfactions to ſpare for the common treaſure. He can fulfill the Law with eaſe,and earne God with ſuperfluity. If he haue beſtowed but a little ſumme in the glazing, pauing, parieting of Gods houſe, you ſhall finde it in the Church-window. Or if a more gallant humour poſſeſſe him,he weares all his land on his backe; and walking high, lookes ouer his left ſhoulder, to ſee if the point of his Rapier follow him with a Grace. He is proud of another mans horſe; and well mounted, thinkes euery man wrongs him,that lookes not at him. A bare head in the ſtreet,doth him more good than a meales meat. He ſweares bigge at an Ordinary, and talkes of the Court with a ſharpe accent; neither vouchſafes to name any not honourable, nor thoſe without ſome tearme of familiarity; and likes well to ſee the hearer looke vpon him amazedly, as if he ſaid, How happy is this man that is ſo great with Great-Ones!

Vnder pretence of ſeeking for a ſcroll of newes, he drawes out an handfull of letters indorſed with his owne ſtile, to the height: and halfe reading euery title, paſſes ouer the latter part, with a murmur; not without ſignifying, what Lord ſent this, what great Lady the other; and for what ſutes; the laſt paper (as it happens) is his newes from his honorable friend in the French Court. In the midſt of dinner, his Lacquay comes ſweating in, with a ſealed note from his Creditor, who now threatens a ſpeedy arreſt, and whiſpers the ill newes in his Maſters eare, when he aloud names a Councellor of State, and profeſſes to know the emploiment. The ſame meſſenger he calls with an imperious nod; and after expoſtulation, where he hath left his fellowes, in his eare ſends him for ſome new ſpur-lethers or ſtockings by this time footed; and when he is gone halfe the roome, recals him, and ſaith aloud, *It is no matter, Let the greater bagge alone till I come;* and yet againe calling him cloſer, whiſpers (ſo that all the Table may heare) *that if his crimſon ſuit be ready againſt the day, the reſt need no haſte.* He picks his teeth when his ſtomacke is empty, and calls for Pheſants at a common Inne. You ſhall finde him prizing the richeſt Iewels, and faireſt horſes, when his purſe yeelds not money enough for earneſt. He thruſts himſelfe into the preaſe, before ſome great Ladies; and loues to be ſeene neere the head of a great traine. His talke is how many Mourners hee furniſht with gownes at his Fathers funerals, how many meſſes, how rich his Coat is, and how ancient, how great his alliance: what challenges he hath made and anſwered; what exploits he did at *Cales* or *Newport*; and when he hath commended others buildings, furnitures, ſutes, compares them with his owne. When he hath vndertaken to be the Broker for ſome rich Diamond, he weares it, and pulling off his Gloue to ſtroke vp his haire, thinkes no eye ſhould haue any other obiect. Entertaining his friend, he chides his Cooke for no better cheere, and names the diſhes he meant, and wants. To conclude, he is euer on the Stage, and acts ſtill a glorious part abroad, when no man caries a baſer heart, no man is more ſordid and careleſſe at home. He is a Spaniſh Souldier on an Italian Theater; a Bladder full of wind, a skin full of words, a fooles wonder, and a wiſe mans foole.

Of the Preſumptuous.

PReſumption is nothing but hope out of his wits, an high houſe vpon weak pillars. The preſumptuous man loues to attempt great things, onely becauſe they are hard and rare: his actions are bold and venturous, and more full of hazard than vſe. He hoiſeth ſaile in a tempeſt, and ſaith, neuer any of his Anceſtors were drowned: he goes into an infected houſe, and ſaies, the plague dares not ſeize on noble bloud: he runnes on high battlements, gallops downe ſteepe hills, rides ouer narrow bridges, walkes on weake Ice, and neuer thinks, What if I fall? but, What if I runne ouer and fall not? He is a confident Alchymiſt, and braggeth, that the wombe of his Furnace hath conceiued a burthen that will do all the world good: which yet he deſires ſecretly borne, for feare of his owne bondage: in the meane time, his Glaſſe breakes; yet hee vpon better luting laies wagers of the ſucceſſe, and promiſeth wedges before hand to his friend. He ſaith, I will ſinne, and be ſorry, and eſcape; either God will not ſee, or not be angry, or not puniſh it; or remit the meaſure. If I doe well, he is iuſt to reward; if ill, he is mercifull to forgiue. Thus his praiſes wrong God no leſſe than his offence; and hurt himſelfe no leſſe than they wrong God. Any patterne is enough to encourage him: ſhew him the way where any foot hath trod, he dare follow, although he ſee no ſteps returning; what if a thouſand haue attempted, and miſcarried; if but one haue preuailed, it ſufficeth. He ſuggeſts to himſelfe falſe hopes of neuer too late; as if hee could command either Time or repentance: and dare defer the expectation of mercy, till betwixt the bridge and the water. Giue him but where to ſet his foot, and he will re-

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moue the earth. He fore-knowes the mutations of States, the euents of warre, the temper of the ſeaſons; either his old prophecy tels it him, or his ſtarres. Yea, he is no ſtranger to the Records of Gods ſecret counſell, but he turnes them ouer, and copies them out at pleaſure. I know not whether in all his enterpriſes hee ſhew leſſe feare, or wiſdome: no man promiſes himſelfe more, no man more beleeues himſelfe. *I will goe and ſell, and returne and purchaſe, and ſpend and leaue my ſonnes ſuch eſtates*; all which if it ſucceed, he thanks himſelfe; if not, he blames not himſelfe. His purpoſes are meaſured, not by his ability, but his will, and his actions by his purpoſes. Laſtly, he is euer credulous in aſſent, raſh in vndertaking, peremptory in reſoluing, witleſſe in proceeding, and in his ending miſerable; which is neuer other, than either the laughter of the wiſe, or the pitie of fooles.

Of the Diſtruſtfull.

THE diſtruſtfull man hath his heart in his eyes, or in his hand; nothing is ſure to him but what he ſees, what he handles. He is either very ſimple, or very falſe; and therefore beleeues not others, becauſe hee knowes how little himſelfe is worthy of beleefe. In ſpirituall things, either God muſt leaue a pawne with him, or ſeeke ſome other Creditor. All abſent things and vnuſuall, haue no other, but a conditionall entertainment: they are ſtrange, if true. If hee ſee two neighbours whiſper in his preſence, he bids them ſpeake out, and charges them to ſay no more than they can iuſtifie. When he hath committed a meſſage to his ſeruant, he ſends a ſecond after him, to liſten how it is deliuered. He is his owne Secretary, and of his owne counſell, for what he hath, for what he purpoſeth: and when he tells ouer his bags, looks thorow the key-hole, to ſee if he haue any hidden witneſſe, and askes aloud, *Who is there?* when no man heares him. He borrowes mony when he needs not, for feare leſt others ſhould borrow of him. He is euer timorous, and cowardly; and askes euery mans errand at the doore, ere he opens. After his firſt ſleepe, he ſtarts vp, and askes if the furtheſt gate were barred, and out of a fearefull ſweat calls vp his ſeruant, and bolts the doore after him; and then ſtudies whether it were better to lie ſtill and beleeue, or riſe and ſee. Neither is his heart fuller of feares, than his head full of ſtrange proiects, and farre-fetcht conſtructions: What meanes the State, thinke you, in ſuch an action, and whither tends this courſe? Learne of me (if you know not:) the waies of deepe policies are ſecret, and full of vnknowne windings; that is their act, this will be their iſſue: ſo caſting beyond the Moone, he makes wiſe and iuſt proceedings ſuſpected. In all his predictions and imaginations, he euer lights vpon the worſt; not what is moſt likely will fall out, but what is moſt ill. There is nothing that he takes not with the left hand: no text which his gloſſe corrupts not. Words, oathes, parchments, ſeales, are but broken Reeds; theſe ſhall neuer deceiue him; he loues no paiments but reall. If but one in an age haue miſcarried by a rare caſualtie, he miſdoubts the ſame euent. If but a Tile falne from an high roofe, haue brained a paſſenger, or the breaking of a Coach-wheele haue indangered the burden, he ſweares he will keepe home, or take him to his horſe. He dares not come to Church, for feare of the crowd; not ſpare the Sabbaths labour, for feare of the want; nor come neere the Parliament houſe, becauſe it ſhould haue beene blowne vp. What might haue beene, affects him as much as what will be. Argue, vow, proteſt, ſweare; he heares thee, and beleeues himſelfe. He is a Scepticke, and dare hardly giue credit to his ſenſes, which he hath often arraigned of falſe intelligence. Hee ſo liues, as if hee thought all the world were theeues, and were not ſure whether himſelfe were one. He is vncharitable in his cenſures, vnquiet in his feares; bad enough alwaies, but in his owne opinion much worſe than he is.

Of the Ambitious.

Ambition is a proud couetouſneſſe, a dry thirſt of honour, the longing diſeaſe of reaſon, an aſpiring and gallant madneſſe. The ambitious climbes vp high and perillous ſtaires, and neuer cares how to come downe; the deſire of riſing hath ſwallowed vp his feare of a fall. Hauing once cleaued (like a Burre) to ſome great mans coat, he reſolues not to be ſhaken off with any ſmall indignities, and finding his hold thorowly faſt, caſts how to inſinuate yet neerer; and therefore he is buſie and ſeruile in his endeuours to pleaſe, and all his officious reſpects turne home to himſelfe. He can be at once a ſlaue to command, an Intelligencer to informe, a Paraſite to ſooth & flatter, a Champion to defend, an Executioner to reuenge any thing for an aduantage of fauour. He hath proiected a plot to riſe, and woe be to the friend that ſtands in his way. He ſtill haunteth the Court, and his vnquiet ſpirit haunteth him; which hauing fetcht him from the ſecure peace of his Country-reſt, ſets him new and impoſſible taskes; and after many diſappointments, incourages him to try the ſame ſea in ſpight of his ſhipwracks, and promiſes better ſucceſſe. A ſmall hope giues him heart againſt great difficulties, and drawes on new expenſe, new ſeruilitie; perſwading him (like fooliſh boies) to ſhoot away a ſecond ſhaft, that he may finde the firſt. He yeeldeth, and now ſecure of the iſſue, applauds himſelfe in that honour, which he ſtill affecteth, ſtill miſſeth; and for the laſt of all trialls, will rather bribe for a troubleſome preferment, than returne void of a title. But now when he findes himſelfe deſperatly croſſed, and at once ſpoiled both of aduancement and hope, both of fruition and poſſibility, all his deſire is turned into rage, his thirſt is now only of reuenge; his tongue ſounds of nothing but detraction and ſlander: Now the place he ſought for, is baſe, his riuall vnworthy, his aduerſary iniurious, officers corrupt, Court infectious; and how well is he that may be his owne man, his owne maſter; that may liue ſafely in a meane diſtance, at pleaſure, free from ſtaruing, free from burning? But if his deſignes ſpeed well; ere he be warme in that ſeat, his minde is poſſeſſed of an higher. What he hath, is but a degree to what he would haue: now he ſcorneth what he formerly aſpired to; his ſucceſſe doth not giue him ſo much contentment as prouocation; neither can he be at reſt, ſo long as he hath one, either to ouer-look, or to match, or to emulate him. When his Country-friend comes to viſit him, he carries him vp to the awfull Preſence; and now in his ſight crowding neerer to the Chaire of State, deſires to be lookt on, deſires to be ſpoken to by the greateſt, and ſtudies how to offer an occaſion, leſt he ſhould ſeeme vnknowne, vnregarded; and if any geſture of the leaſt grace fall haply vpon him, he lookes backe vpon his friend, leſt he ſhould careleſly let it paſſe, without a note: and what he wanteth in ſenſe, hee ſupplies in Hiſtory. His diſpoſition is neuer but ſhamefully vnthankfull: for vnleſſe he haue all, he hath nothing. It muſt be a large draught, whereof he will not ſay, that thoſe few drops doe not ſlake, but inflame him: ſo ſtill he thinkes himſelfe the worſe for ſmall fauours. His wit ſo contriues the likely plots of his promotion, as if he would ſteale it away without Gods knowledge, beſides his will: neither doth he euer look vp, and conſult in his fore-caſts, with the ſupreme Moderator of all things; as one that thinkes honour is ruled by Fortune, and that heauen medleth not with the diſpoſing of theſe earthly lots: and therefore it is iuſt with that wiſe God to defeat his faireſt hopes, and to bring him to a loſſe in the hotteſt of his chace; and to cauſe honour to flie away ſo much the faſter, by how much it is more eagerly purſued. Finally, he is an importunate ſuter, a corrupt client, a violent vndertaker, a ſmooth Factor, but vntruſty, a reſtleſſe maſter of his owne; a Bladder puft vp with the wind of hope, and ſelfe-loue. He is in the common body, as a Mole in the earth, euer vnquietly caſting; and in one word, is nothing but a confuſed heape of enuy, pride, couetouſneſſe.

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Of the Vnthrift.

HE ranges beyond his pale,and liues without compaſſe. His expence is meaſured,not by abilitie,but will. His pleaſures are immoderate,and not honeſt. A wanton eye, a lickoriſh tongue,a gameſome hand haue impoueriſht him. The vulgar ſort call him bountifull,and applaud him while he ſpends,and recompence him with wiſhes when he giues, with pitie when hee wants. Neither can it be denied that he taught true liberality, but ouerwent it. No man could haue liued more laudably, if when he was at the beſt, he had ſtayed there. While he is preſent,none of the wealthier gueſts may pay ought to the ſhot, without much vehemency,without danger of vnkindneſſe. Vſe hath made it vnpleaſant to him,not to ſpend. He is in all things more ambitious of the title of good fellowſhip, than of wiſdome. When he lookes into the wealthy cheſt of his Father, his conceit ſuggeſts that it cannot be emptied; and while he takes out ſome deale euery day, hee perceiues not any diminution; and when the heape is ſenſibly abated, yet ſtill flatters himſelfe with enough. One hand couzens the other, and the belly deceiues both: hee doth not ſo much beſtow benefits, as ſcatter them. True merit doth not carry them, but ſmoothneſſe of adulation. His ſenſes are too much his guides,and his purueyors;and appetite is his ſteward. He is an impotent ſeruant to his luſts;and knowes not to gouerne either his minde or his purſe. Improuidence is euer the companion of vnthriftineſſe: This man cannot looke beyond the preſent,and neither thinkes nor cares what ſhall be; much leſſe ſuſpects what may be: and while he lauiſhes out his ſubſtance in ſuperfluities, thinkes he onely knowes what the world is worth, and that others ouerprize it. He feeles pouerty before he ſees it, neuer complaines till he be pinched with wants; neuer ſpares till the bottome,when it is too late either to ſpend or recouer.He is euery mans friend ſaue his owne,and then wrongs himſelfe moſt,when he courteth himſelfe with moſt kindneſſe. He vies Time with the ſlothfull, and it is an hard match,whether chaſes away good houres to worſe purpoſe; the one by doing nothing, or the other by idle paſtime. Hee hath ſo dilated himſelfe with the beames of proſperitie, that he lies open to all dangers,and cannot gather vp himſelfe, on iuſt warning, to auoid a miſchiefe. Hee were good for an Almner, ill for a Steward. Finally, hee is the liuing tombe of his fore-fathers, of his poſterity; and when he hath ſwallowed both,is more empty than before he deuoured them.

Of the Enuious.

HE feeds on others euils,and hath no diſeaſe but his neighbours welfare: whatſoeuer God doe for him,he cannot be happy with company; and if he were put to chuſe, whether hee would rather haue equals in a common felicitie, or ſuperiours in miſery, hee would demurre vpon the election. His eye caſts out too much,and neuer returnes home,but to make compariſons with anothers good. He is an ill prizer of forraine commoditie; worſe of his owne; for, that hee rates too high, this vnder value. You ſhall haue him euer inquiring into the eſtates of his equals and betters; wherein he is not more deſirous to heare all, than loth to heare any thing ouer-good: and if iuſt report relate ought better than he would, he redoubles the queſtion, as being hard to beleeue what he likes not; and hopes yet, if that be auerred againe to his griefe,that there is ſomewhat concealed in the relation,which if it were knowne,would argue the commended partie miſerable, and blemiſh him with ſecret ſhame. He is readie to quarrell with God,becauſe the next field is fairer growne;and angerly calculates his coſt, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct cenſure,he ſtrikes ſmoothly with an ouer-cold praiſe; and when he ſees that he muſt either maliciouſly oppugne the iuſt praiſe of another, (which were vnſafe) or approue it by aſſent, he yeeldeth; but ſhewes withall that his meanes were ſuch, both by nature and education,that he could not,without much neglect,be leſſe commendable: ſo his happineſſe ſhall be made the colour of detraction. When an wholſome law is propounded, he croſſeth it, either by open,or cloſe oppoſition; not for any incommodity or inexpedience,but becauſe it proceeded from any mouth beſides his owne. And it muſt be a cauſe rarely plauſible, that will not admit ſome probable contradiction. When his equall ſhould riſe to honour, he ſtriues againſt it vnſeene; aud rather with much coſt ſuborneth great aduerſaries; and when he ſees his reſiſtance vaine, he can giue an hollow gratulation in preſence; but in ſecret,diſparages that aduancement; either the man is vnfit for the place, or the place for the man: or if fit, yet leſſe gainfull, or more common than opinion: whereto he addes, that himſelfe might haue had the ſame dignitie vpon better termes,and refuſed it. He is wittie in deuiſing ſuggeſtions, to bring his Riuall out of loue, into ſuſpition. If he be courteous, he is ſeditiouſly popular; if bountifull, he bindes ouer his clients to a faction; if ſucceſſefull in warre,he is dangerous in peace; if wealthy, he layes vp for a day; if powerfull, nothing wants but opportunity of rebellion. His ſubmiſſion is ambitious hypocriſie; his religion, politike inſinuation; no action is ſafe from a iealous conſtruction. When he receiues a good report of him whom he emulates, he ſaith, *Fame is partiall, and is wont to blanch miſchiefes*; and pleaſeth himſelfe with hope to finde it worſe;and if Ill-will haue diſperſed any more ſpightful narration,he laies hold on that,againſt all witneſſes,and brocheth that rumour for trueſt,becauſe worſt: and when he ſees him perfectly miſerable,he can at once pitie him, and reioyce. What himſelfe cannot doe, others ſhall not: hee hath gained well, if he haue hindred the ſucceſſe of what hee would haue done, and could not. He conceales his beſt skill, not ſo as it may not be knowne that he knowes it, but ſo as it may not be learned; becauſe he would haue the world miſſe him. He attained to a ſoueraigne medicine, by the ſecret Legacy of a dying Empericke, whereof he will leaue no heire, leſt the praiſe ſhould be diuided. Finally, he is an enemie to Gods fauours, if they fall beſide himſelfe; the beſt nurſe of ill Fame; a man of the worſt diet; for he conſumes himſelfe; and delights in pining; a thorne-hedge couered with nettles; a peeuiſh Interpreter of good things, and no other than a leane and pale carkaſe quickned with a Fiend.

FINIS.

SALOMONS DIVINE ARTS,

OF

1. *ETHICKS.*
2. *POLITICKS.*
3. *OECONOMICKS.*

THAT IS, THE GOVERNMENT

OF

1. *BEHAVIOVR.*
2. *COMMON-WEALTH.*
3. *FAMILIE.*

DRAWNE INTO METHOD, OVT
of his PROVERBS and ECCLESIASTES.

With an open and plaine Paraphraſe vpon the
SONG OF SONGS.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI.

Imprinted at LONDON, 1627.

Hall, J.

TO THE RIGHT HONOVRABLE, AND HOPEFVLL LORD,

ROBERT, EARLE OF ESSEX,

my ſingular good Lord, all increaſe
of Grace and true Honour.

RIGHT HONOVRABLE,

Whileſt I deſired to congratulate your happy returne with ſome worthy preſent; I fell vpon this: which I dare not onely offer, but commend; the royalleſt Philoſopher and wiſeſt King, giuing you thoſe precepts, which the Spirit of God gaue him. The matter is all his: nothing is mine, but the method, which I doe willingly ſubmit to cenſure. In that, he could not erre: in this, I cannot but haue erred, either in Art, or application, or ſenſe, or diſorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the Church of God, and to your Honour, as one of her great hopes. If any man ſhall cauill, that I haue gone about to correct Salomons *order, or to controule* Ezekias *ſeruants: I complaine both of his charity, and wiſdome; and appeale to more lawfull iudgement. Let him as well ſay, that euery Concordance peruerts the Text. I haue only endeuoured to be the common place-booke of that great King, and to referre his Diuine rules to their heads, for more eaſe of finding,*

for

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for better memory, for readier vſe. See how that God, whoſe wiſdome thought good to bereaue mankinde of Salomons *profound Commentaries of Nature, hath reſerued theſe his Diuine Morals, to out-liue the world; as knowing, that thoſe would but feed mans curioſitie, theſe would both direct his life, and iudge it. He hath not done this without expectation of our good, and glory to himſelfe: which if we anſwer, the gaine is ours. I know how little need there is, either to intreat your Lordſhips acceptation, or to aduiſe your vſe. It is enough to haue humbly preſented them to your hands, and through them to the Church: the deſire of whoſe good is my good; yea, my recompence and glory. The ſame God, whoſe hand hath led and returned you in ſafetie, from all forraine euils, guide your wayes at home, and graciouſly increaſe you in the ground of all true honour, Goodneſſe. My prayers ſhall euer follow you:*

Who vow my ſelfe your Honours

in all humble and true dutie,

Ios. Hall.

SALOMONS ETHICKS,

OR

MORALS,

IN FOVRE BOOKES.

The
- 1. Of FELICITIE,
- 2. Of PRVDENCE,
- 3. Of IVSTICE,
- 4. Of
  - TEMPERANCE,
  - FORTITVDE.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS Io 3 :: ANCHORA FIDEI

Imprinted at LONDON, 1627.

Hall, J.

SALOMONS ETHICKS, OR GOVERNMENT OF *Behauiour and Manners.*

THE FIRST BOOKE.

FELICITY.

§ 1. *Of* Ethicks *in common:*
The deſcription.
The chiefe end, which is Felicitie.

ETHICKS *is a Doctrine of* wiſdome and knowledge *to liue well*, and Ec.1.17.
of the madneſſe and fooliſhneſſe *of vice: or* inſtruction to doe wiſely by Ec.7.27.
iuſtice, and iudgement, and equitie, and to doe good in our life. *The end* Pr.1.3.
whereof is, to ſee *and attaine* that *chiefe* goodneſſe of the children of men, Ec.3.12.
which they enioy vnder the Sunne, the whole number of the dayes of their life. Ec.2.3.

§ 2. *Wherein Felicity is not.*
Not in pleaſure,
Not in wealth: for herein is
- *1. No ſatisfaction.*
- *2. Increaſed expence.*
- *3. Reſtleſneſſe.*
- *4. Want of fruition.*
- *5. Vncertaintie.*
- *6. Neceſſitie of leauing it.*

W*Hich conſiſts* not in pleaſure; *for* I ſaid in mine heart, Goe to now, I will Ec.2.1.
proue thee with ioy, therefore take thou pleaſure in pleaſant things;
yea, I with-drew not my heart from any ioy: for my heart reioyced in Ec.2.10.
all my labour: and who could eat, and who could haſte to outward things more than Ec.2.25.
I? and behold, this alſo is vanitie. Ec.2.1.

Not in riches. 1. For he that loueth ſiluer, ſhall not be ſatisfied with ſiluer, and hee Ec.5.9.
that loueth riches, ſhall be without the fruit of them: this alſo is vanitie.

2. When riches increaſe, they are increaſed that eat them: and what good commeth Ec.5.10.
to the owners thereof, but the beholding thereof with their eyes? *yea much euill*; for Ec.5.11.
whereas the ſleepe of him that trauelleth is ſweet, whether he eat little or much; *contrarily*, Ec.5.12.
The ſatietie of the rich will not ſuffer him to ſleepe; ſo there is an euill ſickneſſe,
which I haue ſeene vnder the Sunne, riches reſerued to the owners thereof, for their
euill, *and ofter, not for their good:* for there is another euill, which I haue ſeene vnder the Ec 6.1.
Sunne, and it is frequent among men; A man to whom God hath giuen riches, and Ec.6.2.

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treaſures,and honour,and he wanteth nothing for his ſoule,of all it deſireth; but God
Pr.27.24. giueth him not power to eat thereof; ***and if he haue that, yet how long?*** Riches ***remaine***
Pr.23.5. not alwaies,but taketh her to her wings as an Eagle, and flyeth to the heauens. ***And for***
Ec.5.14. ***their owner,*** As he came forth of his mothers belly, he ſhall returne naked, to goe as he
came, and ſhall beare away nothing of his labour, which he cauſed to paſſe by his
Ec.5.15. hand: And this is alſo an euill ſickneſſe, that in all points as he came, ſo ſhall he goe:
and what profit hath he, that he hath trauelled for the wind?

§. 3. ***Not in magnificence***
- ***of eſtate,***
  - ***Royaltie,***
  - ***Great attendance,***
- ***of works,***
  - ***Planting,***
  - ***Gathering Treaſures,***
  - ***Building, &c.***

Ec.1.12. NOt ***in honour and magnificence.*** I the Preacher haue beene King ouer Iſrael in Ie-
Ec.1.16. ruſalem, and I was great, and increaſed aboue all that were before me in Ieru-
Ec.2.9. ſalem, ***which alſo I ſhewed in effect; for*** I made me great workes, I built me hou-
Ec.2.4. ſes, I planted me Vineyards, I made me Gardens, and Orchards, and planted in them
Ec.2.5. Trees of all fruits; I made me Ponds of water, to water therewith the woods that grow
Ec.2.6. with trees; I got men ſeruants, and maids, and had children borne in the houſe; alſo I
Ec.2.7. had great poſſeſſions of beeues, and ſheep, aboue all that were before me in Ieruſalem;
Ec.2.8. I gathered to me alſo ſiluer and gold, and the chiefe treaſures of Kings and Prouinces;
I prouided Men-ſingers, and Women-ſingers, and the delights of the ſonnes of men,
Can.3.9. muſicall conſorts of all kinds. Yea, I King ***Salomon*** made my ſelfe a Palace of the trees
Can.3.10. of Lebanon; I made the pillars thereof of ſiluer, and the pauement thereof of gold;
the hangings thereof of purple, whoſe mids was paued with the loue of the daughters
Ec.2.11. of Iſrael: Then I looked on all my workes that my hands had wrought, (as who is the
Ec.2.12. man that will compare with the King in things which men now haue done?) and on
Ec.2.11. the trauell that I laboured to doe; and behold, all is vanitie, and vexation of ſpirit;
and there is no profit vnder the Sunne.

§. 4. ***Long life and iſſue reiected, for***
- ***certaine end,***
- ***vnperfect ſatisfaction,***
- ***remembrance and continuance of darkneſſe.***

Ec.6.3. NOt ***in long life, and plenteous iſſue: for*** If a man beget an hundred children, and
liue many yeeres, and the daies of his yeeres be multiplied, and his ſoule be not
ſatisfied with good things, and he be not buried, I ſay, that an vntimely fruit
is better than he. For he commeth into vanity, and goeth into darkneſſe, and his name
Ec.6.4. ſhall be couered with darkneſſe: Alſo, he hath not ſeene the Sunne, nor knowne it;
Ec.6.5. therefore this hath more reſt than the other: And if he had liued a thouſand yeeres
Ec.6.6. twiſe told, and had ſeene no good; ſhall not all goe to one place? ***and howſoeuer,*** the
light ſurely is a pleaſant thing, and it is good for the eyes to ſee the Sunne; yet though
Ec.11.7. a man liue many yeeres, and in them all he reioyce; if he ſhall remember the dayes of
Ec.11.1. darkneſſe, becauſe they are many, all that commeth, is Vanitie.

§. 5. ***Know-***

§. 5. *Knowledge*
Though better than folly;
yet reiected, vpon
experience,
indifferencie of euents,
imperfection.

N*Ot in learning, and humane knowledge.* I haue giuen my heart to ſearch and finde
out wiſdome, in all things that are done vnder the heauen, (this ſore trauell Ec.1.13.
hath God giuen the ſonnes of men to humble them thereby) *yea,* I thought in
mine heart and ſaid, Behold, I haue amplified and increaſed wiſdome, aboue all them
that haue beene before mee, in the *Court and Vniuerſitie of* Ieruſalem, and mine heart Ec.1.16.
hath ſeene much wiſdome and knowledge: for *(when I was at the wildeſt)* my wiſdome Ec.2.9.
remained with me: Then I ſaw indeed, that there is profit in wiſdome more than in
folly, as the light is more excellent than darkneſſe: For the wiſe-mans eyes are in his Ec.2.13.
head, but the foole walketh in darkneſſe: but yet, I know that the ſame condition falleth Ec.2.14.
to them all. Then I thought in mine heart, It befalleth to me as it befalleth to the Ec.2.15.
foole; why therefore doe I labour to be more wiſe? For what hath the wiſe-man more
than the foole? There ſhall be no remembrance of the wiſe, nor of the foole for euer: Ec.6.8.
for that that now is, in the dayes to come ſhall be forgotten; and how dieth the Wiſeman? Ec.2.16.
as doth the foole: *Beſides the imperfection of the beſt knowledge*; for the eye is not
ſatisfied with ſeeing, nor the eare filled with hearing: I thought I would be wiſe, but it Ec.1.8.
went farre from me; it is farre off, what may it be? and it is a profound deepneſſe, who Ec.7.25.
can finde it? *yea, ſo farre is it from giuing contentment, that* in the multitude of wiſdome Ec.1.18.
is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.

Laſtly, not in any humane thing: for I haue conſidered all the workes that are done vnder Ec.1.14.
the Sunne; and behold, all is vanitie and vexation of ſpirit.

§. 6. Wherein Felicitie is,
1. In approuing our ſelues to God. From hence
Life;
Bleſſing,
Fauour,
Ioy,
Preſeruation,
Proſperitie;
Long life, &c.

W*Herein then doth it conſiſt?* Let vs heare the end of all, Feare God, and Ec.12.13.
keepe his Commandements; for this is the whole of Man, *the* whole *dutie,* Pr.12.24.
the whole *ſcope, the* whole *happineſſe; for* Life is in the way of righteouſneſſe, Pr.11.19.
and in that path there is no death; *and attending thereon, all* Bleſſings are vpon Pr.10.6.
the head of the righteous. *Wouldſt thou haue fauour?* A good man getteth fauour of Pr.12.2.
the Lord. *Ioy?* The righteous ſhall ſing and reioyce; *and* ſurely to a man that is good Pr.29.6.
in his ſight, God giueth wiſdome and knowledge and ioy; *ſo that* the light of the righteous Ec.2.26.
reioyceth, but the candle of the wicked ſhall be put out. *Preſeruation and deliuerance?* Pr.13.9.
Loe, the righteous is an euerlaſting foundation; *for* the way of the Lord is Pr.10.25.
ſtrength to the vpright man, *ſo as* the righteous ſhall neuer be remoued; *and if he be in* Pr.10.29. Pr.10.30.
trouble; Riches auaile not in the day of wrath, but righteouſneſſe deliuereth from death; Pr.11.4.
ſo the righteous ſhall come out of aduerſitie, and eſcape out of trouble, and the wicked Pr.12.13. Pr.11.8.
ſhall come in his ſtead; *thus euery way* Righteouſneſſe preſerueth the vpright in Pr.13.6.
heart. *Proſperitie and wealth?* The houſe of the righteous ſhall haue much treaſure, Pr.15.6.
and his tabernacle ſhall flouriſh. *Long life?* The feare of the Lord increaſeth the daies; Pr.14.11. Pr.10.27.
and not only himſelfe, but his houſe ſhall ſtand. And though a ſinner doe euill an hundred Pr.12.7.
times, and God prolong his dayes, yet know I that it ſhall be well to them that Ec.8.12.
feare the Lord, and doe reuerence before him. *And laſtly, whatſoeuer good?* God will Pr.10.2,4. Pr.29.18.
grant the deſire of the righteous, and he that keepeth the Law, is bleſſed.

- *§. 7. In the eſtate of wickedneſſe,*
  - *our good things are accurſed,*
    - *Wealth,*
    - *Life,*
    - *Fame,*
    - *Deuotions;*
      - *Prayers,*
      - *Sacrifices.*
  - *Euill inflicted; of*
    - *Loſſe,*
    - *Paine,*
      - *Affliction,*
      - *Death,*
      - *Damnation.*

Pr.10.2. C*ontrarily, there is perfect miſery in wickedneſſe. Looke on all that might ſeeme good in*
Pr.10.3. *this eſtate, Wealth.* The treaſures of the wicked profit nothing; the Lord will not
Pr.13.25. famiſh the ſoule of the righteous, but he *either* caſteth away the ſubſtance of the
wicked, *ſo that* the belly of the wicked ſhall want, *or elſe employeth it to the good of his:* for
Pr.21.18. the wicked ſhall be a ranſome for the iuſt; and to the ſinner God giueth paine to gather,
Ec.2.26. and to heape, to giue to him that is good before God. *The wicked man may be rich:*
Pr.15.6. *but how?* The reuenues of the wicked is trouble. *Life*; The yeeres of the wicked ſhall
Pr.10.27. be diminiſhed: As the whirle-wind paſſeth, ſo is the wicked no more; *for* God ouerthroweth
Pr.10.25. Pr.12.7. the wicked, and they are not. *Whatſoeuer therefore their hope be*, the wicked
Pr.2.22. ſhall be cut off from the earth, and the tranſgreſſors ſhall be rotted out; it ſhall not be
Ec.8.13. well to the wicked, neither ſhall he prolong his dayes; he ſhall be like to a ſhadow, because
Pr.14.11. he feared not God; *yea the very* houſe of the wicked ſhall be deſtroyed. *Fame:*
Pr.10.7. *Whereas* the memoriall of the iuſt ſhall be bleſſed, the name of the wicked ſhall rot:
Pr.15.29. *yea, looke vpon his beſt endeuours; his Prayers.* The Lord is farre off from the wicked,
Pr.28.9. but heareth the prayer of the righteous: *farre off from accepting. For* He that turneth
away his eare from hearing the Law, euen his prayer ſhall be abominable; His sacrifice
Pr.15.8. (*though well intended*) as all the reſt of his wayes, is *no better than* abomination to the
Pr.15.9. Lord; how much more when he brings it with a wicked minde? *And as no good, ſo much*
Pr.21.27. *euill, whether of loſſe:* The way of the wicked will deceiue them; their hope ſhall periſh,
Pr.12.26. Pr.10.18. *eſpecially* when they die; their candle ſhall be put out, their works ſhall proue deceitfull:
Pr.13.9. *Or of paine*; *for* the Excellent that formed all things, rewardeth the foole, and the tranſgreſſor;
Pr.11.18. *and he hath appointed, that* Affliction ſhould follow ſinners: *Follow? yea ouertake*
Pr.26.10. Pr.13.21. *them*: his owne iniquitie ſhall take the wicked himſelfe, and couer his mouth; and he
Pr.5.22. ſhall be holden with the cords of his owne ſinne: *euen* in the tranſgreſſion of the euill
Pr.10.6. Pr.29.6. man is his ſnare; ſo the wicked ſhall fall in his owne wickedneſſe; *for of it owne ſelfe*, iniquitie
Pr.11.5. ouerthroweth the ſinner: *But beſides that*, the curſe of the Lord is in the houſe of
Pr.13.6. the wicked: though hand ioyne in hand, he ſhall not be vnpuniſhed: behold, the righteous
Pt.33.3. Pr.11.31. ſhall be paid vpon earth, how much more the wicked and the ſinner? That *then*
Pr.10.24. which the wicked man feareth, ſhall come vpon him; *both, Death*; He ſhall die for default
Pr.5.23. of inſtruction, *and that by his owne hands: for*, by following euill he ſeekes his owne
Pr.11.19. death; *and after that damnation*; The wicked ſhall be caſt away for his malice: Hell
Pr.14.32. and deſtruction are before the Lord; and a man of wicked imaginations will he
Pr.15.11. Pr.12.2. condemne; *ſo both in life, in death, after it, nothing but* Terrour ſhall be
Pr.10.29. for the workers of iniquitie: *where contrarily*, The feare of the
Pr.19.29. Lord leadeth to life; and he that is filled therewith,
ſhall continue, and ſhall not be viſited with euill.

SALOMONS ETHICKS.

THE SECOND BOOKE.

PRVDENCE.

§. 1. *Of Vertue:*
- *Wherein it conſiſteth.*
- *Whereby it is ruled and directed.*

V*Ertue conſiſts in the meane; vice in extremes.* Let thy wayes be orde- Pr.4 26.
red aright; Turne not to the right hand, nor to the left, but re- Pr.4 27.
moue thy foot from euill; *The rule whereof is Gods Law:* for the Pr.6.23.
commandement is a lanterne, and inſtruction a light; and euery Pr.30.5.
word of God is pure. My ſonne, hearken to my words, incline Pr.4.20.
thine eare to my ſayings; let them not depart from thine eyes, but Pr.4 21.
keep them in the midſt of thine heart. For, they are life vnto thoſe Pr.4.22.
that finde them, and health vnto all their fleſh. Keepe my commandements, and thou Pr.7.2.
ſhalt liue, and mine inſtruction as the apple of thine eye: Binde them vpon thy fingers, Pr.7.3.
and write them vpon the Table of thine heart.

All Vertue is either
- *Prudence.*
- *Iuſtice.*
- *Temperance.*
- *Fortitude.*

1. *Of Prudence: which comprehends*
- *Wiſdome,*
- *Prouidence,*
- *Diſcretion.*

§. 2. *Of Wiſdome; the*
- *Deſcription,*
- *Effects, It procures*
  - *Knowledge,*
  - *Safety*
    - *from ſinne,*
    - *from iudgement:*
  - *Good direction*
    - *for actions,*
    - *for words.*
  - *Wealth, Honour, Life.*

THe prudent man is he, whoſe eyes are in his head *to ſee all things, and to fore-ſee:* Ec.2.14.
and whoſe heatt is at his right hand *to doe all dexterouſly, and with iudgement.* Ec.10.2.
Wiſdome dwells with Prudence, and findeth forth knowledge, and counſels. Pr 8.12.
And to deſcribe it: The wiſdome of the Prudent is *to* vnderſtand his way; *his owne:* I Pr.14.8.
thou be wiſe, thou ſhalt be wiſe for thy ſelfe; *An excellent vertue, for* Bleſſed is the man Pr.9.12.
that Pr.3.13.

Pr.3.14.
Pr.16.16.
Pr.3.15.
Pr.3.16.
Pr.3.17.
Pr 3.18.
Pr.15.14.
Pr.18.15.
Pr.19.2.
Pr.10.14.
Pr.13.16.
Pr.14.18.
Pr.2.10.
Pr.2.11.
Pr.2.12.
Pr.2.13.
Pr.15 24.
Pr.8 20.
Pr.16.23.
Pr.10.12.
Pr.19.25.
Pr.8 21.
Ec.8 11.
Pr.3.35.
Pr.16.22.
Pr.8.34.
Pr.4.5.
Pr.4.6.
Pr.4.7.
Pr.4.8.
Pr.4.9.

that findeth wiſdome, and getteth vnderſtanding: The marchandize thereof is better than ſiluer, and the gaine thereof is better than gold: It is more precious than pearles, and al the things that thou canſt deſire, are not to be compared to her. Length of daies is in her right hand; and in her left hand riches and glory: Her waies are waies of pleaſure, and all her paths proſperity: She is a tree of life to them that lay hold on her, and bleſſed is he that receiueth her. *The fruits of it are ſingular: for firſt,* A wiſe heart doth *not onely ſeeke,* but get knowledge, without which the minde is not good: and the eare of the wiſe, learning: *And not get it onely,* but lay it vp, *and not ſo only, but* workes by it: *and yet more,* is crownd with it. *Beſides knowledge, here is ſafety.* When wiſdome entreth into thy heart, and knowledge delighteth thy ſoule, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee; and deliuer thee from the euill way, and from the man that ſpeaketh froward things, and from them that leaue the waies of righteouſneſſe, to walke in the waies of darkneſſe: *and as from ſinne, ſo from iudgement.* The way of life is on high, the prudent to auoid from hell beneath. *Thirdly, good direction.* 1. *For actions:* Wiſdome cauſeth to walke in the way of righteouſneſſe, and in the mids of the paths of iudgement. 2. *For words,* The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips: *So that* the words of the mouth of a wiſe man haue grace: *yea, he receiues grace from others. Either* inſtruct *or* reproue the Prudent, and he will vnderſtand knowledge. *Not to ſpeake of wealth:* ſhe cauſeth them that loue her, to inherit ſubſtance, and filleth their treaſures: *ſhe giueth not onely honour: for* the wiſdome of a man doth make his face to ſhine, *and* the wiſe man ſhall inherit glory; *but life:* Vnderſtanding is a well-ſpring of life, to him that hath it: *and* he that findeth me (*ſaith Wiſdome*) findeth life, and ſhall obtaine fauour of the Lord. *Wherefore* get wiſdome: get vnderſtanding: forget not, neither decline from the words of my mouth. Forſake her not, and ſhee ſhall keepe thee: loue her, and ſhe ſhall preſerue thee. Wiſdome is the beginning: get wiſdome *therefore,* and aboue all poſſeſſions get vnderſtanding: Exalt her, and ſhe ſhall exalt thee: She ſhall bring thee vnto honour, if thou embrace her: ſhe ſhall giue a goodly ornament to thine head: yea, ſhee ſhall giue thee a Crowne of glory.

§. 3. *Of Prouidence:* { *What ſhe is,* / *What her obiects,* / *What her effects.*

Ec.8.5.
Ec.8.6.
Ec.8.7.
Ec.9.12.
Pr.20.24.
Pr.22.3.
Pr.30.25.
Ec.11.4.

P*Rouidence is that* whereby the heart of the wiſe fore-knoweth the time, and iudgement; *the time when it will be*; the iudgement *how it will be done:* both which are appointed to euery purpoſe vnder heauen: *Not that man can foreſee all future things:* No, he knoweth not that, that ſhall be; For who can tell him when it ſhall be? *not ſo much as concerning himſelfe.* Neither doth man know his time, but as the fiſhes are taken with an euill net, and as the birds which are caught in the ſnare; ſo are the children of men ſnared in the euill time, when it falleth on them ſuddenly; yea, the ſteps of a man are ruled by the Lord; how ſhould a man then vnderſtand his owne way? *But ſometimes he may:* The prudent man ſeeth the plague afarre off, and fleeth: *and as for good things,* With the Piſmire he prouideth his meat in Summer; *working ſtill according to fore-knowledge; yet not too ſtrictly, and fearefully:* for hee that obſerueth the wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reape.

§. 4. *Of Diſcretion:* { *What it is.* / *What it worketh* { *for our acts,* / *for our ſpeeches.*

Pro.16.20.
Pr.16.23.
Pr.14.15.
Ec.3.1.

D*Iſcretion is that whereby* a man is wiſe in his buſineſſes, *and whereby* the heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips; *For actions:* The prudent will conſider his ſteps, *and make choice of his times: for* To all

things there is an appointed time; and a time for euery purpoſe vnder heauen; a time Ec.3.2.
to plant, and a time to plucke vp that which is planted; a time to ſlay, and a time to Ec.3.3,4. Ec.3.8.
heale, &c. a time of warre, and a time of peace: *from hence it is that* the wiſe man is Pr.24.5.
ſtrong, *and rich*; for by knowledge ſhall the chambers be fild with precious things, Pr.14.24.
which he knowes how to employ well: The crowne of the wiſe is their riches; *from hence,* Pr.13.15.
that his good vnderſtanding maketh him acceptable *to others. For ſpeeches,* The tongue Pr.15.2.
of the wiſe vſeth knowledge aright, *and* in the lips of him that hath vnderſtanding, wiſ- Pr.10.13.
dome is found; and his words haue grace, *both* 1. *for the ſeaſonableneſſe,* A word ſpo- Pr.10.12. Pr.25.11.
ken in his place, is like apples of gold with pictures of ſiluer: and how good is a word Pr.15.23.
in due ſeaſon! 2. *for the worth of them.* The lips of knowledge are a precious iewell. Pr.20.15.
laſtly, for their vſe: The lips of the wiſe ſhall preſerue them, and their tongue is health, Pr.14.3. Pr.12.18.
and with health, pleaſure: Faire words are as an hony-combe; ſweetneſſe to the ſoule, Pr.16.24.
and health to the bones.

§. 5. *The extremes,*
- *Ouer-wiſe,*
- *Fooliſh,*
  - *Who he is:*
  - *What kindes there be of Fooles;*
    - *the meere foole:*
    - *the raſh foole.*
    - *the wicked foole.*
  - *What ſucceſſe.*

H*Ere are two extremes: On the right hand;* Make not thy ſelfe ouer-wiſe, where- Ec.7. Ec.7.19.
fore ſhouldeſt thou be deſolate? *On the left:* Neither be fooliſh; why ſhouldeſt Pr.21.16.
thou periſh, not in thy time? The foole *is that man* that wandreth out of the Pr.17.16.
way of wiſdome, which hath none heart, *that is,* is deſtitute of vnderſtanding, *either to* Pr.15.2.
conceiue, or to doe as he ought: Of which ſort is, 1. *The meere foole;* That foole, who when Pr.14.24.
he goeth by the way, his heart faileth; whoſe folly is fooliſhneſſe, in whoſe hand there Pr.17.16.
is a price in vaine to get wiſdome, *which* is too high for him *to attaine: laſtly,* in whom Pr.24.7. Pr.29.20.
are not the lips of knowledge. 2. *The raſh foole,* that is haſty in his matters, that pow- Pr.29.11.
reth out all his minde *at once:* which the wiſe man keepes in, till afterward; *that* haſt- Pr.19.2. Pr.29.20.
eth with his feet, *and therefore ſinneth.* There is more hope of *the other* foole than of him. Pr.1.7.
3. *The wicked foole;* That deſpiſeth wiſdome and inſtruction, that maketh a mocke of Pr.14.9.
ſinne; to whom it is an abomination to depart from euill; to whom fooliſhneſſe is ioy; Pr.13.19. Pr.15.21.
yea, it is his paſtime to doe wickedly, *and his practice* to ſpread abroad folly. *And this* Pr.10.23.
man is obſtinate in his courſes; for though thou bray a foole in a morter among wheat, Pr.13.16. Pr.27.22.
brayd with a peſtell, yet will not his fooliſhneſſe depart from him: *and though it ſeeme* Pr.26.11.
to depart, yet as a dogge turneth againe to his vomit, ſo returnes he to his fooliſhneſſe.
Spare thy labour therefore, ſpeake not in the eares of a foole; for he will deſpiſe the wiſ- Pr.23.9.
dome of thy words. *To theſe ſaith Wiſdome,* O ye fooliſh, how long will ye loue fooliſh- Pr.1.22.
neſſe, and the ſcornful take pleaſure in ſcorning, and fooles hate knowledge? Turne you Pr.1.23.
at my correction. Loe, I will powre out my minde vnto you, and make you vnderſtand
my words. Becauſe I haue called, and yee refuſed; I haue ſtretched out my hand, and Pr.1.24.
none would regard; but ye haue deſpiſed all my counſell, and would none of my corre-
ction; I will alſo laugh at your deſtruction, and mocke when your feare commeth, like Pr.1.25.
ſudden deſolation; and your deſtruction ſhall come like a whirle-wind; when afflicti- Pr.1.26.
on and anguiſh ſhall come vpon you. Then ſhall they call vpon me, but I will not an- Pr.1.27.
ſwer: they ſhall ſeeke me early, but they ſhall not finde me; becauſe they hated know- Pr.1.28. Pr.1.29.
ledge, and did not chuſe the feare of the Lord; they would none of my counſell, but Pr.1.30.
deſpiſed all my correction; therfore ſhall they eat of the fruit of their owne way, and be Pr.1.21.
filled with their owne deuices: *and what is that fruit but ſorrow?* Euen in laughing their Pr.14.13.
heart is ſorrowfull; and the end of that mirth is heauineſſe: *and* like the noiſe of thornes
vnder a pot, ſo *(ſhort and vaine)* is the laughter of fooles: *what but ſtripes?* A rod ſhall be Ec.7.8.
for the backe of him that is deſtitute of vnderſtanding, *yea, it is proper to him.* To the Pr.10.13.
Horſe belongeth a whip, to the Aſſe a bridle, and a rod to the fooles backe: *wherewith* Pr.26.3. Pr.10.8,10.

Pr.13.20. *not only himſelfe* ſhall be beaten, but the companion of fooles ſhall be afflicted. *Laſtly,*
Pr.10.21. *what but death?* Fooles ſhall die for want of wit, and remaine in the congregation
Pr.21.16. of the dead: *yea* the mouth of the foole is preſent deſtruction; *and,* The lips
Pr.10.14. of a foole ſhall deuoure himſelfe, *and that which ſhould ſeeme to pre-*
Pr.1.32. *ſerue him, very* eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.

SALOMONS ETHICKS.

THE THIRD BOOKE.

IVSTICE.

Iuſtice *giues to each his owne.*
- *To God Pietie: which comprehends*
  - *Feare.*
  - *Honour and reſpect,* *
  - *Obedience,* *
- *To God and man,*
  - *Fidelitie.*
  - *Truth*
    - *in words.*
    - *in dealings.*
  - *Loue.*
- *To man onely,*
  - *others,*
    - *Mercy.*
    - *Liberalitie.*
  - *our ſelues; Diligence in our vocations.*

* Honour and Obedience are indeed mixed duties of Iuſtice both to God and man: but because as they belong to man, they are politicke vertues and there handled; here we conſider them only as due to God.

§. 1.
- 1. *Of Iuſtice in generall.*
- 2. *Of the feare of God,*
  - *what it is*
  - *what fruits it hath*
    - *preſent,*
    - *future.*

N*Ext to Prudence, is Iuſtice.* A man of vnderſtanding walketh vprightly: Pr.15.21.
The iuſt man, *therefore,* is hee that walketh in his integritie; *and* whoſe Pr.20.7.
path is to decline from euill; *and briefely,* he that deales truly, *in giuing* Pr.16.17.
each his owne. Pr.12.22.

Whether to God; vnto whom Iuſtice challengeth Pietie: which comprehends, Ec.8.13.
firſt, the feare of the Lord; and this feare of the Lord is to hate euill, as pride, arrogancie, and the euill way; *and* in all our wayes to acknowledge God; that he may direct Pr.3.6.
our waies; *ſo that,* he that walketh in his righteouſneſſe, feareth the Lord; but he that is Pr.14.2.
lewd in his waies, deſpiſeth him: *which grace, as* it is the beginning of knowledge, *and* Pr.1.7.
the Pr.15.33.

Pr.1.7. the very inſtruction of wiſdome, *ſo in ſome reſpect knowledge is the beginning of it*; *for* If
Pr.15.33. thou calleſt after knowledge, and cryeſt for vnderſtanding; if thou ſeekeſt her as ſiluer
Pr.2.3. and ſearcheſt for her as treaſures; then ſhalt thou vnderſtand the feare of the Lord, and
Pr.2.4. Pr.2.5. finde the knowledge of God; *and this feare giues both contentment*; Better is a little with
Pr.15.16. the feare of the Lord, than great treaſure, and trouble therewith; *and* 2. *future hope.*
Pr.23.18. Feare the Lord continually: for ſurely there is an end, and thy hope ſhall not be cut
Pr.14.26. off. *In which regard*, This feare of the Lord is an aſſured ſtrength *to depend vpon*; *becauſe*
Pr.3.7. his children ſhall haue hope, *yea and preſent health and ioy.* Feare the Lord, and depart
Pr.3.8. from euill; ſo health ſhall be to thy nauell, and marrow to thy bones: *and with health,*
Pr.19.23. Pr.14.27. *life eternall.* The feare of the Lord leadeth to life, *yea* is a well-ſpring thereof, and he
that is filled therewith, ſhall continue, and ſhall not be viſited with euill; *ſo that* Bleſ-
Pr.18.14. ſed is the man that feareth alway: *whereas on the contrary*, Hee that hardneth his heart,
Pr.30.9. Pr.28.14. and denies God, and ſaith, Who is the Lord? ſhall fall into euill.

§. 2.
- *Honour*
  - *in the best things.*
  - *in the best times.*
- *Obedience*
  - *in attending on his will.*
  - *in performing it.*

Pr.3.9. HOnour and reſpect; *both from the beſt things:* Honour the Lord with thy riches,
Pr.3.10. and the firſt fruits of all thy increaſe; ſo ſhall thy barnes be filled with abun-
dance, and thy preſſes ſhall burſt with new wine: *and in our beſt times*; Remem-
Ec.12.1. ber now thy Creator in the dayes of thy youth; while the euill dayes come not, nor
the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them.

Pr.1.33. *Thirdly, Obedience.* He that obeyeth me, ſhall dwell ſafely *(ſaith Wiſdome)* and be quiet
Pr.4.20. from feare of euill: *whether in attendance to the will of God*; My ſonne, hearken to my
Pr.4.21. words, incline thine eare vnto my ſayings; Let them not depart from thine eyes, but
Pr.10.17. keepe them in the midſt of thine heart: *for*, He that regardeth inſtruction, is in the way
Pr.28.9. of life; *whereas* he that turneth away his eare from it, his very prayer ſhall be abomi-
Pr.28.7. nable; *or in executing of it:* He that keepeth the commandement, is a childe of vnder-
Pr.28.4. ſtanding; *yea* he is bleſſed, *and* thereby keepeth his owne ſoule; *where* they that forſake
Pr.19.16. the Law, praiſe the wicked: *and* he that deſpiſeth his wayes, ſhall die.

§. 3. *Fidelitie*
- *in performances*
  - *To God.*
  - *To man.*
- *in faithfull reproofe.*

OR *whether to God and man.* 1. Fidelity: *both, firſt in performing that we haue vn-
dertaken:* If thou haue vowed a vow to God, deferre not to pay it; for he de-
Ec.5.3. Ec.5.4. lighteth not in fooles; pay therefore that thou haſt vowed; It is better that
thou ſhouldeſt not vow; than that thou ſhouldeſt vow, and not pay it: Suffer not thy
Ec.5.5. mouth to make thy fleſh to ſinne; Neither ſay before the Angell, that this is igno-
Pr.20.25. rance: Wherefore ſhall God be angry by thy voice, and deſtroy the worke of thine
Pr.12.22. hands? *For*, It is deſtruction to a man, to deuoure that which is ſanctified, and after the
Pr.28.10. vowes to inquire. *Neither this to God only, but to man*; They that deale truly, are his de-
Pr.28.20. Pr.25.19. light; and the vpright ſhall inherit good things: *yea*, The faithfull man ſhall abound in
Pr.17.13. bleſſings; *whereas the perfidious man, as he wrongs others (for* Confidence in an vnfaith-
full man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo he gaineth not in
Pr.27.5. the end, himſelfe*; He that rewardeth euill for good, euill ſhall not depart from his houſe.

Pr.27.6. 2. *In a faithfull reproofe:* Open rebuke is better than ſecret loue: The wounds of a lo-
uer

uer are faithfull, and the kiſſes of an enemie are pleaſant, *but falſe :* ſo *that* he that repro- Pr.
ueth, ſhall finde more thank at the laſt: *and how euer the* ſcorner *take it, yet* he that repro- Pr.15.12.
ueth the wiſe and obedient eare, is as a gold eare-ring, and an ornament of fine gold. Pr.25.12.

§. 4. *Truth in words :*
- *The qualitie.*
- *The fruit*
  - *to himſelfe,*
  - *to others.*
- *The oppoſites*
  - 1.
    - *Lies,*
    - *Slander.*
  - 2.
    - *Diſſimulation,*
    - *Flatterie.*

HE that ſpeaketh truth, will ſhew righteouſneſſe. *Wherein ?* A faithfull Witneſſe Pr.12.17.
deliuereth ſoules : but a deceiuer ſpeaketh lies; *A vertue of no ſmall importance :* Pr.14.25.
for Death and Life are in the hand of the tongue ; and as a man loues, he ſhall Pr.18.21.
eat the fruit thereof, *to good, or euill ; to himſelfe, others : Himſelfe,* A wholeſome tongue Pr.15 4.
is as a Tree of life, and the lip of truth ſhall be ſtable for euer : *Others,* The tongue of the Pr.12.19.
iuſt man is as fined ſiluer, and the lips of the Righteous doe feed many : *therefore* Buy Pr.10.20.
the truth, and ſell it not; *as thoſe doe which either* 1. *lye,* 2. *ſlander,* 3. *diſſemble, or* 4. *flatter.* Pr.10.21. Pr.23.23.

§. 5. *The lyer*
- *His faſhions,*
- *His manifeſtation,*
- *His puniſhment.*

A Faithfull witneſſe will not lie, but a falſe record will ſpeake lies. Of thoſe ſix, Pr.14.5.
yea, ſeuen things that God hateth, *two are,* A lying tongue, *and* a falſe witneſſe Pr.6.16.
that ſpeaketh lies ; *For ſuch a one* mocketh at iudgement, *and* his mouth ſwal- Pr.6.17.
lowes vp iniquitie, *yea* a falſe tongue hateth the afflicted. *He is ſoone perceiued ; for* a ly- Pr.6.19.
ing tongue varieth incontinently : *and when he is found,* A falſe witneſſe ſhall not be vn- Pr.19.28.
puniſhed, and he that ſpeaketh lies, ſhall not eſcape ; *for* the lying lips are abominati- Pr.26.28.
on to the Lord, *therefore* a falſe witneſſe ſhall periſh : *and who pities him ?* Such a one is Pr.12 19.
an hammer, a ſword, a ſharpe arrow to his neighbour ; he deceiueth with his lips, and Pr.19.5.
ſaith, I will doe to him as he hath done to me. Two things *then* haue I required of thee, Pr.12 22.
deny me them not vntill I die, &c. Remoue farre from me vanitie, and lyes. Let me be Pr.21.28.
a poore man *rather* than a lyer. Pr.25.18. Pr.24.28,29. Pr.30.7. Pr.30.8. Pr.19.21.

§. 6. *The ſlanderer :*
- *what his exerciſe,*
  - *in miſreports,*
  - *in vnſeaſonable medling.*
- *what his entertainment.*

THis wicked man diggeth vp euill, and in his lips is like burning fire ; Hee ſhut- Pr.16.27.
teth his eyes to deuiſe wickedneſſe : he moueth his lips, and bringeth euill to Pr.16.30.
paſſe : *and either he inuenteth ill rumours ;* A righteous man hateth lying words : Pr.13.5.
but the wicked cauſeth ſlander and ſhame; *or elſe in true reports* he wil be fooliſhly med- Pr.20.3.
ling, *and* goeth about diſcouering ſecrets; *(where* he that is of a faithfull heart, concea- Pr.11.13.
leth matters) *and by this meanes raiſeth diſcord.* Without wood the fire is quenched: and Pr.26.20.
without a tale-bearer, ſtrife ceaſeth ; *for* the words of a tale-bearer are as flatterings, Pr.18.8.
and goe downe into the bowels of the belly : *therefore as on the one ſide,* thou mayeſt not Ec.7.23.
giue thine heart to all that men ſpeake of thee, leſt thou heare thy ſeruant curſing thee; Pr.25.23.
ſo on the other, no countenance muſt be giuen to ſuch : for As the North-wind driues away
raine ; ſo doth an angry countenance the ſlandering tongue.

Hall, J.

§. 7.
- *The diſſembler of foure kindes,*
  - *malicious,*
  - *vain-glorious,*
  - *couetous,*
  - *impenitent.*
- *The flatterer*
  - *his ſucceſſe*
    - *to himſelfe,*
    - *to his friend.*
  - *his remedie.*

Pr.10.18. T*HE ſlanderer and diſſembler goe together :* He that diſſembleth hatred with lying
lips, and he that inuenteth ſlander, is a foole; *There is then a malicious diſſembler:*
Pr.26.24. He that hateth, will counterfeit with his lips, and in his heart he layeth vp de-
Pr.26.25. ceit; *ſuch one,* though he ſpeake fauourably, beleeue him not; for there are ſeuen abo-
Pr.26.26. minations in his heart. Hatred may be couered with deceit, but the malice thereof ſhal
Pr.13.7. *(at laſt)* be diſcouered in the congregation. *There is a vain-glorious diſſembler,* that ma-
Pr.13.7. keth himſelfe rich, and is poore : *and 3. a couetous :* There is that makes himſelfe poore,
Pr.20.24. hauing great riches : *and this both 1. in bargains:* it is naught, it is naught, ſaith the buyer:
Pr.23.6. Pr.23.7. but when he is gone apart, he boaſteth ; *and 2. In his entertainment* ; The man that hath
an euill eye : as though he thought in his heart, ſo will he ſay to thee, Eat and drinke,
Pr.28.13. but his heart is not with thee. *Laſtly, an impenitent* ; He that hideth his ſinnes, ſhall not
Pr.27.14. proſper: but he that confeſſeth and forſaketh them, ſhall haue mercy. *The flatterer* prai-
ſeth his friend with a loud voice, riſing early in the morning : *but with what ſucceſſe? To*
Pr.29.5. *himſelfe :* It ſhall be counted to him for a curſe : *To his friend :* A man that flattereth his
Pr.26.28. neighbour, ſpreadeth a net for his ſteps; *he ſpreadeth and catcheth: For* a flattering mouth
Pr.20.19. cauſeth ruine. *The only remedy then is :* Meddle not with him that flattereth with his lips:
Ec.7.7. *for* It is better to heare the rebuke of wiſe men, than the ſong of fooles.

§. 8. *Truth in dealings : wherein is the true dealers*
- *Practices,*
  - *To doe right,*
  - *with ioy.*
- *Reward,*
  - *Gods loue,*
  - *Good memoriall.*

Pr.11.3. Pr.11.5. THe vprightneſſe of the iuſt ſhall guide them, and direct their way; *which* is euer
Pr.15.19. plaine and ſtrait : *whereas* the way of others is peruerted, and ſtrange. *Yea, as*
Pr.21.8. Pr.21.3. to doe iuſtice and iudgement is more acceptable (to the Lord) than ſacrifice; ſo
Pr.21.15. it is a ioy to the iuſt *himſelfe,* to doe iudgement : all his labour therefore tendeth to life,
Pr.10.16. he knoweth the cauſe of the poore, and will haue care of his ſoule : His worke is right,
Pr.29.7. Pr.29.10. neither intendeth he any euill againſt his neighbour ; ſeeing he dwelleth by him with-
Pr.21.8. out feare: *and what loſeth he by this? As* the true balance, and the weight are of the Lord,
Pr.3.29. Pr.16.11. and all the weights of the bagge are his worke: *So* God loueth him that followeth righ-
Pr.15.9. teouſneſſe : *and with men.* The righteous is more excellent than his neighbour : *and*
Pr.12.26. Better is the poore that walketh in his vprightneſſe, than he that peruerteth his wayes,
Pr.28.6. Pr.20.7. though he be rich. *Yea finally,* The memoriall of the iuſt ſhall be bleſſed.

§. 9. *Deceit:*
- *The kindes*
  - *Coloured,*
  - *Direct*
    - *Priuate,*
    - *Publike.*
- *The iudgement attending it.*

Pr.26.18. C*Ontrary to this, is Deceit : whether in a colour :* As he that faineth himſelfe mad,
Pr.26.19. caſteth fire-brands, arrowes and mortall things ; *ſo* dealeth the deceitfull man,
and ſaith, Am I not in ſport? *As this* deceit is in the heart of them that imagine
euill:

euill: *ſo in their hands are* Diuers weights; and diuers balances: *or directly,* Hee that is partner with a theefe, hateth his owne ſoule, *and dangerous* are the wayes of him that is greedy of gaine; *much more publikely,* I haue ſeene the place of iudgement, where was wickedneſſe; and the place of iuſtice, where was iniquity: I thought in mine heart, God will iudge the iuſt and the wicked, *yea, oft-times ſpeedily*; *ſo as* The deceitfull man roſteth not what he tooke in hunting: *or if he eat it*; The bread of deceit is ſweet to a man, but afterward his mouth ſhall be filled with grauell.

Pr.12.10. Pr.20 10. Pr.29.24. Pr.1.19. Ec.3.16. Ec.3.17. Pr.12.27. Pr.20.17.

§. 9. *Loue*
- *To God; rewarded*
  - *with his loue,*
  - *with his bleſsings.*
- *To men*
  - *In paſsing by offences,*
  - *In doing good to our enemies.*

LOue to God: I loue them that loue me: and they that ſeeke me early, ſhall finde me; *and with me, bleſsings:* I cauſe them that loue me, to inherit ſubſtance, and I will fill their treaſures. 2. *To men,* 1. *In paſsing by offences*; Hatred ſtirreth vp contentions, but loue couereth all treſpaſſes, and the ſhame *that riſes from them: ſo that* he *only* that couereth a tranſgreſſion, ſeeketh loue. 2. *In doing good to our enemies:* If he that hateth thee be hungry, giue him bread to eat; and if he be thirſtie, giue him water to drinke. *Here therefore doe offend,* 1. *the contentious,* 2. *the enuious.*

Pr.8.17. Pr.8.21. Pr.10.12. Pr.12.16. Pr.17.9. Pr.25.21.

§. 10. *The contentious,*
- *whether in raiſing ill rumors,*
- *or whether by preſsing matters too farre.*

THe *firſt* is he that raiſeth contentions among brethren: *which once raiſed, are not ſo ſoone appeaſed.* A brother offended is harder to winne than a ſtrong City: *and* their contentions are like the barre of a Palace. *This is* that violent man that deceiueth his neighbour, and leadeth him into the way which is not good, *the way of diſcord, whether by ill rumors*; The fooles lips come with ſtriſe; *and* as the coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife, *and that euen among great ones:* A froward perſon ſoweth ſtrife, *and* a talebearer maketh diuiſion among Princes; *or by preſsing matters too farre:* When one churneth milke, hee bringeth forth butter; and he that wringeth his noſe, cauſeth bloud to come out: ſo he, that forceth wrath, bringeth forth ſtrife, *the end whereof is neuer good:* for if a wiſe man contend with a fooliſh man, whether he be angry or laugh, there is no reſt.

Pr.6.19. Pr.18.19. Pr.16.29. Pr.18.6. Pr.26.21. Pr.16.28. Pr.30.33. Pr.29.9.

§. 11. *Enuy*
- *The kindes*
  - *At our neighbour,*
  - *At the wicked.*
- *The effects*
  - *to others,*
  - *It ſelfe.*

THe *ſecond is that iuſtice, whereby* the ſoule of the wicked wiſheth euill, and his neighbour hath no fauour in his eyes; *that moueth him* to be glad when his enemy falleth, and his heart to reioyce when he ſtumbleth; *and this is a violent euill.* 1. *To it ſelfe*; A ſound heart is the life of the fleſh; but enuy is the rotting of the bones. 2. *To others*; Anger is cruell, and wrath is raging: but who can ſtand before enuie? *But of all other, it is moſt vniuſt when it is ſet vpon an euill ſubiect.* Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked, nor chuſe any of his wayes; neither

Pr.21.10. Pr.24.17. Pr.14.30. Pr.27.4. Pr.24.20. Pr.3.31.

Pr.23.17. Pr.24.1. let thine heart be enuious againſt ſinners, nor deſire to be with them; *for as* their heart
Pr.24.2. imagineth deſtruction, and their lips ſpeake miſchiefe, *ſo* the froward is an abomination
Pr.3.32. Pr.24.20. to the Lord; and there ſhall be none end of the plagues of the euill man; and his
light ſhall be put out.

§. 12. *Iuſtice to man only: Firſt, to others 1. in Mercy:*

The qualitie.
The Gaine of it.

Pr.3.3. LEt not mercy and truth forſake thee: binde them on thy necke, and write them
Pr.21.13. vpon the table of thine heart; *this ſuffereth not* to ſtop thine eare at the cry of the
Pr.12.10. poore: *yea,* the righteous man regardeth the life of his beaſt; *no vertue is more*
Ec.16.6. Pr.3.4. *gainfull: for* By mercy and truth iniquity ſhall be forgiuen; *and* By this thou ſhalt finde
fauour and good vnderſtanding in the ſight of God and man: *Good reaſon*; For he honoureth
Pr.14.31. God, that hath mercy on the poore: *yea, he makes God his debtor*; He that hath
Pr.19.17. mercy on the poore, lendeth to the Lord, and the Lord will recompence him: *So that*
Pr.11.17. Pr.21.21. The mercifull man rewardeth his owne ſoule; *for* He that followeth righteouſneſſe and
Pr.14.21. mercy, ſhall finde righteouſneſſe, and life, and glory; *and therefore* is bleſſed *for euer.*

§. 13. *Againſt mercy offend*

1. *Vnmercifulneſſe.*
2. *Oppreſſion.*
3. *Bloud-thirſtineſſe.*

Pr.22.7. 1. THat *(not onely)* the rich ruleth the poore, but that the poore is hated of his
Pr.14.20. owne neighbour; whereas the friends of the rich are many: *Of his neighbour?*
Pr.19.7. *Yea* all the brethren of the poore hate him: how much more will his friends
depart from him? though he be inſtant with words, yet they will not.

Pr.30.14. 2. There is a generation, whoſe teeth are as ſwords, and their iawes as kniues, to eat
Pr.22.16. vp the afflicted out of the earth. Theſe are they that oppreſſe the poore, to increaſe
Pr.22.22. themſelues, and giue to the rich; *that* rob the poore becauſe he is poore, and oppreſſe
Pr.25.20. the afflicted in iudgement; that take away the garment in the cold ſeaſon, *and therefore*
are like vineger powred vpon nitre, or like him that ſingeth ſongs to an heauy heart;
Pr.11.17. That trouble their owne fleſh, *and* therefore are cruell; *An ordinary ſinne.* I turned and
Ec.4.1. conſidered all the oppreſſions that are wrought vnder the Sunne; and behold, the teares
of the oppreſſed, and none comforteth them; and the ſtrength is of the hand of thoſe
Ec.5.7. that oppreſſe them, and none comforteth them. None? *Yes ſurely, aboue.* If in a country
thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement, and iuſtice, be
not aſtonied at the matter; for he that is higher than the higheſt, regardeth, and there
Pr.22.23. be higher than they, which will defend the cauſe of the poore, to *cauſe* the oppreſſor
Pr.22.16. Pr.21.13. to come to pouerty: *in which eſtate* he ſhall cry and not be heard.

Pr.29.10. 3. *The bloudy man is he which not only* doth hate him that is vpright, *but* layeth wait
Pr.24.15. againſt the houſe of the righteous, and ſpoileth his reſting place; *yea,* that doth violence
Pr.28.17. Pr.1.11. againſt the bloud of a perſon: *Such as will ſay,* Come with vs, we will lay wait for bloud,
Pr.1.12. and lie priuily for the innocent without a cauſe. We will ſwallow them vp aliue like a
Pr.1.15. graue, euen whole; as thoſe that goe downe into the pit. But, my ſonne, walke not
Pr.1.16. thou in the way with them: refraine thy foot from their path: for their feet runne to
Pr.1.17. euill, and make haſte to bloud-ſhed. Certainly as without cauſe the net is ſpred before
Pr.1.18. the eyes of all that hath wings, ſo they lay wait for bloud, and lie priuily for their liues;
Pr.12.10. Thus the mercies of the wicked are cruell: *But ſhall they preuaile in this?* The cauſeleſſe
Pro.26.2. curſe ſhall not come: The iuſt man may fall ſeuen times in a day, but he riſeth vp again,
Pr.24.16. whiles the wicked ſhall fall into miſchiefe; *yea into the ſame they had deuiſed:* He that
Pr.26.27. diggeth a pit, ſhall fall therein; and he that rouleth a ſtone, it ſhall fall vpon him, *and*
Pr.28.17. *cruſh him to death: for* He that doth violence againſt the bloud of a perſon, ſhall flee vnto
the graue, and they ſhall not ſtay him.

§. 14. The ſecond kinde of Iuſtice to others, is Liberality
- *Deſcribed,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

Liberality or beneficence, is to caſt thy bread vpon the waters; *to* giue a portion to Ec.11.1.
ſeuen, and alſo to eight; *in a word,* to giue of his bread to the poore, *and* not to Ec.11.2.
with-hold his goods from the owners thereof (i. *the needy*) though there be Pro.22.9. Pr.3.27.
power in his hand to doe it, *and* not to ſay to his neighbour, Goe and come againe, to Pr.3.28.
morrow I will giue thee, if he now haue it: *Not that God would not haue vs enioy the com-*
forts he giues vs, our ſelues; for, to euery man to whom God hath giuen riches and trea- Ec.5.18.
ſures, and giueth him power to eat thereof, and to take his part, and to enjoy his la-
bours, this is the gift of God; *but* if the clouds be full, they will powre out raine vpon Ec.11.3.
the earth, *and yet they ſhall be neuer the emptier.* The liberall perſon ſhall haue plenty, and Pr.11.25.
he that watereth, ſhall alſo haue raine: *yea not onely* he that giueth to the poore, ſhall Pr.28.17.
not lacke, *but* ſhall finde it after many dayes; *whereas* he that hideth his eyes, ſhall haue Ec.11.1.
many curſes: *but,* There is that ſcattereth, and is more increaſed: *thus* He that hath a Pr.11.24.
good eye, is bleſſed of God. Pr.22.9.

§. 15. The extremes whereof are
- *Couetouſneſſe,*
  - *The deſcription of it.*
  - *The curſe.*
- *Prodigalitie.*

The *couetous* is he, that is greedy of gaine, that hauing an euill eye, *and* coueting Pr.1.19.
ſtill greedily, trauelleth too much to be rich; *and therefore both* ſpareth more Pr.23.6.
than is right, *and* increaſeth his goods by vſury and intereſt: There is one alone, Pr.21.26. Pr.23.4.
and there is not a ſecond, which hath neither ſonne, nor brother; yet is there none end Pr.11.24.
of his trauell, neither can his eyes be ſatisfied with riches, neither doth he thinke, For Pr.28.8. Ec.4.8.
whom do I trauell, and defraud my ſoule of pleaſures? *This man is vnſatiable, like to* The Pr.30.15.
horſeleeches two daughters, which cry ſtill, Giue, Giue: *eſpecially in his deſires;* The Pr.27.20.
Graue and deſtruction can neuer be full; ſo the eyes of a man can neuer be ſatisfied:
All the labour of man is for his mouth, and yet the ſoule is not filled: *yea, this is the* Ec.6.7.
curſe that God hath ſet vpon him; He that loueth ſiluer ſhall not be ſatisfied with ſiluer: Ec.5.9.
and he that loueth riches, ſhall be without the fruit thereof; *and whereas* the rich mans Pr.18.11.
riches are his ſtrong Citie, he that truſteth in riches, ſhall fall, *and by his* ſparing com- Pr.11.28.
meth ſurely to pouertie. *All this while* hee ſets his eyes on that which is nothing, *and* Pr.11.24.
doth but gather for him that will be mercifull to the poore: *wherefore,* Better is a little Pr.23.5. Pr.28.8.
with right, than great reuenues without equity. Giue me not pouertie, nor riches: Pr.16.8.
feed me with food conuenient for me, leſt I be full, and deny thee, and ſay, Who is the Pr.30.8.
Lord? or leſt I be poore, and ſteale, and take the Name of God in vaine. Pr.30.9.

§. 16. Prodigalitie in
- *Too much expence: whereof*
  - *The qualitie,*
  - *The end.*
- *Careleſneſſe of his eſtate.*

The *prodigall is the man* that boaſteth of falſe liberality, that loueth paſtime, and Pr.12.9.
wine, and oile, that feedeth gluttons, & followeth the idle; The vnthriftie man and Pr.21.17. Pr.28.7.
the wicked man walketh with a froward mouth; Lewd things are in his heart, he imagi- Pr.28.19.
neth euill at all times; Therefore alſo ſhall his deſtruction come ſpeedily, and he ſhall Ec.6.12. Ec.6.14.

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Pr.6.15. be deſtroyed ſuddenly without recouery; *and in the meane time,* The riches of vanitie
Pr.13.11. Pr.21.17. ſhall diminiſh; *ſo that* he ſhall be a man of want; *yea* filled with pouerty, *and* a ſhame to
Pr.28.19. his father. *Of this kinde alſo is he that is otherwiſe careleſſe of his eſtate:* Be not thou of
Pr.28.7. Pr.22.26. them that touch the hand, nor among them that are ſurety for debts: If thou haſt no-
Pr.22.27. thing to pay, why cauſeſt thou that he ſhould take thy bed from vnder thee?

See more of this rule in the laſt page of *Politicke,* following.

§. 17. *Diligence*

- *what it is.*
- *how profitable in*
  - *Health,*
  - *Wealth and abundance,*
  - *Honour.*

Pr.16.26. I*Vſtice to a mans ſelfe, is diligence*; *for* he that trauelleth, trauelleth for himſelfe; *The*
Ec.9.10. *diligent is he, who* all that his hand ſhall finde to do, doth it with all his power. I haue
Ec.3 20. ſeene *(indeed)* the trauell, that God hath giuen the ſonnes of men, to humble them
Ec.1.8. thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he
Ec.3.9. that worketh, of the thing wherein hee trauelleth? *Much euery way: firſt, Health:* The
Ec.5.11. ſleepe of him that trauelleth, is ſweet, whether he eat little or much: *Secondly, Wealth:*
Pr.20.13. Open thine eyes, and thou ſhalt be ſatisfied with bread: *yea,* The hand of the diligent,
Pr.10.4. maketh rich, and his ſoule ſhall be fat: *and not ſufficiency only*; *but* in all labour there is
Pr.13.4. Pr.14.23. abundance, but the talke of the lips bringeth want: *yet more,* the riches that the diligent
Pr.12.27. man hath, are precious. 3. *Honour:* A diligent man ſhall ſtand before Kings, and not
Pr.22.29. before the baſe ſort; *and* The hand of the diligent ſhall beare rule, but the idle ſhall be
Pr.12.24. vnder tribute.

§. 18. *Slothfulneſſe,*

- *The properties.*
- *The danger of it.*

Ec.4.5. Pr.19.24. T*He* ſlothfull, *is he that* foldeth his hands, and eateth vp his owne fleſh; That hi-
deth his hand in his boſome, and will not pull it out againe to his mouth; That
Pr.26.24. turneth on his bed, as a doore turneth on the hinges, *and ſaith,* Yet a little ſleepe,
Pr.6.10. a little ſlumber, a little folding of the hands to ſleepe. *Euery thing that he ought to doe, is*
troubleſome: The way of the ſlothfull man is an hedge of thornes; *(which he is loth to ſet*
Pr.15.19. *foot in)* There is a Lion without *(ſaith he)* I ſhall be ſlaine in the ſtreet: *who although*
herein he be wiſer in his owne conceit, than ſeuen men that can render a reaſon: Yet
Pr.22.13. Pr.26.13. *(the truth is)* he that *(ſo much as)* followes the idle, is deſtitute of vnderſtanding. He luſt-
Pr.26.16. eth *(indeed) and affecteth great things,* but his ſoule hath nought: *ſo,* The very deſire of
Pr.12.11. Pr.13.4. the ſlothfull ſlayeth him, for his hands refuſe to worke. And *not only* he that is ſlothfull
Pr.21.25. in his worke, is brother to him that is a great waſter; but he that ſleepeth, *(and* Sloth-
Pr.18.9. Pr.10.5. fulneſſe cauſeth to fall aſleepe) in harueſt, is the ſonne of confuſion: *and,* He that will
Pr.19 15. not plough becauſe of Winter, ſhall beg in Summer, and haue nothing: Loue not
Pr.20.4. Pr.20.13. ſleepe *therefore,* leſt thou come to pouerty; *for what is it, that hence commeth not to ruine?*
Ec.10.18. For *the houſe:* By ſlothfulneſſe the roofe of the houſe goeth to decay; and by idleneſſe
Pr.24 30. of the hands, the houſe droppeth thorow. *For the Land:* I paſt by the field of the ſloth-
Pr.24.31. full, and by the Vineyard of the man deſtitute of vnderſtanding: and loe, it was all
growne ouer with thornes, and nettles had couered the face of it, and the ſtone wall
Pr.24.32. thereof was broken downe. Then I beheld and conſidered it well; I looked vpon it,
and receiued inſtruction: *ſo in euery reſpect* the ſlothfull hand maketh poore. Goe to
Pr.10.4. Pr.6.6. the Piſmire *therefore,* thou ſluggard, and behold her wayes, and be wiſe: For ſhee ha-
Pr.6.7. uing no Guide, Gouernour, nor Ruler, prepareth her meat in Summer, and ga-
Pr.6.8. Pr.6.9. thereth her food in harueſt. How long wilt thou ſleepe, O ſluggard? when wilt
Pr.24 33. thou ariſe out of thy ſleepe? Yet a little ſleepe, yet a little ſlumber, yet a
Pr.6.11. little folding of the hands to ſleepe: Therefore thy pouerty com-
meth as a ſpeedy Traueller, and thy neceſſity as
an armed man.

SALOMONS ETHICKS.

THE FOVRTH BOOKE.

TEMPERANCE and *FORTITVDE.*

Temperance is the moderation of our deſires: whether
- *in Diet; Sobrietie.*
- *in words and actions,*
  - *Modeſtie, and*
  - *Humility.*
- *in affections,*
  - *continencie,*
  - *refraining of anger.*

§. 1.
- *Temperance in diet,*
- *Exceſſe: how dangerous to*
  - *Body,*
  - *Soule,*
  - *Eſtate.*

T*He temperate in diet, is hee* that reſtraineth his appetite, *that* lookes Pr.25.28.
not on the Wine when it is red, *that* puts his knife to his throat, Pr.23.31. Pr.23.2.
when hee ſits with a Ruler; *that* when hee findes honey, eats but Pr.23.1.
that which is ſufficient for him, leſt hee ſhould bee ouer-full. *It is* Pr.25.16.
true, that a man eateth and drinketh, and ſeeth the commoditie Ec.3.13.
of all his labour; this is the gift of God: *yea,* this I haue ſeene Ec.5.17.
good, that it is comely to eat and to drinke, and to take pleaſure
in all his labour wherein hee trauelleth vnder the Sunne, the whole number of the Ec.9.7.
daies of his life which God giueth him, for this is his portion: *God allowes vs* to eat Ec.3.22. Ec.2.24.
our bread with ioy, and drinke our wine with a cheerefull heart, and there is nothing Pr.21.2.
better than this; *yea,* there is no profit but this: *But not* that a man ſhould be giuen to Ec.2.3.
his appetite, that he *ſhould* ſeeke in his heart to draw his fleſh to Wine: *or that* whatſoeuer Ec.2.10.
his eyes deſire, hee ſhould not with-hold it from them: *Such a man* when he is Pr.27.7. Pr.30.21.
full, deſpiſeth an hony-combe: whereas to the hungry, euery bitter thing is ſweet: *and* Pr.30.22.
in his exceſſe is outragious: One of the three things, yea foure, for which the earth is moued,
and cannot ſuſtaine it ſelfe, is a foole when hee is filled with meat. *Neither doth* Ec.5.11. Pr.23.29.
this proſper with himſelfe. For his body: The ſatiety of the rich will not ſuffer him to
ſleepe. To whom is woe? to whom is ſorrow? to whom is murmuring? to whom are Pr.23.30.
wounds without cauſe? and to whom is the redneſſe of the eyes? Euen to them that
tarry long at the Wine: to them that goe and ſeeke mixt Wine. *For his ſoule:* Looke not Pr.23.31. Pr.23.32.
on

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Pr.23.33. on the wine when it is red, and ſheweth his colour in the cup, or goeth downe pleaſantly.
In the end thereof, it will bite like a Serpent, and hurt like a Cockatrice: Thine
Pr.23.34. eyes ſhall looke vpon the ſtrange woman, and thy lips ſhall ſpeake lewd things, and
Pr.23.35. thou ſhalt be as one that ſleepeth in the middeſt of the Sea, and as he that ſleepeth in
the top of the maſt : they haue ſtricken me (ſhalt thou ſay) but I was not ſicke : they
haue beaten me, but I knew not when I awoke, therefore will I ſeeke it yet ſtill. *For his*
Pr.25.28. *eſtate:* He is like a City which is broken downe, and without walls: Keepe not company
Pr.23.20. *therefore* with drunkards, nor with gluttons : for the glutton and drunkard ſhall bee
Pr.20.1. poore, and the ſleeper ſhall be clothed with rags ; *and in all theſe,* Wine is a mocker,
and ſtrong drinke is raging, and whoſoeuer is deceiued thereby, is not wiſe.

- §. 2.
  - *Modeſty,*
    - *In words,*
      - *what it requires: that they be*
        - *few,*
        - *ſeaſonable.*
      - *what it profits,*
        - *argues wiſdome,*
        - *giues ſafety.*
    - *In actions.*
  - *Contrary to it,*
    - *Loquacitie,*
    - *Ill ſpeech,*
    - *Immoderate mirth.*

Pr.17.27. T*He modeſt (for words)* is a man of a precious ſpirit, that refraineth his lips, *and*
Pro.10.19. ſpareth his words. The words of a *modeſt man are* like deepe waters, and the
Pr.17.27. Pr.18.4. well-ſpring of wiſdome like a flowing Riuer : *but when he doth ſpeake, it is to purpoſe : for*
Pr.10.31. The mouth of the iuſt ſhall be fruitfull in wiſdome : and the lips of the righteous
Pr.10.21. doe feed many, *yea himſelfe :* A man ſhall be ſatiate with good things by the fruit
Pr.12.14. Pr.13.2. of his mouth : *and* with the fruit of a mans mouth his belly ſhall be ſatisfied : *but ſtill he*
Pr.18.20. *ſpeaketh ſparingly :* A wiſe man concealeth knowledge, and a man of vnderſtanding will
Pr.12.23. Pr.11.12. keepe ſilence, *which as it argues him wiſe,* (*for* euen a foole, when hee holdeth his peace
Pr.10.19. is counted wiſe; and he that ſtoppeth his lips, as prudent) *ſo it giues him much ſafetie:*
Pr.17.28. Hee that keepeth his mouth, and his tongue, keepeth his ſoule from affliction ; *yea*
Pr.21.23. he keepeth his life: *where contrarily,* The mouth of the foole is in the multitude of words,
Pr.13.3. Ec.5.2. it babbleth out fooliſhneſſe ; *as* it is fed with it : *neither* hath he any delight in vnderſtanding,
Pr.15.2. *but* that which his heart diſcouereth ; *and while he bewraieth it,* The heart of
Pr.15.14. Pr.18.2. fooles publiſheth his fooliſhneſſe: *And as* he multiplieth words. *ſo* in many words there
Pr.12.23. cannot want iniquitie : his mouth (*ſtill*) babbleth euill things, *for either* hee ſpeaketh
Ec.10.14. froward things, *or* how to lie in wait for bloud, *or* in the mouth of the fooliſh is the
Pr.10.19. Pr.11.28. rod of pride; *and what is the iſſue of it?* Hee that openeth his mouth, deſtruction ſhall
Pr.15.32. be to him. And he that hath a naughty tongue, ſhall fall into euill ; *for, both* it ſhall be
Pr.12.6. Pr.14.3. cut out, *and* the frowardneſſe of it, is the breaking of the heart. *Laſtly,* a fooles mouth
Pr.13.3. is his owne deſtruction, and his lips are a ſnare for his ſoule.

Pr.27.20. *For actions :* The modeſt ſhall haue honour: *And though we need not ſay,* Of laughter,
Pr.10.31. Pr.15.4. thou art madde, and of ioy, what is this thou doeſt? *yet* Anger is better than laughter:
Pr.18.7. for by a ſad look the heart is made better. The heart of the wiſe *therefore* is in the houſe
Pr.11.16. Ec.2.2. of mourning, but the heart of fooles is in the houſe of mirth. Reioyce then, O young
Ec.7.5. man, in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke
Ec.7.6. in the waies of thine heart, and in the ſight of thine eyes; but know, that for all theſe
Ec.11.9. things God will bring thee to iudgement.

- §. 3.
  - *Humilitie,*
  - *Pride,*
    - *Ouerweening,*
      - *Wherein it is,*
      - *How abſurd,*
      - *How dangerous.*
    - *Scornfulneſſe.*

Pr.29.23. N*Ext to the modeſt, is* the humble in ſpirit : *He ſaith,* Surely, I am more fooliſh than
Pr.30.2. a man, and haue not the vnderſtanding of a man in me; for I haue not learned wiſdome,

dome, and haue not attained to the knowledge of holy things: *But doth hee want it ere the more? No:* With the lowly is wiſdome, *and* The eare that harkneth to the corrections of life, ſhall lodge among the wiſe: Better it is *therefore*, to be of an humble minde with the lowly, than to diuide the ſpoiles with the proud: *for*, before honour goeth humilitie; *and* hee that confeſſeth and forſaketh his ſinnes, ſhall haue mercy; yea, the humble of ſpirit ſhall enioy glory: *and* the reward of humilitie, and the feare of God, is riches, and glory, and life.

Pr.30.3.
Pr.11.2.
Pr.13.31.
Pr.16.19.
Pr.15.33.
Pr.18.12.
Pr.28.13.
Pr.29.13.
Pr.22.24.

Contrary whereto; There is a generation, whoſe eies are haughtie, and their eye-lids are lift vp; There is a generation, that are pure in their owne conceit, and yet are not waſhed from their filthineſſe. *Yea,* All the waies of a man are cleane in his owne eyes: but the Lord pondereth the ſpirits; *and not ſo onely, but* Many men will boaſt of their goodneſſe: *but* It is not good to eat much honey, ſo to ſearch their owne glory is not glory: Let another man praiſe thee, and not thine owne mouth; a ſtranger, and not thine owne lips. *This ouer-weening is commonly incident to great men.* The rich man is wiſe in his owne conceit, but the poore that hath vnderſtanding, can try him: *Hence it is that he affects ſingularitie*; According to his deſire, hee that ſeparates himſelfe, will ſeeke, and occupie himſelfe in all wiſdome: *but* ſeeſt thou a man *thus* wiſe in his owne conceit? there is more hope of a foole than of him: yea, *he is a foole in this:* In the mouth of the fooliſh is the rod of pride: I thought, I will be wiſe, but it went farre from mee; it is farre off, what may it bee? *and that a wicked foole*; A haughty looke, and a proud heart, which is the light of the wicked, is ſinne: If *therefore* thou haſt beene fooliſh in lifting vp thy ſelfe, and if thou haſt thought wickedly, lay thy hand vpon thy mouth, *for* God hateth an haughty eye; *yea, he ſo hateth it, that* all that are proud in heart, are an abomination to the Lord; and though hand ioine in hand, they ſhall not be vnpuniſhed; *and what puniſhment ſhall he haue?* The Lord will deſtroy the houſe of the proud man; *and his very pride is an argument of his ruine:* Before deſtruction the heart of a man is haughtie: Pride goeth before deſtruction, and an high minde before the fall: *Before it? yea, with it:* when pride commeth, then commeth ſhame. *Now the height of pride is ſcornfulneſſe:* Hee that is proud and haughtie, ſcornfull is his name, who worketh in the pride of his wrath: and *this man* deſpiſeth his neighbour, and *therefore* is deſtitute of vnderſtanding: when the wicked commeth, then commeth contempt; and with the vile man is reproach: *but of all, him that reproues him:* Hee that reproueth a ſcorner, purchaſeth to himſelfe ſhame; and hee that rebuketh the wicked, getteth himſelfe a blot: *therefore* Iudgements are prepared for the ſcorners, and ſtripes for the backe of fooles; *ſo as others are hurt by his ſinne*; *for* a ſcornfull man bringeth a whole City into a ſnare: *ſo they ſhall be likewiſe bettered by his iudgement:* when the ſcorner is puniſhed, the fooliſh is wiſe.

Pr.30.13.
Pr.30.12.
Pr.16.2.
Pr.21.2.
Pr.20.6.
Pr.25.27.
Pr.27.2.
Pr.28.11.
Ec.18 1.
Pr.16.12.
Pr.14.3.
Ec.7.25.
Ec.7.26.
Pr.21.4.
Pr.30.32.
Pr.6.17.
Pr.16.5.
Pr.15.25.
Pr.18.22.
Pr.16.18.
Pr.11.2.
Pr.21.24.
Pr.11.12.
Pr.18.3.
Pr.9.7.
Pr.19.29.
Pr.29.8.
Pr.21.11.

§. 4. *Continency* { *of Luſt,* / *of Anger,* } *with their Contraries.*

OF *the firſt kinde, is* he that drinkes the waters of his owne Ciſterne; that deſires not the beauty of *a ſtranger* in his heart; neither lets her take him with her eyelids: *contrarily, the incontinent* is he that delights in a ſtrange woman, and embraces the boſome of a ſtranger; or ſhe that forſakes the guide of her youth, and forgetteth the couenant of God; ſhe lieth in wait for a prey, and ſhe increaſeth the tranſgreſſors amongſt men. For a whore is as a deepe ditch, and a ſtrange woman as a narrow pit: *Yea,* I finde more bitter than death the woman whoſe heart is as nets and ſnares, and whoſe hands as bands: he that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.

Pr.5.15.
Pr.6.25.
Pr.5.20.
Pr.2.17.
Pr.23 28.
Pr.23.27.
Ec.7.28.
See more of this vice, *Oecom.* ſect. 2. and 3.

Of the ſecond, is he that is ſlow to anger, ſlow to wrath; whoſe diſcretion deferreth his anger, and whoſe glory is to paſſe by an offence: *which moderation, as it argues him to be* of great wiſdome (*for* wiſe men turne away wrath) *ſo it makes* him better than the

Pr.16.32.
Pr.14.29.
Pr.19.11.
Pr.14.29.
Pr.29.8.

mighty

Pr.16.32. Pr.20.3. mighty man, *and procures him iuſt honour*; *for* It is the honour of a man to ceaſe from
Ec.7.11. ſtriſe; *contrary to which, is* he that is of an haſty ſpirit to be angry; *which as it proues him*
Ec.7.11. Pr.14.17. *fooliſh*, (for anger reſteth in the boſome of fooles, *and* he that is haſty to anger, *not only*
Pr.14.29. committeth folly, *but* exalteth it) *ſo it makes him dangerous*: Anger is cruell, and
Pr.27.4. wrath is raging; *and* a furious man aboundeth in tranſgreſſions: *wherefore* make no
Pr.29.22. friendſhip with an angry man, leſt thou learne his waies, and receiue deſtruction to
Pr.22.24. Pr.22.25. thy ſoule.

§. 5. *Fortitude*
- *In generall,*
- *The ſpecials of it,*
  - *Confidence,*
  - *Patience*
    - *in Gods afflictions,*
    - *in mens iniuries.*

Pr.18.14. **F***Ortitude is that, whereby* The ſpirit of a man ſuſtaines his infirmities; *which makes*
Pr.28.1. Pr.24.10. the righteous bold as a Lion: *contrarily, the weake of ſtrength* is hee that is faint in
Pr.29.25. the day of aduerſity; whoſe feare bringeth a ſnare vpon him; *and that deſperate*:
Pr.18.14. A wounded ſpirit who can beare? *which is often cauſed through guiltineſſe*: The wicked
Pr.28.1. Pr.3.5. fleeth when none purſueth him. *Confidence is, to* truſt in the Lord with all thine heart,
Pro.3.6. and not to leane to thine owne wiſdome; *but* in all thy waies to acknowledge him, *and*
Pr.16.3. to commit thy workes to the Lord, *and to* haue hope in thy death: *and though in other*
Pr.14.32. Pr.13.12. *things*, The hope that is deferred, is the fainting of the heart; *yet in this*, he that truſteth
Pr.28.25. in the Lord, ſhall be fat; *for, from hence, not onely* his thoughts and waies are directed,
Pr.16.3. *but he receiueth ſafety and protection*: He is a ſhield to thoſe that truſt in him. The horſe
Pr.3.6. Pr.30.5. is prepared for the day of battell, but ſaluation is of the Lord. *Yea*, The name of the
Pr.21.31. Lord is a ſtrong tower: the righteous runneth to it, and is exalted. *So that*, Hee that
Pr.18.12. truſteth in the Lord, he is bleſſed; *whereas* He that truſteth in his owne heart, is a foole:
Pr.16.20. *and it is a vaine thing* to boaſt thy ſelfe of to morrow; for thou knoweſt not what a day
Pr.28.26. Pr.27.1. will bring forth.

Pr.3.11. *Patience is*, not to refuſe the chaſtening of the Lord, neither to be grieued with his
Ec.7.16. correction: *The patient man*, in the day of wealth, is of good comfort, and in the day of
affliction conſidereth, God alſo hath made this contrary to that, that man ſhould finde
nothing after him *whereof to complaine*: *knowing that* the Lord correcteth whom hee
Pr.3.12. Pr.10.28. loueth; *and that* the patient abiding of the righteous ſhall bee gladneſſe: *Contrarily*,
Pr.19.3. The heart of the foole fretteth againſt the Lord; he is careleſſe and rageth: *but to what*
Ec.6.10. *purpoſe?* Man cannot ſtriue with him that is ſtronger than he: *yea rather*, the man that
Pr.29.1. hardeneth his necke when he is rebuked, ſhall ſuddenly be deſtroied, and cannot
Pr.20.22. be cured: *in reſpect of mens iniuries*. He ſaith not, I will recompence euill;
but waits vpon the Lord, and he ſhall ſaue him. *In which regard*,
Ec.7.10. the patient in ſpirit *that ſuffers*, is better than the
proud of ſpirit *that requites*.

SALOMONS POLITICKS,

OR,

COMMON-VVEALTH.

The First Booke.

His {
- King,
- Councellour,
- Courtier,
- Subiect.

By Ios. Hall.

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Hall, J.

SALOMONS POLITICKS, OR *Common-Wealth.*

And firſt,

HIS KING.

§. 1. *Degrees.*
- *muſt be, and are*
  - *ſubordinate,*
  - *higheſt,*
    - *not many.*
    - *but one.*
- *and thoſe from God.*

I*N all well ordered gouernments there are degrees,* And higher
than the higheſt, and yet an higher than they: *and theſe, of* Ec.5.7.
Gods appointment; not only in the inferiour rankes, The rich and
poore meet, and the Lord is the Maker of them all: *but in*
the ſupreme, By me Kings reigne *(ſaith Wiſdome)* and Prin- Pr.2.22.
ces decree Iuſtice: *and not they only, but the* Nobles and all Pr.8.15.
the Iudges of the earth; *ſo it is a iuſt wonder, that* the Graſ- Pr.8.16.
hoppers haue no King, yet they goe forth by bands. *And as* Pr.30.27.
no King is a iudgement; ſo many: for Becauſe of the tranſgreſ- Pr.28.2.
ſion of the Land, there are many Princes; *many, not only in*
frequent ſucceſſion, but in ſocietie of regiment.

§. 2. *In a King are deſcribed*
- *Qualitie of his perſon*
- *Actions*
  - *Naturall,*
  - *Morall.*

A *King muſt be high; as in place, ſo in bloud:* Bleſſed art thou, O Land, when thy King Ec.10.17.
is the ſonne of Nobles; *not of any ſeruile condition; for nothing can be more* vncom- Pr.19.10.
ly, than for a ſeruant to haue rule ouer Princes: *and it is a monſter in State,* to ſee Ec.10.17.
ſeruants ride on horſes, and Princes *(of bloud)* to walke as ſeruants on the ground; *nei-*
ther more monſtrous than intolerable. There are three things for which the earth is mo- Pr.30.21.
ued, yea foure which it cannot ſuſtaine: *whereof one is,* A ſeruant when he reigneth. Pr.30.22.

§. 3. *Morall qualities*
- *Negatiue; what one he may not be:*
  - *Not laſciuious,*
  - *Not riotous,*
  - *Not hollow and diſſembling,*
  - *Not childiſh,*
  - *Not imprudent,*
  - *Not oppreſſing.*
- *Affirmatiue.*

A*Nd as his bloud is heroicall, ſo his diſpoſition; not laſciuious,* What, O my ſonne of my Pr.31.23.
deſires, giue not thy ſtrength to women, nor thy wayes: *But why,* ſhould he with- Ec.2.10.

Ec.2.8. hold from his eyes whatſoeuer they can deſire, and withdraw his heart from any ioy?
Can.6.7. *why may he not haue* all the delights of the ſonnes of men: as women taken captiue; as
Pr.31.3. Queenes and Concubines, and Damoſels without number? This is to deſtroy Kings;
Ec.7.28. He ſhall finde more bitter than death the woman whoſe heart is as nets and ſnares. *Not*
Pr.31.4. *riotouſly exceſsiue; whether in wine: for* It is not for Kings to drinke wine, nor for Princes
Ec.9.7. ſtrong drinke: *What not at all? To him alone is it not ſaid,* Goe eat thy bread with ioy, and
drinke thy wine with a cheerefull heart? who ſhould eat or drinke, or haſte to outward
Ec.2.25. things more than he? *Not immoderatly:* ſo as he ſhould drinke and forget the decree,
Pr.31.5. and change the iudgement of all the children of affliction: *Or in meat; for,* Woe be to
Ec.10.16. Pr.23.2. thee, O Land, when thy Princes eat in the morning: and if he be not the maſter of his
Pr.23.3. appetite, his dainty meats will proue deceiueable. *Not hollow, not double in ſpeeches, in*
Pr.17.7. *profeſsion:* The lip of excellencie becomes not a foole; much leſſe, lying talke a Prince.
Ec.10.16. *Not childiſh;* Woe to thee, O Land, whoſe King is a childe: *not ſo much in age, which hath*
Pr.28.16. *ſometimes proued ſucceſſefull; but in condition: Not imprudent, not oppreſsing; two vices conioyned;* A Prince deſtitute of vnderſtanding, is alſo a great oppreſſor; *And to conclude,*
in all or any of theſe, not wilfully inflexible: A poore and wiſe childe is better than an old
Ec.4.13. and fooliſh King, that will no more be admoniſhed.

§. 4. *Affirmatiue; what one he muſt be:*
- *To others*
  - *Iuſt,*
  - *Mercifull,*
  - *Slow to Anger,*
  - *Bountifull.*
- *In himſelfe*
  - *Temperate,*
  - *Wiſe,*
  - *Valiant,*
  - *Secret.*

Ec.10.17. C*Ontrarily he muſt be Temperate;* Bleſſed art thou, O Land, when thy Princes eat
Pr.11.1. in time, for ſtrength, and not for drunkenneſſe: *Iuſt and righteous, for* falſe balances *(eſpecially in the hand of gouernment)* are an abomination to the Lord: but
Pr.16.12. a perfect weight pleaſeth him: *A vertue beneficiall, both 1. to himſelfe (for* the Throne is
Pr.14.34. eſtabliſhed by Iuſtice) *and 2. to the State.* Iuſtice exalteth a Nation; *than which nothing*
Pr.29.2. *doth more binde and cheare the hearts of the people: for* When the righteous are in authoritie, the people reioyce, but when the wicked beares rule, the people ſigh: *and with truth*
Pr.20.18. *and iuſtice, muſt mercy be ioyned inſeparably: for* Mercy and truth preſerue the King: and
his Throne ſhall be eſtabliſhed, *alſo,* by mercy. *And all theſe muſt haue wiſdome to menage them:*
Pr.8.16. By it, Princes rule, *and are terrible to the ill-deſeruing.* A wiſe King ſcattereth
Pr.20.26. the wicked, and cauſeth the wheele to turne ouer them. *To all theſe muſt be added bountie:*
Pr.28.16. A Prince that hateth couetouſneſſe, ſhall prolong his dayes; *where contrarily,* A
Pr.29.4. man of gifts deſtroyeth his countrey: *and yet further, a conqueſt of his owne paſsions; a*
Pr.16.32. *princely victory: for* He that is ſlow to anger, is better than the mightie man; and hee
that ruleth his owne minde, better than he that winneth a Citie; *becauſe of all other.* The
Pr.19.12. Kings wrath is like the roaring of a Lion: *and what is that* but the meſſenger of death?
and if it may be, a conqueſt of all others, through valour. There are three things, that order
Pr.30.29. Pr.30.31. well their going, yea foure are comely in going: *whereof the laſt and principall is,* A King
againſt whom no man dares riſe vp. *Laſtly, ſecrecie in determinations:* The Heauen in
Pr.25.3. height, and earth in deepneſſe, and the Kings heart can no man *(no man ſhould)* ſearch
Pr.21.1. out: *neither ſhould* it be in any hands *but* the Lords; *who* as he knowes it, ſo he turnes it
whitherſoeuer it pleaſeth him.

§. 5. *His actions*
- *common,*
- *ſpeciall to his place: To*
  - *iudge righteouſly*
    - 1. *according to the truth of the cauſe.*
    - 2. *according to the diſtreſſe of the party, vnpartially.*
  - *remit mercifully.*

Pr.16.12. H*Is actions muſt ſuit his diſpoſition, which muſt bee vniuerſally holy: for,* It is an a-
Pr.16.7. bomination to Kings *(of all other)* to commit wickedneſſe. *Which holineſſe alone*

it

is the way to all peace: When the wayes of a man pleaſe the Lord, he will make his enemies
at peace with him: *Peculiarly to his place, he muſt firſt iudge his people:* a King that ſitteth Pr. 20.8.
in the Throne of iudgement, chaſeth away all euill with his eyes; *and* by this he Pr.29.4.
maintaines his country: *and while he doth ſit there,* A diuine ſentence muſt be in the lips Pr.16.10.
of the King, *and* his mouth may not tranſgreſſe in iudgement. *For,* a King that iudgeth Pr.29.14.
the poore in truth, his Throne ſhall be eſtabliſhed for euer: *Neither may his eare be partially*
open: which diſpoſition ſhall be ſure to be fed with reports; for, Of a Prince that harkeneth Pr.29.12.
to lies, all his ſeruants are wicked: *nor his mouth ſhut, eſpecially in caſes of diſtreſſe:* Open
thy mouth for the dumbe in the cauſe of all the children of deſtruction: open thy Pr 31.8.
mouth, iudge righteouſly, and iudge the afflicted and the poore: *yet not with ſo much regard* Pr.31 9.
to the eſtate of perſons, as the truth of the cauſe; for Surely it is not good to condemne Pr.17.26.
the iuſt *in what euer condition;* not that Princes ſhould ſmite ſuch for equitie: *wherein*
he ſhall wiſely ſearch into all difficulties. The glory of God is to paſſe by infirmities, but Pr.25.1.
the Kings honour is to ſearch out a thing; *yet ſo, as he is not ſeldome mercifull in execution,*
Deliuering them that are drawne to death, and preſeruing them that are drawne to Pr.24.11.
be ſlaine. *Theſe obſerued, it cannot be, that* man ſhould rule ouer man to his hurt. Ec.8.9.

SALOMONS
COVNSAILOR.

§. 6. *Counſaile*
- *For the ſoule,*
  - *How giuen:*
    - *The neceſsity of it,*
    - *The qualitie*
      - *wiſe,*
      - *righteous,*
      - *pleaſant.*
  - *How receiued.*
- *For the State.*

AS *where no ſoueraignty, ſo* where no counſell is, the people fall; *and contrarily,* Pr.11.14
where many Counſellors are, there is health; *and more than health,* Stedfaſtneſſe: Pr.24.6.
Counſell for the ſoule, Where no viſion is, the people periſh: *which requires both* Pr.15 22. Pr.29.18.
holineſſe and wiſdome: The fruit of the righteous is as a tree of life, and he that winneth Pr.11.30.
ſoules, is wiſe; *and* the more wiſe the Preacher *(is)* the more he teacheth the people Ec.22.9.
knowledge, and cauſeth them to heare, and ſearcheth forth, and prepareth many parables:
and not only an vpright writing *(and ſpeaking)* euen the word of truth; *but* pleaſant Ec.12.10.
words *alſo, ſo that* the ſweetneſſe of the lips increaſeth doctrine; *and not more delightfull,*
than effectuall: for, The words of the wiſe are like goads and nailes faſtned by the maſters Pr.16.21.
of the aſſemblies, that are giuen by one Paſtor: *which againe of euery hearer challenge due* Ec.12.11.
reuerence and regard; who muſt take heed to his foot, when he entreth into the Houſe of Ec.4.17.
God, and be more neere to heare, than to giue the ſacrifice of fooles: *for,* He that deſpiſeth Pr.13.13.
the Word ſhall be deſtroyed: but he that feareth the Commandement, ſhall
be rewarded.

§. 7. *In a Counſellor of State, or Magiſtrate, is required*
- *Wiſdome,*
  - *Diſcuſsing of cauſes,*
  - *Prouidence, and working according to knowledge.*
- *Pietie,*
- *Iuſtice, and freed from*
  - *Partialitie,*
  - *Bribes,*
  - *Oppreſsion.*

VVIthout Counſell, all our thoughts *(euen of policy and ſtate)* come to naught: but Pr.15.22.
in the multitude of Counſellors is ſtedfaſtneſſe: *and no leſſe in their goodneſſe;*

Pr.24.5. 1. *in their wiſdome,* which *alone* giues ſtrength *to the owner,* aboue ten mighty Princes
Ec.7.2. that are in the Citie; *a vertue, which though* it reſteth in the heart of him that hath vnderſtanding,
Pr.14.33. *yet* is knowne in the mids of fooles. *For* wiſdome is in the face of him that
Pr.17.14. hath vnderſtanding, *and in his lips: for howſoeuer* he that hath knowledge, ſpareth his
Pr. Pr.15.2. words, *yet the* tongue of the wiſe vſeth knowledge aright; *and* the foole cannot open
Pr.24.7. his mouth in the gate; *and therefore is vnfit for authority.* As ſnow in ſummer, and raine
Pr.26.1. in harueſt; ſo is honour vnſeemely for a foole. *And though it be giuen him; how ill it agrees?*
Pr.26.8. As the cloſing of a precious ſtone in an heape of ſtones, ſo is he that giues glory to a
Pr. foole. *From hence; the good Iuſticer both carefully heareth a cauſe, knowing that* He which
anſwereth a matter before he heare it, it is folly and ſhame to him; *and that related on*
Pr.18.17. *both parts; for* He that is firſt in his owne cauſe, is iuſt: then commeth his neighbour
Pr.20.5. and maketh inquiry of him; *and deeply ſifteth it: elſe he loſeth the truth; for* The counſell
of the heart of a man is like deepe waters: but a man that hath vnderſtanding, will draw
Pr.22.3. it out. *From hence, is his prouidence for the common good; not only* in ſeeing the plague, and
Ec.9.15. hiding himſelfe, *but* in deliuering the City: *and as he foreſeeth, ſo* he worketh by knowledge:
Pr.13.16. Ec.9.17. *and not in peace only: as,* The words of the wiſe are more heard in quietneſſe, than
Pr.21.22. the cry of him that ruleth among fooles; *but in warre:* A wiſe man goeth vp into the
Citie of the mighty, and caſteth downe the ſtrength of the confidence thereof. *For* wiſdome
Ec.9.16. is better than ſtrength, *yea* than weapons of warre: I haue ſeene this wiſdome vnder
Ec.9.18. Ec.9.13. the Sunne, and it is great vnto me; A little Citie and men in it, and a great King
Ec.9.14. came againſt it, and compaſſed it about, and builded forts againſt it; and there was
Ec.9.15. found in it a poore and wiſe man, and he deliuered the City by his wiſdome. *Neither can*
Pr.14.16. *there be true wiſdome in any Counſellor, without piety:* The wiſe man feareth, and departs
Pr.21.30. from euill; *being well aſſured, that* there is no wiſdome, nor vnderſtanding, nor counſell
Pr.12.3. againſt the the Lord; *and that,* Man cannot be eſtabliſhed by wickedneſſe: *and indeed*
Pr. *how oft doth God ſo diſpoſe of eſtates, that* the euill ſhall bow before the good, and the wicked
at the gates of the righteous? *neither is this more iuſt with God, than acceptable with*
men: for when the righteous reioyce, there is great glory, *and* when they are in authority,
Pr.18.12. Pro.29.2. the people reioyce; *contrarily,* when the wicked comes on, *and* riſes vp, *and* beares
Pr.28.12. rule, the man is tried; the good hide themſelues, and all the people ſigh: *and* the righteous
Pr.28.28. man falling downe before the wicked, is like a troubled Well, and a corrupt
Pr.29.2. Pr.25.26. Spring.

Pr. *Neither is Iuſtice leſſe eſſentiall, than either;* for to doe iuſtice and iudgement, is more
Pr.28.11. Pr.24.23. acceptable to the Lord than ſacrifice: To know faces, *therefore (in a Iudge)* is not good;
Pr.18.5. for that man will tranſgreſſe for a peece of bread; *much leſſe to* accept the perſon of the
wicked, to cauſe the righteous to fall in iudgement: He that ſaith to the wicked, Thou
art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him: *yea yet*
Pr.24.24. *higher;* He that iuſtifieth the wicked, and condemneth the iuſt, both are an abomination
Pr.17.15. to the Lord. *Wherefore, howſoeuer* The wicked man taketh a gift out of the boſome,
Pr.17.13. to wreſt the wayes of iudgement; *and commonly,* A mans gift inlargeth him, *and leadeth*
Pr.18.16. *him (with approbation)* before great men: *yet he knoweth, that* the reward deſtroyeth the
Ec.7.9. heart; *that the acceptance of it is but* the robbery of the wicked; which ſhall deſtroy them,
Pr.12.7. becauſe they haue refuſed to execute iudgement: he hateth gifts, *then,* that he may
Pr.15.27. Pr.21.15. liue, *and* it is a ioy to him to doe iudgement. *He doth vnpartially* ſmite the ſcorner, *yea*
Pr.19.15. *ſeuerely* puniſh him, *that the wickedly* fooliſh may beware and become wiſe. *And whereas*
Pr.21.11. Euery way of a man is right in his owne eyes, and a falſe record will ſpeake lies and
Pr.21.2. Ec.14.5. vſe deceit: *he ſo* maketh inquiry, *that* a falſe witneſſe ſhall not be vnpuniſhed: and he
Pr.12.17. that ſpeaketh lies, ſhall periſh: *Laſtly, his hand is free from oppreſſion of his inferiours:*
Pr.18.17. Pr.19.5. *which as* it makes a wiſe man madde; *ſo the actor of it, miſerable: for* He that oppreſſeth
Pr.19.9. the poore, reproueth him that made him: *and* if the afflicted be oppreſt in iudgement,
Pr. the Lord will defend their cauſe, and ſpoile the ſoule that ſpoileth them; *and vpon all*
Pr.14.31. Pr.22.22. *occaſions, he ſo determineth, that* they ſhall kiſſe the lips of him that anſwereth vpright
Pr.24.26. words.

SALOMONS
COVRTIER

Diſcreet, *Charitable,*
§. 8. *Muſt be* *Religious,* *Diligent,*
Humble, *Faithfull.*

IN the light of the Kings countenance is life, and his fauour is as the cloud of the Pr.16.15.
latter raine, *or* as the dew vpon the graſſe: *which that the Courtier may purchaſe, hee* Pr.19.12.
muſt be 1. *Diſcreet:* The pleaſure of a King is in a wiſe ſeruant, but his wrath ſhall Pr.14.35.
be towards him that is lewd: 2. *Religious both in heart,* Hee that loueth pureneſſe of Pr.22.11. Pr.11.27.
heart, for the grace of the lips the King ſhall be his friend: *and in his actions,* He that ſeeketh Pr.12.26.
good things, getteth fauour; *in both which,* the righteous is more excellent than Pr.22.4.
his neighbour: *and beſides theſe,* humble; The reward whereof is glory: *for,* before glory Pr.15.33. Pr.25.6.
goeth humilitie. *He dare not therefore* boaſt himſelfe before the King, *and* thruſt himſelfe Pr.25.7.
ouer-forward in the preſence of the Prince, whom his eyes doe ſee: *whom he ſee* Pr.25.15.
moued, he pacifieth by ſtaying of anger, *and* by a ſoft anſwer breaketh a man of bone,
not aggrauating the faults of others: He that couereth a tranſgreſſion, ſeeketh loue; but Pr.17.9.
he that repeateth a matter, ſeparateth the Prince. *To theſe,* he is diligent, taking heed Ec.8.2.
to the mouth of the King: *and therefore worthily* ſtandeth before Kings, and not before Pr.22.29.
the baſe ſort: *and withall true and faithfull; when he vndertakes anothers ſuit, he lingers not,*
knowing that The hope that is deferred, is the fainting of the heart; *and though* A bribe Pr.13.12.
or reward is as a ſtone pleaſant in the eies of them that haue it, and proſpereth whitherſoeuer Pr.17.8.
it turneth, (*for* euery man is a friend to him that giueth gifts) *yet he accounteth* Pr.19.6.
the gathering of treaſures by a deceitfull tongue, to be vanity, toſſed to and fro, of Pr.21.6.
them that ſeeke death.

SALOMONS
SVBIECT.

Reuerence,
§. 9. *His dutie to* *His Prince,* *Obedience.*
Fellow-Subiects.

E*very gouernment preſuppoſeth Subiects.* In the multitude of the people is the honour Pr.14.18.
of the King; and for the want of people, commeth the deſtruction of the
Prince: *Of whom God requires, in reſpect of the Prince, Reuerence, Obedience:* That Pr.19.6.
they ſhould reuerence, and ſeeke the face of the Prince; not curſing the King, *ſo much* Pr.29.26.
as in their thought, nor the rich in their bed-chamber; *but* fearing the Lord, and the Ec.10.20. Pr.24.21.
King, and not medling with the ſeditious, which only ſeeke euil. For, *as* the Fowle of the Pr.17.11.
heauen ſhall carry the voice, and the maſter of the wing declare the matter: ſo (*for reuenge*) Ec.10.20.
a cruel meſſenger ſhall be ſent againſt them, their deſtruction ſhall ariſe ſuddenly, Pr.17.11. Pr.24.22.
and who knoweth their ruine? *For their due homage therefore and obedience to lawes,*
they take heed to the mouth of the King, and the word of the oath of God; *and if a* Ec.8.2.

Ec.10.8. *law be enacted, they violate it not, nor ſtriue for innouation.* He that breakes the hedge, a
Ec.10.9. ſerpent ſhall bite him. He that remoueth ſtones, ſhall hurt himſelfe thereby : and hee
Ec.8.3. that cutteth wood, ſhall be in danger thereby. *And if they haue offended,* they haſte not
to goe forth of the Princes ſight, nor ſtand in an euill thing: for he will doe what-euer
Ec.10.4. pleaſeth him; *but rather* if the ſpirit of him that ruleth, riſe vp againſt them, by gen-
tleneſſe pacifie great ſinnes.

§. 10. *To his fellow-Subiects, in respect of*

- *more publike ſocietie, is required*
  - 1. *Regard to*
    - *Superiours in*
      - *Eſtate.*
      - *Deſert.*
    - *Inferiours.*
    - *Equals.*
  - 2. *Commerce.*
- *more priuate ſocietie,*
  - *Iuſt maintenance of each mans proprietie.*
  - *Truth of friendſhip.*

Pr.22.7. IN *reſpect of themſelues, he requires due regard of degrees: whether of ſuperiours.* The
Pr.17.21. rich ruleth the poore; *and* as the fining pot is for ſiluer, and the furnace for gold, ſo
is euery man tried according to his dignitie; *ſo as* they that come from the holy
Ec.8.10. place, be not forgotten in the Citie, where they haue done right: *or whether of inferi-*
Pr. Pr.11.12. *ours; for,* A poore man, if he oppreſſe the poore, is like a raging raine that leaueth no
Pr.14.21. food: *yea (leſſe than oppreſſion)* He that deſpiſeth his neighbour, is *both* a ſinner and de-
ſtitute of vnderſtanding*: or laſtly of equals; and therein quiet and peaceable demeanour*, not
Pr.3.30. ſtriuing with others cauſeleſſe; *not to begin contentions; for,* the beginning of ſtrife is as
Pr.17.14. one that openeth the waters; therefore ere it be medled with, he leaueth off: *and being*
Pr.25.9. Pr.25.8. *prouoked,* debateth the matter with his neighbour. *And as* he goes not forth haſtily to
Pr.26.17. ſtrife; *ſo much leſſe doth he take part in impertinent quarrels:* He that paſſeth by and med-
Pr.6.16,19. leth with the ſtriſe that belongs not to him, is as one that takes a dog by the eare; and
one of the ſix things that God hates, is he that raiſeth vp contentions among neigh-
bours.

Ec.5.8. *Secondly, mutuall commerce, and interchange of commodities; without which, is no liuing:*
Pr.28.19. The abundance of the earth is ouer all; and the King conſiſts by the field that is tilled.
The husbandman therefore muſt till his land, that he may be ſatisfied with bread; *for,*
Pr.14.4. much increaſe commeth by the ſtrength of the Oxe: *and moreouer, he* muſt ſell corne,
Pr.11.26. that bleſſings may be vpon him; which if he withdraw, the people ſhall curſe him; *ſo*
Pr.24.30,31. *that,* the ſlothfull man, whoſe field is ouergrowne with thornes and nettles, *is but an ill*
Pr.31.14. *member: And againe,* The Merchant muſt bring his wares from farre; *and each ſo trade*
Ec.10.19. *with other, that both may liue.* They prepare bread for laughter, and wine comforts the
Pr.22.28. liuing, but ſiluer anſwereth to all. *For leſſe publike ſocietie, is required due reſeruation of*
Pr.23.10. *proprietie;* not to remoue the ancient bounds which his fathers haue made; not to en-
Pr.23.11. Pr. ter into the field of the fatherleſſe; *for* he that redeemeth them, is mightie; *not* to in-
Pr.23.4. creaſe his riches by vſury and intereſt, not to haſten ouer-much to be rich; *for* ſuch one
Pr.28.22. knoweth not that pouertie ſhall come vpon him; *and that* an heritage haſtily gotten
Pr.28.20. Pr.20.21. in the beginning, in the end thereof ſhall not be bleſſed: *and that in the meane time,*
Pr.15.27. The man that is greedy of gaine, troubleth his owne houſe. 2. *Truth of friendſhip.* A
Pr.18.24. man that hath friends, ought to ſhew himſelfe friendly: for a friend is neerer than a
Pr.27.10. brother; Thy owne friend *therefore,* and thy fathers friend forget thou not: *for whether*
Pr.27.6. *he reproue thee,* The wounds of a louer are faithfull: *or whether he aduiſe,* As ointment and
Pr.27.9. perfume reioyce the heart, ſo doth the ſweetneſſe of a mans friend by hearty counſell:
Pr.27.17. *or whether he exhort;* iron ſharpens iron, ſo doth a man ſharpen the face of his friend;
Pr.19.4. *and all this, not in the time of proſperitie onely, as commonly,* Riches gather many friends,
Pr.17.17. and the poore is ſeparated from his neighbour: *but contrarily,* A *true* friend loueth at
Pr.27.19. Pr.25.17. all times, and a brother is borne for aduerſitie; *in all eſtates therefore,* as the face in the
water

water anſwers to face, ſo the heart of man to man; *who yet may not be too much preſſed:*
Withdraw thy foot from thy neighbours houſe, leſt he be weary of thee, and hate thee;
neither enter into thy brothers houſe in the day of thy calamity: *nor againe, too forward* Pr.27.10.
in proffering kindneſſe to his owne loſſe; A man deſtitute of vnderſtanding, toucheth the Pr.17.18.
hand, and becommeth ſurety for his neighbour: If *therefore* thou art become ſurety Pr.6.1,2,&c.
for thy neighbour *(much more* if thou haſt ſtricken hands with the ſtranger) thou art Pr.6.3.
ſnared with the words of thine owne mouth, thou art euen taken with the words of
thine owne mouth. Doe this now, my ſonne, ſeeing thou art come into the hand of thy Pr.27.13.
neighbour *(not* hauing taken a pledge for thy ſuretiſhip) goe and humble thy ſelfe, Pr.6.4.
and ſollicit thy friends: Giue no ſleepe to thine eies, nor ſlumber to thine eie- Pr.6.5.
lids. Deliuer thy ſelfe as a Doe from the hand of the Hunter, and as a
bird from the hand of the Fowler; *and take it for a ſure rule,* He Pr.11.15.
that hateth ſuretiſhip, is ſure.

Hall, J.

SALOMONS OECONOMICKS,

OR,

GOVERNMENT OF THE FAMILIE.

1. { HUSBAND, WIFE.
2. { PARENT, CHILDE.
3. { MASTER, SERVANT.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3.
ANCHORA FIDEI

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Hall, J.

SALOMONS OECONOMICKS, OR *FAMILIE.*

§. 1. The head of the Family: in whom is required { *Wiſdome,*
Stayedneſſe,
Thrift.

T*HE man is the* head, *and guide of the family; In whom* wiſdome is
good with an inheritance : *for* Through wiſdome an houſe is Ec.7.13.
builded and eſtabliſhed : *which directs him to doe all things in due* Pr.24 3.
order; firſt, to prepare his worke without, and then after, to build Pr.24.27.
his houſe; *and therewith ſtayedneſſe. For*, as a bird that wandreth Pr,
from her neſt, ſo is a man that wandreth from his owne place;
and (which is the chiefe ſtay of his eſtate) thriftineſſe; for Hee that
troubleth his owne houſe *(by exceſſe)* ſhall inherit the wind : and the foole ſhall bee Pr.11.29.
ſeruant to the wiſe in heart : *for which purpoſe he ſhall finde, that* The houſe of the righteous
ſhall haue much treaſure, while the reuenues of the wicked is but trouble : *or* Pr.15.6.
if not much; yet Better is a little with the feare of the Lord, than great treaſure, and trouble Pr.15.16.
therewith : *Howſoeuer, therefore, let him be content with his eſtate :* Let the Lambs bee
ſufficient for his cloathing, and let the Goats be the price of his field. Let the milke of Pr.27.26.
his Goats be ſufficient for his food, for the food of his family, and the ſuſtenance of his Pr.27.27.
maids : *and if he haue much reuenue, let him looke for much expence. For,* When goods Ec.5.10.
increaſe, they are increaſed that eat them : and what good commeth to the owners
thereof, but the beholding thereof with their eyes ?

THE HVSBAND.

§. 2. Who muſt beare himſelfe { *Wiſely;*
Chaſtly,
Quietly, and cheerefully.

HE that findeth a wife, findeth a good thing, and receiueth fauour of the Lord: Pr.18.22.
Who muſt therefore behaue himſelfe, 1. *Wiſely, as* the guide of her youth : as the Pr.2.17.
Head to which ſhe is a Crowne. 2. *Chaſtly,* Drinke the water of thine owne Pr.12.4.
Ciſterne, and the riuers out of the middeſt of thine owne Well. *The matrimoniall loue* Pr.5.15.
muſt be pure and cleere, not muddy and troubled; Let thy fountaines flow forth, and the Pr.5.16.
riuers of waters in the ſtreets; *the ſweet and comfortable fruits of bleſſed mariage, in plentifull*
iſſue : But let them be thine alone, and not the ſtrangers with thee. *This loue abides* Pr.5.17.
no partners : for this were to giue thine honour vnto others, and thy ſtrength to the cruell; Pr.5.9.
ſo ſhould the ſtranger be filled with thy ſtrength, and *(as the ſubſtance will be with the* Pr.5.10.
affections) thy labours ſhould be in the houſe of a ſtranger; and thou ſhalt mourne Pr.5.11.
(which is the beſt ſucceſſe hereof) at thine end, when thou haſt conſumed *(beſides thy*
goods)

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Pr.5.12. *goods)* thy fleſh and thy body, *and ſay,* How haue I hated inſtruction, and mine heart
Pr.5.14. deſpiſed correction? I was almoſt *plunged* into all euill, *of ſinne and torments*; and that
which is moſt ſhamefull, in the midſt of the aſſembly, *in the face of the world.* Let *there-*
Pr.5.18. *fore* that thine owne Fountaine be bleſſed, and reioyce with the wife of thy youth: Let
Pr.5.19. her be as the louing Hinde, and pleaſant Roe: let her breſts ſatisfie thee at all times,
and erre thou in her loue continually; For why ſhouldeſt thou delight, my ſonne, in a
Pr.5.20. ſtrange woman; or (*whether in affection, or act*) embrace the boſome of a ſtranger? For
Pr.5.21. the waies of man are before the eyes of the Lord, and hee pondereth all his paths: *and*
Pr.6.25. *if thy godleſneſſe regard not that, yet for thine owne ſake,* Deſire not her beauty in thy heart,
Pr.6.26. neither let her take thee with her eye-lids; for becauſe of the whoriſh woman, a man is
Pr.6.26. Pr.6.27. brought to a morſell of bread, *yea to the very huskes: and more than that,* a Woman will
Pr.6.28. hunt for the precious life of a man. *Thou ſayeſt thou canſt eſcape this actuall defilement:*
Pr.6.29. Can a man take fire in his boſome, and his clothes not be burnt? Or can a man goe vpon coles, and his feet not be burnt? So he that goeth in to his neighbours wife, ſhall
not be innocent, whoſoeuer toucheth her: *This ſinne is farre more odious than theft: For,*
Pr.6.30. men doe not deſpiſe a Theefe when he ſtealeth to ſatisfie his ſoule, becauſe hee is hun-
Pr.6.31. gry: But if he be found, he ſhall reſtore ſeuen-fold, or he ſhall giue all the ſubſtance of
Pr.6.32. his houſe; *and it is accepted.* But he that commits adultery with a woman, is mad: hee
Pr.6.33. that would deſtroy his owne ſoule, let him doe it: *For,* he ſhall finde a wound and diſhonour, and his reproach ſhall neuer be put away: *Neither is the danger leſſe than the*
Pr.6.34. *ſhame. For,* iealouſie is the rage of a man: therefore *the wronged husband* will not ſpare,
Pr.6.35. in the day of vengeance. He cannot beare the ſight of any ranſome; neither will hee
Pr.9.17. conſent to *remit it,* though thou multiply thy gifts. And *though* ſtolne waters be ſweet,
and hid bread be pleaſant *to our corrupt taſte*; yet *the adulterer* knowes not that the dead
Pr.9.18. are there: and that her gueſts are in the deeps of hell, that her houſe tendeth to death;
Pr.2.18,19. *And howſoeuer* her lips drop as an hony-combe, and her mouth is more ſoft than oile;
Pr.5.3. Pr.5.4. yet the end of her is bitter as wormewood, and ſharpe as a two-edged ſword: her feet
Pr.5.5. Pr.23.27. goe downe to death, and her ſteps take hold of hell: *yea,* the mouth of the ſtrange wo-
Pr.22.14. man is a deepe pit, *and* he with whom the Lord is angry, ſhall fall into it.

Pr.15.17. 3. *Quietly and louingly: for,* Better is a dinner of greene herbes where loue is, than
Pr.17.1. a ſtalled Oxe, and hatred therewith: *Yea,* Better is a dry morſell, if peace be with it, than
Pr.19.11. an houſe full of ſacrifices with ſtrife. *And if he finde ſometime cauſe of blame,* The diſcre-
tion of a man deferreth his anger, and his glory is to paſſe by an offence: *and only* Hee
Pr.17.9. that couereth a tranſgreſſion, ſeeketh loue. Reioyce with thy wife whom thou haſt loued
Ec.9.9. all the daies of the life of thy vanity, which God hath giuen thee vnder the Sun. For this
is thy portion in this life, And in the trauels wherein thou laboureſt vnder the Sunne.

THE WIFE.

§. 3. *Shee must be*
1 *Faithfull to her husband, not wanton.*
2 *Obedient.*
3 *Diſcreet.*
4 *Prouident and houſe-wife-like.*

Pr.12.4. A Vertuous wife is the Crowne of her husband: Who ſhall finde ſuch a one? for
Pr.31.10. her price is farre aboue the pearles. *She is true to her husbands bed*; ſuch as the
Pr.31.11. heart of her husband may truſt to, *as knowing that ſhe is tied to him* by the Co-
Pr.2.27. uenant of God; *not wanton and vnchaſte: ſuch one* as I *once* ſaw from the window of my
Pr.7.6. houſe: I looked thorow my window, and ſaw among the fooles, and conſidered among
Pr.7.7. the children a young man wanting wit, who paſſed thorow the ſtreet by her corner,
Pr.7.8. and went toward her houſe, in the twi-light, in the euening, when the night began to
Pr.7.9. be blacke and darke, *ſo as he thought himſelfe vnſeene*; and behold, there met him (*the*
Pr.7.10. *ſame he ſought for*) a woman with an harlots faſhion, and cloſe in heart, *as open in her*
Pr.7.11. *habit.* She is babbling and peruerſe; whoſe feet *contrary to the manner of all modeſt wiues,*
which

which onely attaine honour) cannot abide in her houſe, *but are euer gadding*. Now ſhe Pr.11.16.
is without *the gates*, now in the ſtreets, and lyeth in wait in euery corner; *or at the leaſt*, Pr.7.11. Pr.7.12.
ſitteth at the doore of her houſe, on a ſeat in the high places of the City: ſo ſhee *(not* Pr.23.28.
ſtaying to be ſollicited) caught him *by the necke*, and kiſſed him, *and* with an impudent Pr 9. 4.
face ſaid vnto him, I haue the fleſh of peace-offerings, *(both good cheere, and Religion pretended)* Pr.7.13.
this day haue I paid my vowes: therefore I came forth, *on purpoſe* to meet thee, Pr.7.14.
that I might earneſtly ſeeke thy face, *of all others*; and now, *how happy am I, that I* haue Pr.7.15.
found thee! I haue decked my bed with ornaments, with curtaines, and ſtrings of Egypt: Pr.7.16.
I haue perfumed my bed with Myrrh, Aloes, and Cinnamon, *that wee may be ſweet*; Pr.7.17.
Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleaſure Pr.7.18.
in dalliance; *feare nothing*, For my husband is not at home, hee is gone a iourney Pr.7.19.
farre off, *neither needeſt thou to doubt his returne*; *for* he hath taken with him a bag of ſiluer,
and will come home at his ſet day: *ſooner he cannot*; *this ſhe ſaid: what followed?* By Pr.7.20.
the abundance of the ſweetneſſe of her ſpeech, ſhe cauſed him to yeeld: and with the Pr.7.21.
flattery of her lips, ſhe entiſed him; and ſtraightwaies he followes her, as an Oxe goeth Pr.7.22.
to the ſlaughter, and as a foole to the ſtockes for correction, till a Dart ſtrike thorow Pr.7.23.
his Liuer, *the ſeat of his luſt*: or as a bird haſteneth to the ſnare, and knoweth not that it
is againſt his own life: thus *ſhe doth, and when her husband returnes*, ſhe wipeth her mouth Pr 30.20.
and ſaith, I haue not committed iniquity. (2.) *She is dutifull and obedient*; by a ſoft anſwer Ec.15.1.
appeaſing wrath: *not* hatefull; *for whom*, a whole world is moued; *not ſtubborne*, Pr.30.21,23. Pr.19.13.
not quarrellous: for, the contentions *(and brawlings)* of a wife, are like a continuall dropping Pr.27.51.
in the day of raine: *a diſcomfort to the husband, a rotting to the houſe*. *So*, It is better Pr.25.24.
to dwell in a corner of the houſe top, than with a contentious woman in a wide houſe. Ec.4.9.
And though, for ſociety, Two be better than one; *yet* It is better to dwell alone in the Pr.27.19.
Wilderneſſe, than with a contentious and angry woman. For *herein as his griefe cannot*
be auoided, ſo his ſhame cannot be conceined. *For*, He that hideth her, hideth the winde; Pr.27.16.
and ſhe is as oile in his right hand, that vttereth it ſelfe.

§. 4. The good houſewife (Prou.31.) ſet forth by her

- *Actions*,
  - *In her owne perſon*;
    - *Labours*,
    - *Bargaines*,
    - *Liberall prouiſion for*
      - *Her ſelfe*,
      - *The poore*,
      - *Her family*,
        - *Husband*,
        - *Seruants*.
  - *In the ouer-ſight of her family*.
- *Speeches*,
- *Diſpoſition*.

3. S*He is moreouer prudent*, and diſcreet. A wiſe woman buildeth her houſe, but Pr.14.1.
the fooliſh deſtroyeth it with her owne hands: *and* As a ring of gold in a ſwines Pr.11.22.
ſnout, ſo is a faire woman which lacketh diſcretion. 4. *Laſtly, ſhe is carefull and*
houſe-wife-like; ſo as She will doe her husband good, and not euill, all the daies of her Pr.31.12.
life: *For as for her actions in her owne perſon, whether you looke to her labours*: Shee ſeeketh
wooll and flax, and laboureth cheerefully with her hands. She riſeth while it is yet Pr.31.13. Pr.31.15.
night: She girdeth her loines with ſtrength, and ſtrengtheneth her armes. She putteth Pr.31.17.
her hands to the wheele, and her hands handle the ſpindle: *or whether, to her bargaines*; Pr 31.19.
She conſidereth a field, and getteth it, and with the fruit of her hand ſhe planteth a Pr.31.16. Pr.31.14.
Vineyard. She is like the ſhip of Merchants, ſhe bringeth her food from far: ſhe feeleth Pr.31.18.
that her merchandiſe is good, her candle is not put out by night: ſhe maketh ſheets Pr.31.24.
and ſelleth them, and giueth girdles vnto the Merchants; *or whether to her liberall prouiſion*;
For her husband, who is knowne in the gates *(by her neat furniſhing)* when hee ſits Pro.31.23.
with the Elders of the Land: 2. *For her ſelfe*, She maketh her ſelfe carpets, fine linnen and Pr.31.22.
purple is her garment: 3. *For her ſeruants*, Shee feareth not the ſnow for her family, Pr.31.21.

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Pr.31.20. for all her ſamily is clothed with Scarlet: *For the poore,* She ſtretcheth out her hands to
the poore, and putteth ſorth her hands to the needy: *For her ouer-ſight of her family,*
Pr.31.15. Shee giueth the portion to her houſhold, and the ordinary *(or ſtint of worke)* to her
Pr.31.27. maids: ſhe ouer-ſeeth the waies of her houſhold, and eateth not the bread of idleneſſe.
Pr.31.26. *For her ſpeeches*; ſhe openeth her mouth with wiſdome, and the law of grace is in her
Pr.31.25. tongue. *Laſtly,* Strength and honour is her clothing, and in the latter Day ſhee ſhall
Pr.31.28. reioyce. *So worthy ſhee is in all theſe, that* her owne children *cannot containe, but* riſe vp
Pr.31.29. and call her bleſſed; *and* her husband ſhall praiſe her, *and ſay,* Many daughters haue
Pr.31.30. done vertuouſly, but thou ſurmounteſt them all: Fauour is deceitfull, and beauty is
vanity; but a woman that feareth the Lord, ſhee ſhall bee praiſed: *Since therefore ſhee*
Pr.31.31. *is ſo well-deſeruing,* Giue her of the fruit of her owne hands, and let her owne workes
praiſe her.

PARENTS.

§. 5. Who owe to their children,
- *Prouiſion.*
- *Inſtruction.*
- *Correction.*

Pr.17.6. *Parents and children are the next paire; which doe giue much ioy to each other:* Chil-
drens children are the Crowne of the Elders, and the glory of the children are
their fathers: *To which purpoſe, the Parent oweth to the childe,* 1. *Prouiſion.* A
Pr.13.22. good man ſhall giue inheritance to his childrens children. All the labour, wherein hee
Ec.2.18. hath trauelled, he ſhall leaue to the man that ſhall bee after him. And who knoweth
Ec.2.19. whether he ſhall be wiſe or fooliſh? yet ſhall he rule ouer all his labour, wherein *he hath*
laboured, and ſhewed himſelfe wiſe vnder the Sunne. *Here are therefore two groſſe* vani-
Ec.4.8. ties which I haue ſeene: *the one,* There is one alone, and there is not a ſecond, which
hath neither ſonne *nor* brother: yet there is none end of his trauell, neither can his eye
be ſatisfied with riches; neither *doth he thinke,* For whom doe I trauell, and defraud my
ſoule of pleaſure? *The other contrary;* riches reſerued to the owner thereof for their euill.
Ec.5.12. And theſe riches periſh in his euill buſineſſe; and he begetteth a ſonne, and in his hand
Ec.5.13. Pr.1.8. is nothing. 2. Inſtruction *and good education: for,* He that begetteth a foole *(whether*
Pr.17.21. *naturally, or by ill breeding)* begetteth himſelfe ſorrow, & the father of a foole can haue
Pr.22.6. no ioy. *And therefore,* Teach a childe in the trade of his way, and when he is old, he ſhall
Pr.13.24. not depart from it. 3. Correction: Hee that ſpareth his rod, hateth his ſonne: but hee
Pr.22.15. that loueth him, chaſteneth betime; for fooliſhneſſe is bound in the heart of a childe:
the rod of correction ſhall driue it from him: *yea, there is yet great benefit of due chaſtiſe-*
Pr.29.15. *ment; for,* The rod and correction giue life: but a childe ſet at liberty, makes his mo-
ther *(who is commonly faulty this way)* aſhamed; *yea, more than ſhame, death and hell fol-*
Pr.23.13. *low to the childe* vpon indulgence: *(onely)* If thou ſmite him with the rod, hee ſhall
Pr.25.14. Pr.4.3. not dye: If thou ſmite him with the rod, thou ſhalt deliuer his ſoule from hell. *Though*
Pr.29.17. *thy* ſonne *therefore* be tender and deare in thy ſight; Correct him, and he will giue thee
Pr.19.18. reſt, and will giue pleaſures to thy ſoule: *wherefore,* Chaſten him while there is hope;
Pr.19.19. and let not thy ſoule ſpare, to his deſtruction. The ſonne that is of a great ſtomacke,
ſhall endure puniſhment: and though thou deliuer him, yet thou ſhalt take him in
hand againe.

CHILDREN.

§. 6. Their duties:
- *Obedience to*
  - *Inſtructions.*
  - *Commandements.*
- *Submiſſion to correction.*
- *Care*
  - *of their Parents eſtate,*
  - *of their owne carriage.*

Pr.15.20. Pr.10.1. A Wiſe Sonne reioyceth the father, *and* the father of the righteous ſhall greatly
Pr.23.24. Pr.19.13. reioyce; *whereas* the fooliſh is the calamity of his Parents: *Contrarily,* if thou
be

be a wiſe ſonne, *or* loueſt wiſdome, thy father and thy mother ſhall be glad, and ſhee Pr.29 3.
that bare thee ſhall reioyce. *Such an one is, firſt, obedient*; *for*, A wiſe ſonne will heare Pr.23.25. Pr.31.1.
and obey the inſtruction of his father, and not forſake his mothers teaching; *yea in euery* Pr.1.8.
command, he will obey him that begot him, and not deſpiſe his mother when ſhe is Pr.23.22 Pr.6.20.
old; *not vpon any occaſion curſing his Parents* (*as* there is a generation that doth:) *for*,
He that curſeth his father, or mother, his light ſhall be put out in obſcure darkneſſe; Pr.30.11.
not mocking and ſcorning them; *for*, The eye that mocketh his father, and deſpiſeth the Pr.20.20. Pr.15.20.
inſtruction of his mother, the Rauens of the Valley ſhall picke it out, and the young Pr.30 17.
Eagles eat it: *and not obedient to counſell onely, but to ſtripes*; He that hateth correction, Pr.2 1.
is a foole: and he that regardeth it, is prudent. *For*, thoſe corrections that are for inſtruction, Pr.15.5. Pr 6 23.
are the way of life: *therefore*, he that hateth them ſhall dye. *Secondly, careſull both* Pr.15.10.
1. *of their eſtate:* He that robbeth his father and mother, and ſaith it is no tranſgreſſion, Pr.28.24.
is a companion of a man that deſtroyeth; *and* 2. *of his owne carriage: for*, a lewd and Pr.19.26.
ſhamefull child deſtroyeth his father, and chaſeth away his mother. Let therefore euen Pr.20.11.
the child ſhew himſelfe to be knowne by his doings, whether his worke bee pure and
right: *ſo* his fathers reines ſhall reioyce, when he ſpeaketh, *and doth* righteous things. Pr.23.16.

THE MASTER, AND SERVANT.

§. 7.
- *The Maſter muſt bee*
  - *Prouident for his ſeruant.*
  - *Not*
    - *too ſecure.*
    - *too familiar.*
- *The Seruant muſt be*
  - *Faithfull.*
  - *Diligent.*

T*He ſeruant is no ſmall commodity to his Maſter*. He that is deſpiſed, and hath a ſeruant Pr.12.9.
of his owne, is better than he that boaſts (*whether of Gentry, or wealth*) and
wanteth bread. *The Maſter, therefore, muſt prouide* ſufficiency of food for his family, Pr.27.27.
and ſuſtenance for his maids: *who alſo as he may not be ouer-rigorous in puniſhing,*
or noting offences; *ſometimes* not hearing his ſeruant, that curſeth him: *ſo not too familiar*; Ec.7.23.
for he that delicately bringeth vp his ſeruant from his youth, at length he will be as his Pr.29.21.
ſonne. *He muſt therefore be ſometimes ſeuere, more than in rebukes*; (*For*, A ſeruant will not Pr.29.19.
be chaſtiſed with words: and though he vnderſtand, yet he will not regard) *yet ſo, as*
he haue reſpect euer to his good deſeruings: A diſcreet ſeruant ſhall rule ouer a lewd ſon: Pr.17.2.
and he ſhall diuide the heritage among his brethren. *In anſwer whereto, the good ſeruant*
muſt be faithfull *vnto his Maſter*; As the cold of ſnow in the time of harueſt, ſo is a faithfull Pr.25.13.
Meſſenger to them that ſend him, for he refreſheth the ſoule of his Maſter. A wicked
Meſſenger falleth into euill: but a faithfull Ambaſſadour is preſeruation; *and* 2. *diligent*, Pr.13.17.
Whether in charge; Be diligent to know the eſtate of thy flocke (*or rather*, the Pr.17.23.
face of thy cattell) and take heed to the heards: *or in his attendance*, Hee that
keepeth his Fig-tree, ſhall eat of the fruit of it; ſo he that *carefully* waiteth Pr.27.18.
on his Maſter, ſhall come to honour; *where contrarily, in both theſe*,
As Vineger to the teeth, and ſmoke to the eyes: ſo is Pr.10.26.
a ſlothfull Meſſenger to them that
ſend him.

FINIS.

AN OPEN AND PLAINE PARAPHRASE, VPON THE SONG OF SONGS, *Which is SALOMONS.*

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS: IO. 3. ANCHORA FIDEI

Imprinted at LONDON, 1627.

Hall, J.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, AND PATRON,

EDVVARD Lord DENNY, Baron
of Waltham, *All Grace and*
Happineſſe.

RIGHT HONOVRABLE,

When I would haue withdrawne my hand from diuine Salomon, *the Heauenly elegance of this his beſt Song drew me vnto it, and would not ſuffer me to take off mine eyes, or pen. Who can reade it with vnderſtanding, and not be tranſported from the world, from himſelfe? and be any otherwhere ſaue in Heauen, before his time? I had rather ſpend my time in admiration, than Apologie. Surely, here is nothing that ſauours not of extaſie, and ſpirituall rauiſhment; neither was there euer ſo high and paſſionate a ſpeculation deliuered by the Spirit of God, to mankind: which by how much more diuine it is, by ſo much more difficult. It is well, if theſe myſteries can bee found out by ſearching. Two things make the Scripture hard: Prophecies, Allegories; both are met in this: but the latter ſo ſenſibly to the weakeſt eyes, that this whole Paſtorall-marriage-ſong (for ſuch it is) is no other than one Allegory ſweetly continued: where the deepeſt things of God are ſpoken in Riddles, how*

can

Hall, J.

can there be but obſcurity and diuers conſtruction? All iudgements will not (I know) ſubſcribe to my ſenſes; yet I haue beene fearefull and ſpiritually nice, not often diſſenting from all Interpreters; alwaies, from the vnlikelieſt. It would bee too tedious to giue my account for euery line: let the learned ſcan and iudge. What-euer others cenſures be, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleaſed you to allow from my pen, vouchſafe to receiue from the Preſſe; more common, not leſſe deuoted to you. What is there of mine that doth not ioy in your name, and boaſt it ſelfe in ſeruing you? To whoſe ſoule and people, I haue long agone addicted my ſelfe, and my labours, and ſhall euer continue

Your Lordſhips, in all humble

and vnfained dutie,

Ios. Hall.

SALOMONS SONG OF SONGS *PARAPHRASED.*

CHAP. I.

Dialogue. *The Church to* CHRIST.

1. *Let him kiſſe me with the kiſſes of his mouth; for thy loue is better than wine.*

OH that he would beſtow vpon me the comfortable teſtimonies of his loue, and that he would vouchſafe me yet a neerer coniunction with himſelfe; as in glory hereafter, ſo for the mean time in his ſenſible graces! For thy loue, O my Sauiour, and theſe fruits of it, are more ſweet vnto me, than all earthly delicates can be to the bodily taſte.

2. *Becauſe of the ſauour of thy good ointments, thy name is as an ointment powred out: therefore the Virgins loue thee.*

Yea, ſo wonderfully pleaſant are the ſauours of thoſe graces that are in thee, wherewith I deſire to be endued, that all whom thou haſt bleſſed with the ſenſe thereof, make as high and deare account of thy Goſpell, whereby they are wrought, as of ſome precious oyntment, or perfume: the delight whereof is ſuch, that (hereupon) the pure and holy ſoules of the faithfull place their whole affection vpon thee.

3. *Draw me, we will runne after thee: the King hath brought me into his chambers, wee will reioyce, and be glad in thee: we will remember thy loue, more than wine, the righteous doe loue thee.*

Pull me therefore out from the bondage of my ſinnes: deliuer me from the world, and doe thou powerfully incline my will and affections toward thee: and in ſpight of all tentations, giue me ſtrength to cleaue vnto thee; and then both I, and all thoſe faithfull children thou haſt giuen me, ſhall all at once with ſpeed and earneſtneſſe walk to thee, and with thee: yea, when once my Royall and glorious Huſband hath brought me both into theſe lower roomes of his ſpirituall treaſures on earth, and into his heauenly chambers of glory, then will we reioyce and be glad in none, but thee, which ſhalt be all in all to vs: then will we celebrate and magnifie thy loue aboue all the pleaſures we found vpon earth; for all of vs thy righteous ones, both Angels and Saints, are inflamed with the loue of thee.

4. *I am blacke, O daughters of Ieruſalem, but comely: If I be as the tents of* Kedar, *yet I am as the curtaines of* Salomon.

Neuer vpbraid me (O yee forraine congregations) that I ſeeme in outward appearance diſcoloured by my infirmities, and duskiſh with tribulations: for whatſoeuer I ſeeme to you, I am yet inwardly well-fauoured in the eyes of Him whom I ſeeke to pleaſe; and though I be to you blacke, like the tents of the Arabian ſhepheards; yet to him, and in him, I am glorious and beautifull, like the Curtaines of *Salomon*.

5. *Regard yee me not, becauſe I am blacke: for the Sunne hath looked vpon me; the ſonnes of my mother were angry againſt me: they made me keeper of the vines; but I kept not mine owne vine.*

Looke not therefore diſdainfully vpon me, becauſe I am blackiſh, and darke of hiew: for this colour is not ſo much naturall to mee, as cauſed by that continuall heat of afflictions wherewith I haue beene vſually ſcorched: neither this, ſo much vpon my owne iuſt deſert, as vpon the rage and enuie of my falſe brethren, the world: who would needs force vpon me the obſeruation of their idolatrous religions, and ſuperſtitious impieties; through whoſe wicked importunitie, and my owne weakneſſe, I haue not ſo entirely kept the ſincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhee that turneth aſide to the flockes of thy companions?*

Now therefore that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loueth, ſhew me, I beſeech thee, where, and in what wholeſome and diuine paſtures thou (like a good ſhepheard) feedeſt and reſteſt thy flockes with comfortable refreſhings, in the extremitie of theſe hot perſecutions: for how can it ſtand with thy glory, that I ſhould, through thy neglect, thus ſuſpiciouſly wander vp and downe, amongſt the congregations of them that both command and practiſe the worſhip of falſe gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flock, and feed thy Kids aboue the tents of the ſhepheards.*

IF thou know not, O thou my Church, whom I both eſteeme and haue made moſt beautifull by my merits, and thy ſanctification, ſtray not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarkes, Prophets, Apoſtles, which haue beene my true and ancient flocke, who haue both knowne my voice, and followed me; and feed thou my weake and tender ones with this their ſpirituall food of life, farre aboue the carnall reach of thoſe other falſe teachers.

8. *I haue compared thee, O my loue, to the troupes of horſes in the chariots of Pharaoh.*

Such is mine eſtimation of thee, O my Loue, that ſo farre as the choiſeſt Egyptian horſes of *Pharaoh*, for comely ſhape, for honourable ſeruice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. *Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.*

Thoſe parts of thee, which both are the ſeats of beauty, and moſt conſpicuous to the eie, are glorioſly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. *We will make thee borders of gold, with ſtuds of ſiluer.*

And though thou be already thus ſet forth; yet I and my Father haue purpoſed a further ornament vnto thee, in the more plentifull effuſion of our Spirit vpon thee: which ſhall be to thy former deckings, in ſtead of pure gold curiouſly wrought with ſpeckes of ſiluer.

The Church.

11. *While the King was at his repaſt, my ſpikenard gaue the ſmell thereof.*

BEhold (O ye daughters) euen now, whiles my Lord and King ſeemes farre diſtant from me, and ſits in the Throne of heauen amongſt the companies of Angels (who attend around vpon him) yet now doe I finde him preſent with me in ſpirit: euen now the ſweet influence of his graces, like to ſome precious oyntment, ſpreads it ſelfe ouer my ſoule, and returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrh vnto me, lying betweene my breſts.*

And though I be thus delightfull to my Sauiour, yet nothing ſo much as he is vnto me: for loe, as ſome fragrant pomander of myrrh, laid betweene the breſts, ſends vp a moſt comfortable ſent; ſo his loue, laid cloſe vnto my heart, doth ſtill giue me continuall and vnſpeakable refreſhings.

13. *My welbeloued is as a cluſter of Cypers vnto me among the vines of Engeddy.*

Or if any thing can be of more excellent vertue, ſuch ſmell as the cluſters of Cypers berries, within the fruitfulſt, pleaſantſt, and richeſt vineyards and gardens of Iudæa, yeeld vnto the paſſengers; ſuch and more delectable do I finde the ſauour of his grace to me.

CHRIST.

14. *My Loue, behold, thou art faire, thine eyes are like the Doues.*

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for behold, in mine eyes, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art! how aboue all compariſon glorious and faire! Thine eyes, which are thy ſeers, (Prophets, Apoſtles, Miniſters) and thoſe inward eyes, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtitie, ſimplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet Sauiour and Spouſe) thou alone art that faire and pleaſant one indeed, from whoſe fulneſſe I confeſſe to haue receiued all this little meaſure of my ſpirituall beautie: and behold, from this our mutuall delight, and heauenly coniunction, there ariſeth a plentifull and flouriſhing increaſe of thy faithfull ones in all places, and through all times.

16. *The beames of our houſe are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we doe ſweetly conuerſe and walke together, are both firme and during (like Cedars amongſt the trees) not ſubiect, through thy protecting grace, to vtter corruption; and through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

CHRIST.

1. *I am the Roſe of the field, and the Lilly of the valleyes.*

THou haſt not without iuſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flowers which the earth yeeldeth, the Roſe and Lilly of the valleyes, excell for beauty, for pleaſure, for vſe, the moſt baſe and odious weeds that grow; ſo doth my grace, to all them that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a Lilly among the thornes, ſo is my Loue among the daughters.*

Neither is this my dignitie alone: but thou, O my Spouſe (that thou maiſt be a fit match for me) art thus excellent aboue the world, that no Lilly can be more in goodly ſhew beyond the naked thorne, than thou in thy glory thou receiueſt from me, ouerlookeſt all the aſſemblies of aliens and vnregenerates.

The

Hall, J.

The Church.

3. *Like the Apple-tree among the trees of the foreſt, ſo is my welbeloued among the ſonnes of men: vnder his ſhadow had I delight, and ſate downe; and his fruit was ſweet vnto my mouth.*

AND (to returne thine owne praiſes) as ſome fruitfull and well-growne Apple-tree, in compariſon of all the barren trees of the wilde foreſt, ſo art thou (O my beloued Sauiour) to me, in compariſon of all men, and Angels; vnder thy comfortable ſhadow alone, haue I euer wont to finde ſafe ſhelter againſt all mine aſflictions, all my tentations and infirmities, againſt all the curſes of the Law, and dangers of iudgement, and to coole my ſelfe after all the ſcorching beames of thy Fathers diſpleaſure, and (beſides) to feed and ſatisfie my ſoule with the ſoueraigne fruit of thy holy Word, vnto eternall life.

4. *He brought me into the wine-cellar, and loue was his banner ouer me.*

He hath graciouſly led me by his Spirit, into the midſt of the myſteries of godlineſſe; and hath plentifully broached vnto mee the ſweet wines of his Scriptures and Sacraments. And looke how ſouldiers are drawne by their colours from place to place, and cleaue faſt to their enſigne: ſo his loue, which he ſpred forth in my heart, was my onely banner, whereby I was both drawne to him, directed by him, and faſtened vpon him.

5. *Stay me with flagons, and comfort me with apples: for I am ſicke of loue.*

And now, O yee faithfull Euangeliſts, Apoſtles, Teachers, apply vnto mee with all care and diligence, all the cordiall promiſes of the Goſpell: theſe are the full Flagons of that ſpirituall wine, which only can cheere vp my ſoule; theſe are the Apples of that Tree of life, in the middeſt of the Garden, which can feed me to immortality. Oh come and apply theſe vnto my heart: for I am euen ouercome with a longing expectation and deſire of my delayed glory.

6. *His left hand be vnder my head: and let his right hand embrace me.*

And whiles I am thus ſpiritually languiſhing in this agonie of deſire, let my Sauiour imploy both his hands to releeue mine infirmitie: let him comfort my head and my heart, my iudgement and affections, (which both complaine of weakneſſe) with the liuely heat of his gracious embracements: and ſo let vs ſweetly reſt together.

7. *I charge you, O daughters of Ieruſalem, by the Roes and by the Hindes of the field, that yee ſtirre not vp, nor waken my Loue, vntill he pleaſe.*

In the meane time, I charge you (O all yee that profeſſe any friendſhip or affinitie with me) I charge you, by whatſoeuer is comely, deare and pleaſant vnto you, as you will auoid my vttermoſt cenſures, take heed how you vex and diſquiet my mercifull Sauiour, and grieue his Spirit, and wrong his name, with your vaine and lewd conuerſation; and doe not dare, by the leaſt prouocation of your ſinne, to interrupt his peace.

8. *It is the voice of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hills.*

Loe, I haue no ſooner called, but he heares and anſwers me with his louing voice: neither doth he only ſpeake to me afarre, but he comes to me with much willingneſſe and celeritie; ſo willingly, that no humane reſiſtance can hinder him, neither the hillockes of my leſſer infirmities, nor the mountaines of my groſſer ſinnes (once repented of) can ſtay his mercifull paſe towards me.

9. *My welbeloued is like a Roe, or a young Hart: loe, he ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelfe thorow the grates.*

So ſwiftly, that no Roe or Hinde can fully reſemble him in this his ſpeed and nimbleneſſe: and loe, euen now, before I can ſpeake it, is he come neere vnto me, cloſe to the doore and wall of my heart. And though this wall of my fleſh hinder my full fruition of him, yet loe, I ſee him by the eye of faith, looking vpon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, thorow the gates and windowes of his Word and Sacraments, vpon my ſoule.

10. *My welbeloued ſpake, and ſaid vnto me, Ariſe, my loue, my faire one, and come thy way.*

And now, me thinkes, I heare him ſpeake to mee in a gracious inuitation, and ſay, Ariſe, (O my Church) riſe vp, whether from thy ſecuritie, or feare: hide not thy head any longer, O my beautifull Spouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſſe of thy nature, or the careleſſe ſleepe of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelfe cheerefull in mee.

11. *For behold, winter is paſt, the raine is changed and gone away.*

For behold, all the cloudy winter of thy afflictions is paſſed, all the tempeſts of tentations are blowne ouer; the heauen is cleare, and now there is nothing that may not giue thee cauſe of delight.

12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voice of the Turtle is heard in our land.*

Euery thing now reſembles the face of a ſpirituall Spring; all the ſweet flowers and bloſſomes of holy profeſſion put forth, and ſhew themſelues in their opportunities: now is the time of that heauenly melodie, which the cheerefull Saints and Angells make in mine eares, while they ſing ſongs of deliuerance, and praiſe mee with their Alleluiahs, and ſay, Glory to God on high, in earth peace, good will towards men.

13. *The Fig-tree hath brought forth her young Figs, and the Vines with their ſmall Grapes haue caſt a ſauour: ariſe, my loue, my faire one, and come away.*

What ſpeake I of bloſſomes? behold, thoſe fruitfull Vines, and Fig-trees of my faithfull ones, whom my husbandry hath carefully tended and dreſſed, yeeld forth both pleaſant (though tender) fruits of obedience, and the wholſome and comfortable ſauours of better deſires: wherefore now, O my deare Church, ſhake off all that dull ſecuritie, wherewith thou haſt beene held, and come forth and enioy me.

14. *My Doue, thou art in the holes of the rocke, in the ſecret places of the cliſts: ſhew mee thy ſight, let me heare thy voice: for thy voice is ſweet, and thy ſight comely.*

O my beautifull, pure, and chaſte Spouſe, which like vnto ſome ſolitarie Doue, haſt long hid thine head in the ſecret and inacceſſible cliſts of the rockes, out of the reach and knowledge of thy perſecutors; how-euer thou art concealed from others, ſhew thy ſelfe in thy workes and righteouſneſſe, vnto mee: and let mee bee euer plied with thy words of imploration, and thankſgiuing: for thy voice (though it be in mourning) and thy face (though it be ſad and blubbered) are exceedingly pleaſing vnto me.

15. *Take vs the Foxes, the little Foxes which deſtroy the Vines: for our Vines haue ſmall grapes.*

And in the meane time (O all yee that wiſh well to my name and Church) doe your vtmoſt endeuour to deliuer her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or prophane conuerſation, hinder the courſe of the Goſpell, and peruert the faith of many, eſpecially of thoſe that haue newly giuen vp their names to me, and are but newly entred into the profeſſion of godlineſſe.

16. *My Well-beloued is mine, and I am his: he feedeth among the Lilies.*

My beloued Sauiour is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that bleſſed vnion on both parts; whereby wee mutually enioy each other with all ſufficient contentment. And how worthily is my loue placed vpon him, who leadeth me forth into pleaſant paſtures, and at whoſe right hand there is the fulneſſe of ioy for euermore!

17. *Vntill the day breake, and the ſhadowes flee away, returne, my Well-beloued, and be like a Roe or a young Hart vpon the mountaines of Bether.*

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance ſhall ſhine forth to the world, wherein our ſpirituall mariage ſhall be conſummate, and vntill all theſe ſhadowes of ignorance, of infidelity, of troubles of conſcience, and of outward tribulations be vtterly diſperſed, and chaſed away, come and turne thee to mee againe, thou which to the carnall eyes of the world ſeemeſt abſent, come quickly, and delay not; but for the ſpeed of thy returne, be like vnto ſome ſwift Roe, or Hinde, vpon thoſe ſmooth hills of *Gilead*, which *Iordan* ſeuers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I ſought him whom my ſoule loued: I ſought him, but I found him not.*

MY ſecuritie told me that my Sauiour was neere vnto my ſoule, yea with it, and in it: but when by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my owne ſenſe could diſcerne) he was farre off from me.

2. *I will riſe therefore now, and goe about in the Citie by the ſtreets, and by the open places, and will ſeeke him that my ſoule loueth: I ſought him, but I found him not.*

Then thought I with my ſelfe, Shall I lie ſtill contented with this want? No, I will ſtirre vp my ſelfe; and the helpe I cannot finde in my ſelfe, I will ſeeke in others: Of all that haue beene experienced in all kinde of difficulties, of all deepe Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Sauiour: amongſt them I ſought him, yet could receiue no anſwer to my ſatisfaction.

3. *The watchmen that went about the Citie, found me: to whom I ſaid, Haue you ſeene him whom my ſoule loueth?*

Miſſing him there, I ran to thoſe wiſe and carefull Teachers, whom God hath ſet as ſo many watch-men vpon the walls of his *Ieruſalem*, who ſooner found me than I could aske after them; to whom I ſaid (as thinking no man could be ignorant of my Loue) Can you giue me no direction where I might finde him whom my ſoule loueth?

4. *When I had paſt a little from them, then I found him whom my ſoule loueth: I tooke hold on him, and left him not, till I had brought him vnto my mothers houſe, into the chamber of her that conceiued me.*

Of whom when I had almoſt left hoping for comfort, that gracious Sauiour who would not ſuffer me tempted aboue my meaſure, preſented himſelfe to my ſoule: Loe then, by a new act of faith, I laid faſt hold vpon him, and will not let him any more part from my ioyfull embracements, vntill both I haue brought him home fully into the ſeat of my conſcience, and haue wonne him to a perpetuall cohabitation with me, and a full accompliſhment of my loue, in that *Ieruſalem* which is aboue, which is the mother of vs all.

CHRIST.

5. *I charge yee O daughters of Ieruſalem, by the Roes, and by the Hindes of the field, that yee ſtirre not vp nor waken my Loue vntill ſhe pleaſe.*

NOw that my diſtreſſed Church hath beene all the night long of my ſeeming abſence, toiled in ſeeking me, I charge you, (O all that profeſſe any friendſhip with me) I charge you by whatſoeuer is comely, deare, and pleaſant vnto you, that (as you will anſwer it) you trouble not her peace with any vniuſt or vnſeaſonable ſuggeſtions, with vncharitable contentions, with any Nouelties of doctrine, but ſuffer her to reſt ſweetly in that diuine truth, which ſhee hath receiued, and this true apprehenſion of me wherein ſhe reioyceth.

6. *Who is ſhee that commeth vp out of the wilderneſſe, like pillars of ſmoake perfumed with Myrrh and Incenſe, and with all the chiefe of ſpices.*

Oh who is this? how admirable? how louely? who but my Church, that aſcendeth thus glorioully out of the wilderneſſe of the world, wherein ſhee hath thus long wandered; into the bleſſed manſions of my Fathers houſe, all perfumed with the graces of perfect ſanctification, mounting right vpward into her glory, like ſome ſtraight pillar of ſmoake, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deuiſed.

The Church.

7. *Behold his bed better than* Salomons: *threeſcore ſtrong men are round about it, of the valiant men of Iſrael.*

I Am aſcended; and loe how glorious is this place where I ſhall eternally enioy the preſence and loue of my Sauiour! how farre doth it exceed the earthly magnificence of *Salomon*? about his bed doe attend a Guard of threeſcore choiſeſt men of Iſrael.

8. *They all handle the ſword, and are expert in warre: euery one hath his ſword vpon his thigh, for the feare by night.*

All ſtout Warriers, able and expert to handle the ſword; which for more readineſſe each of them weares hanging vpon his thigh, ſo as it may be haſtily drawne vpon any ſudden danger: but about this heauenly pauilion of my Sauiour, attend millions of Angels, ſpirituall Souldiers, mightie in power, readie to bee commanded ſeruice by him.

9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that *Salomon* made (ſo much admired of the world) was but of the Cedars of Lebanon.

10. *He made the pillars thereof of ſiluer, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-laid with the loue of the daughters of Ieruſalem.*

The Pillars but of ſiluer, and the Bed-ſted of gold; the Teſter or Canopie, but of purple; the couerlet wrought with the curious and painfull needle-worke of the maids of *Ieruſalem*: but this celeſtiall reſting place of my God is not made with hands, nor of any corruptible metall, but is full of incomprehenſible light, ſhining euermore with the glorious preſence of God.

11. *Come forth, yee daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

And as the outward ſtate, ſo the maieſty of his perſon is aboue all compariſon. Come forth

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forth (O yee daughters of Sion) lay aſide all priuate and earthly affections, looke vpon King *Salomon* as hee ſits ſolemnly crowned in the day of his greateſt royaltie and triumph, and compare his higheſt pompe, with the diuine magnificence of my Sauiour, in that day when his bleſſed mariage ſhall be fully perfected aboue, to the eternall reioycing of himſelfe and his Church; and ſee whether there be any portion betwixt them.

CHAP. IV.

CHRIST.

1. *Behold thou art faire, my Loue, behold thou art faire, thine eyes are like the Doues within thy lockes: thine haire is like a flocke of Goats which looke downe from the mountaines of Gilead.*

OH how faire thou art and comely, my deare Spouſe! how inwardly faire with the gifts of my Spirit! how faire outwardly in thy comely adminiſtration and gouernment! Thy ſpirituall eyes of vnderſtanding and iudgement, are full of puritie, chaſtitie, ſimplicitie; not wantonly caſt forth, but modeſtly ſhining amidſt thy locks: all thy gracious profeſſion and all thy appendances, and ornaments of expedient ceremonies, are ſo comely to behold, as is to ſee a flocke of well-fed Goats grazing vpon the fruitfull hills of Gilead.

2. *Thy teeth like a flocke of ſheepe in good order, which goe vp from the waſhing: which euery one bring out twins, and none is barren among them.*

Thoſe that chew and prepare the heauenly food for thy ſoule, are both of gracious ſimplicitie, and of ſweet accordance one with another; hauing all one heart and one tongue: and both themſelues are ſanctified and purged from their vncleanneſſe, and are fruitfull in their holy labours vnto others; ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules added to the Church.

3. *Thy lips are like a threed of ſcarlet, and thy talke is comely: thy temples are within thy lockes as a peece of a Pomegranate.*

Thy ſpeech (eſpecially in the mouth of thy Teachers) is both gracious in it ſelfe, and ſuch as adminiſters grace to the hearers; full of zeale and feruent charitie, full of grauitie and diſcretion: and that part of thy countenance, which thou wilt haue ſeene (though dimly and ſparingly) is full of holy modeſty and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

4. *Thy necke is as the tower of Dauid built for defence: a thouſand ſhields hang therein, and all the targets of the ſtrong men.*

Thoſe who by their holy authoritie ſuſtaine thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp the head) are like vnto *Dauids* high Tower of defence, furniſhed with a rich armorie; which affords infinite wayes of ſafe protection, and infinite monuments of victorie.

5. *Thy two breſts are as two young Kids that are twins, feeding among the Lillies.*

Thy two Teſtaments (which are thy two full and faire breſts, whereby thou nurſeſt all thy faithfull children) are as two twins of Kids: twins, for their excellent and perfect agreement one with another, in all reſemblances: of Kids, that are daintily fed among the ſweet flowers, for the pleaſant nouriſhment which they yeeld to all that ſucke thereof.

6. *Vntill the day breake, and the ſhadowes fly away, I will goe into the mountaines of Myrrh, and to the Mountaines of Incenſe.*

Vntill the day of my gracious appearance ſhall ſhine forth, and vntill all theſe ſhadowes of ignorance, infidelitie, afflictions, be vtterly and ſuddenly diſperſed, O my Spouſe, I will retire my ſelfe (in regard of my bodily preſence) into my delightfull and glorious reſt of heauen.

7. *Thou art all faire, my Loue, and there is no ſpot in thee.*

Thou art exceeding beautifull, O my Church, in all the parts of thee: for all thy ſinnes are done away, and thine iniquitie is couered, and loe, I preſent thee to my Father without ſpot, or wrinkle, or any ſuch deformitie.

8. *Come with me from Lebanon, my Spouſe, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.*

And now (O thou which I profeſſe to haue maried to my ſelfe in truth and righteouſneſſe) thou ſhalt be gathered to me from all parts of the world; not only from the confines of Iudea, where I planted and found thee, but from the remoteſt and moſt ſauage places of the Nations; out of the company of Infidels, of cruell and bloudy perſecutors, who like Lions and Leopards haue tyrannized ouer thee, and mercileſly torne thee in peeces.

9. *My ſiſter, my Spouſe, thou haſt wounded my heart with one of thine eyes: and with a chaine of thy necke.*

Thou haſt vtterly rauiſht me from my ſelfe (O my ſiſter and Spouſe; for ſo thou art, both ioyned to me in that ſpirituall vnion, and coheire with me of the ſame inheritance and glory) thou haſt quite rauiſht my heart with thy loue: euen one caſt of one of thine eyes of faith, and one of the ornaments of thy ſanctification wherewith thou art decked by my Spirit, haue thus ſtricken me with loue: how much more, when I ſhall haue a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

10. *My ſiſter, my Spouſe, how faire is thy loue! how much better is thy loue than wine, and the ſauour of thine ointments than all ſpices?*

O how excellent, how precious, how delectable are thoſe loues of thine, O my ſiſter, my Spouſe! how farre ſurpaſſing all earthly delicates! and the ſauour of thoſe diuine vertues, wherewith thou art endued, more pleaſing to my ſent, than all the perfumes in the world!

11. *Thy lips, my Spouſe, drop as Hony-combes: Hony and milke are vnder thy tongue, and the ſauour of thy garments is as the ſauour of Lebanon.*

The gracious ſpeeches that proceed from thee, are as ſo many drops of the Hony-combe that fall from thy lips: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing; and the ſauour of thy good works, and outward conuerſation, is to me as the ſmel of the wood of Lebanon to the ſenſe of man.

12. *My ſiſter, my Spouſe, is as a garden incloſed, as a Spring ſhut vp, and a Fountaine ſealed vp.*

My ſiſter, my Spouſe, is as a Garden or Orchard full of all varietie of the heauenly Trees and flowers of grace; not lying careleſly open, either to the loue of ſtrangers, or to the rage of enemies, which like the wilde Boare out of the wood, might root vp and deſtroy her choice plants: but ſafely hedged and walled about, by my protection, and reſerued for my delight alone; ſhe is a Spring & Well of wholſome waters, from whom flow forth the pure ſtreames of my Word; but, both incloſed and ſealed vp; partly, that ſhee may the better (by this cloſeneſſe) preſerue her owne naturall taſte and vigour, from the corruptions of the world; and partly, that ſhe may not be defiled and mudded by the prophane feet of the wicked.

13. *Thy plants are as an Orchard of Pomegranats with ſweet fruits: as Cypers, Spikenard, euen Spikenard and Saffron, Calamus and Cinamon, with all the trees of Incenſe, Myrrh and Aloes, with all the chiefe ſpices.*

Thou art an Orchard, yea a Paradiſe, whoſe plants (which are thy faithfull children that grow vp in thee) are as Pomegranate Trees; the Apples whereof are eſteemed, for the largeneſſe, colour and taſte, aboue all other: or (if I would feed my other ſenſes) the plentifull fruits of thy holy obedience (which thou yeeldeſt vnto me) are for their ſmell, as ſome compoſition of Cypreſſe, Spikenard, Saffron, ſweet Cane, Cinamon, Incenſe, Myrrh, Aloes, and whatſoeuer elſe may be deuiſed, vnto the moſt perfect ſent.

14. *O fountaine of the gardens, O well of liuing waters, and the ſprings of Lebanon.*

Thou art ſo a Spring in my Garden, that the ſtreames which are deriued from thee, water all the gardens of my particular congregations, all the world ouer: thou art that Fountaine, from whoſe pure head iſſue all thoſe liuing waters, which who ſo drinketh, ſhall neuer thirſt againe; euen ſuch cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Iſrael of God.

The Church.

15. *Ariſe, O North, and come, O South, and blow on my garden, that the ſpices thereof may flow out: let my Well-beloued come to his garden, and eat his pleaſant fruit.*

IF I be a garden, as thou ſayeſt (O my Sauiour) then ariſe, O all yee ſoueraigne winds of the Spirit of God, and breath vpon this garden of my ſoule, that the ſweet odours of theſe my plants may both be increaſed, and may alſo be diſperſed afarre, and carried into the noſtrills of my Well-beloued: and ſo let him come into his owne garden (which his owne hand hath digged, planted, watred) and accept of the fruit of that ſeruice and praiſe, which he ſhall inable me to bring forth to his Name.

CHAP. V.

CHRIST.

1. *I am come into my garden, my ſiſter, my Spouſe: I gathered my Myrrh with my ſpice; I ate my Hony with my Hony-combe, I dranke my wine with my milke: eat, O my friends: drinke, and make you merry, O Well-beloued.*

BEhold, according to thy deſire, I am come into my garden, O my ſiſter, my Spouſe; I haue receiued thoſe fruits of thine obedience which thou offeredſt vnto me, with much ioy and pleaſure. I haue accepted not only of thy good works, but thy endeuours and purpoſes of holineſſe, both which are as pleaſant to me, as the Hony and the Hony-combe. I haue allowed of the cheerefulneſſe of thy ſeruice, and the wholeſomeneſſe of thy doctrine. And ye, O my friends, whether bleſſed Angels, or faithfull men, partake with me in this ioy ariſing from the faithfulneſſe of my Church: cheere vp and fill your ſelues, O my beloued, with the ſame Spirituall dainties wherewith I am refreſhed.

The Church.

2. *I ſleepe, but my heart waketh: it is the voice of my Well-beloued that knocketh, ſaying,*

Open vnto me, my ſiſter, my Loue, my Doue, my vndefiled: for mine head is full of dew, and my locks with the drops of the night.

WHen the world had caſt me into a ſecure ſleep, or ſlumber rather (for my heart was not vtterly bereaued of a true faith in my Sauiour) euen in this darkneſſe of my minde, it pleaſed my gracious Redeemer not to neglect me; he came to me, and knocked oft, and called importunately at the doore of my heart, by his word and chaſtiſements, and ſaid, Open the doore of thy ſoule, O my ſiſter, my deare, chaſte, comely, vnſpotted Church: let me come in, and lodge and dwell with thee, in my graces; ſhut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe, I haue long waited patiently for this effect of thy loue, and haue endured all the iniuries both of the night, and weather of thy prouocations, that I might at laſt enioy thee.

3. *I haue put off my coat: how ſhall I put it on? I haue waſhed my feet: how ſhall I defile them?*

I anſwered him againe, pleading excuſes for my delay; Alas, Lord, I haue now, ſince I left my forward profeſſion of thee, auoided a great number of cares and ſorrowes: muſt I take them vp againe to follow thee? I haue liued cleane from the ſoile of theſe euils: and ſhall I now thruſt my ſelfe into danger of them?

4. *My Well-beloued put his hand from the hole of the doore; and my bowels yearned toward him.*

When my Sauiour heard this vnkind anſwer of delay, hee let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelfe from ſoliciting me any more: whereupon my heart and bowels yearned within me for him, and for the remorſe of my ſo long foreſlowing his admittance vnto me.

5. *I roſe vp to open to my well-beloued, and my hands did drop downe Myrrh, and my fingers pure Myrrh vpon the handles of the Barres.*

And now I rouzed vp my drouſie heart (what I could) that I might in ſome cheerefull manner deſire to receiue ſo gracious a Sauiour: which when I but endeuoured, I found that he had left behinde him ſuch a plentifull bleſſing (as the monument of his late preſence) vpon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moued to further indignation at my ſelfe for delaying him.

6. *I opened to my Well-beloued: but my Well-beloued was gone and paſt; mine heart was gone when he did ſpeake: I ſought him, but I could not finde him; I called him, but he anſwered me not.*

I opened to my beloued Sauiour: but my Sauiour had now (in my feeling) withdrawne himſelfe, and hid his countenance from me, holding me ſhort of thoſe gracious offers and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweet inuitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward vſe of his ordinances, and of my earneſt prayers; but he would not as yet be found of me, or let me find that I was heard of him.

7. *The watchmen that went about the City found me, they ſmote me, and wounded me: the watch-men of the walls tooke away my vaile from me.*

Thoſe which ſhould haue regarded mee, and by their vigilancy haue ſecured mee from danger, proued mine aduerſaries: in ſtead of comforting me, they fell vpon me, and wounded me with their falſe doctrines, drawing me on into further errors, ſpoiling me of that purity and ſincerity of profeſſion, wherewith, as with ſome rich and modeſt vaile, I was formerly adorned, and couered.

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8. *I charge you, O daughters of Ieruſalem, if you finde my Well-beloued, that you tell him I am ſicke of loue.*

I aduiſe you ſolemnly, O all ye that wiſh well to me (for I care not who knowes the vehemency of my paſſion) if you ſhall finde my Sauiours preſence in your ſelues before me, pray for the recouery of his loue to me; and bemoaning my eſtate to him, tell him how I languiſh with the impatient deſire of his loue, and preſence to bee reſtored vnto me.

9. *O the faireſt among women, what is thy Well-beloued, more than another Well-beloued? what is thy Well-beloued more than another louer, that thou doſt ſo charge vs?*

O thou which art the moſt happy, moſt gracious, and moſt glorious of all creatures, the choſen of the liuing God; what is thy Well-beloued whom thou ſeekeſt, aboue all other the ſonnes of men? what ſuch eminency is there in him aboue all Saints and Angels, that thou art both ſo farre gone in affection to him? and doſt ſo vehemently adiure vs to ſpeake vnto him for thee?

10. *My Well-beloued is white and ruddy, the Standard-bearer of ten thouſand.*

My Well-beloued (if you know not) is of perfect beautie; in whoſe face is an exact mixture of the colours of the pureſt and healthfulleſt complexion of holineſſe: for he hath not receiued the ſpirit by meaſure; and in him the Godhead dwels bodily; he is infinitely fairer than all the ſonnes of men; and for goodlineſſe of perſon may beare the Standard of comelineſſe and grace amongſt ten thouſand.

11. *His head is as fine Gold, his locks curled, and blacke as a Rauen.*

The Deitie which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature, is wondrouſly beautifull, and ſo ſets it forth, as the blacke curled locks doe a freſh and well-ſauoured countenance.

12. *His eyes are like Doues vpon the riuers of waters, which are waſht with Milke, and remaine in their fulneſſe.*

His iudgement of all things, and his reſpect to his Church (which are as his eies) are full of loue, and full of pietie, ſhining like vnto Doues waſhed in water, yea, in Milke, ſo as there is no ſpot, or blemiſh to be found in them: and they are withall ſo fully placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſeruants.

13 *His cheekes are as a bed of ſpices, and as ſweet Flowers, and his lips like Lillies dropping downe pure Myrrh.*

The maniſeſtation of himſelfe to vs in his Word, is ſweet to our ſpirituall feeling, as an heap of ſpice, or thoſe flowers that are vſed to make the beſt perfuming ointments, are to the other ſenſes: his heauenly inſtructions and promiſes of his Goſpell are vnſpeakably comfortable, and plenteous, in the grace that is wrought by them.

14. *His hands as Rings of Gold ſet with the Chryſolite; his belly like white Iuory couered with Saphyres.*

His actions, and his inſtruments (which are his hands) are ſet forth with much port and maieſtie, as ſome precious ſtone beautifies the Ring wherein it is ſet: the ſecret counſels of his breſt, and the myſteries of his will, are moſt pure and holy, and full of excellent glory.

15. *His legs are as pillars of Marble, ſet vpon ſockets of fine gold: his countenance, as Lebanon, excellent as the Cedars.*

All his proceedings are firme and ſtable; and withall, as Pillars of Marble ſet in ſockets of tried gold; ſo as they are neither ſubiect to wauering, nor to any danger of infirmity and corruption: the ſhew and cariage of his whole perſon, whereby hee makes himſelfe knowne to his choſen, is exceeding goodly and vpright, like to the ſtraight and lofty Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is wholly delectable: this is my Wel-beloued, and this is my Louer, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſſings and comfortable promiſes, is to my ſoule euen ſweetneſſe it ſelfe; yea (what ſpeake I of any one part?) as you haue heard in theſe particulars; he is all ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if he would know) is my Well-beloued; of ſo incomparble glory and worthineſſe, that ye may eaſily diſcerne him from all others.

Forraine Congregations.

17. *O the faireſt among women, whither is thy Well-beloued gone? whither is thy Well-beloued turned aſide, that we might ſeeke him with thee?*

Since thy Well-beloued is ſo glorious, and amiable, (O thou which art for thy beautie worthy to be the Spouſe of ſuch an huſband) tell vs (for thou onely knoweſt it; and to ſeeke Chriſt without the Church, we know is vaine) tell vs where this Sauiour of thine is to be ſought; that we (rauiſhed alſo with the report of his beautie) may ioyne with thee, in the ſame holy ſtudy of ſeeking after him.

CHAP. VI.

1. *My Well-beloued is gone downe into his Garden to the beds of ſpices, to feed in the Gardens, and to gather Lillies.*

My Wel-beloued Sauiour (if you would know this alſo) is to be ſought and found in the particular aſſemblies of his people, which are his Garden of Pleaſure, wherein are varieties of all the beds of renued ſoules; which both he hath planted, and dreſſed by his continuall care, and wherein he walketh for his delight; feeding and ſolacing himſelfe with thoſe fruits of righteouſneſſe and new obedience, which they are able to bring forth vnto him.

2. *I am my Well-beloueds, and my Well-beloued is mine, who feedeth among the Lillies.*

And now loe, whatſoeuer hath happened croſſe to me, in my ſenſible fruition of him; in ſpight of all tentations, my beloued Sauiour is mine through faith; and I am his through his loue; and both of vs are by an inſeparable vnion knit together; whoſe coniunction and loue is moſt ſweet and happy: for all that are his he feedeth continually with heauenly repaſt.

CHRIST.

3. *Thou art beautifull, my loue, as Tirzah, comely as Ieruſalem, terrible as an Armie with Banners.*

Notwithſtanding this thy late blemiſh of neglecting me, O my Church: yet ſtill in mine eies, through my grace, vpon this thy repentance, thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ieruſalem,

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Ieruſalem, the glory of the world: and with this thy louelineſſe, thou art awfull vnto thine aduerſaries, through the power of thy cenſures, and the maieſtie of him that dwelleth in thee.

4. *Turne away thine eyes from mee, for they ouercome mee: thine haire is like a flocke of Goats which looke downe from Gilead.*

Yea, ſuch beautie is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eyes a while from beholding me; for the ſtrength of that faith, whereby they are fixed vpon me, rauiſheth me from my ſelfe with ioy. I do therefore againe renew thy former praiſe; that thy gracious profeſſion, and all thy appendances and ornaments of expedient ceremonies are ſo comely to behold, as it is to ſee a flocke of well-fed Goats grazing vpon the fruitfull hils of Gilead.

5. *Thy teeth are like a flocke of ſheepe which goe vp from the waſhing, which euery one bring out twins and none is barren among them.*

Thy Teachers, that chew and prepare the heauenly food of thy ſoule, are of ſweet accordance one with another, hauing all one heart, and one tongue; and both themſelues are ſanctified and purged from their vncleanneſſe, and are fruitfull in their holy labours vnto others: ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules to the Church.

6. *Thy Temples are within thy lockes as a peece of a Pomegranate.*

That part of thy countenance which thou wilt haue ſeene; (though dimly and ſparingly) is full of holy modeſtie and baſhfulneſſe: ſo bluſhing that it ſeemeth like the colour of a broken peece of Pomegranate.

7. *There are threeſcore Queenes and foureſcore Concubines, and of the Damſels, without number.*

Let there be neuer ſo great a number of people and nations, of Churches and aſſemblies, which challenge my Name and Loue, and perhaps by their outward proſperity, may ſeeme to plead much intereſt in me, and much worth in themſelues.

8. *But my Loue is alone, and my vndefiled, ſhe is the only daughter of her mother, and ſhee is deare to her that bare her: The Daughters haue ſeene her and counted her bleſſed, euen the Queenes and Concubines, and they haue praiſed her.*

Yet thou only art alone my true and chaſte Spouſe, pure and vndefiled in the truth of thy doctrine, and the imputation of my holineſſe: thou art ſhe whom that Ieruſalem which is aboue, (the mother of vs all) acknowledgeth for her only true, and deare daughter. And this is not my commendation alone: but all thoſe forraine aſſemblies, which might ſeeme to be Riuals with thee of this praiſe, doe applaud and bleſſe thee in this thine eſtate, and ſay; Bleſſed is this people, whoſe God is the Lord.

9. *Who is ſhee that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an armie with banners.*

And admiring thy goodlineſſe, ſhall ſay; Who is this that lookes out ſo freſhly as the morning new riſen; which from theſe weak beginnings is growne to ſuch high perfection, that now ſhe is as bright, and glorious, as the Sunne in his full ſtrength, and the Moone in a cleare skie; and withall is ſo dreadfull through the maieſtie of her countenance, and power of her cenſures, as ſome terrible armie, with enſignes diſplayed, is to a weake aduerſary.

10. *I went downe to the dreſſed Orchard, to ſee the fruits of the valley, to ſee if the Vine budded, and if the Pomegranates flouriſhed.*

Thou cōplainedſt of my abſence, (O my Church:) there was no cauſe; I meant not to forſake thee; I did but only walke downe into the well dreſſed Orchard of thine aſſemblies, to recreate and ioy my ſelſe with the view of their forwardneſſe, to ſee the happy progreſſe of the humble in ſpirit, and the gracious beginnings of thoſe tender ſoules, which are newly conuerted vnto me.

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So earneſtly did I long to reuiſit thee, and to reſtore comfort vnto thee, that I haſted I knew not which way: and with inſenſible ſpeed I am come backe, as it were vpon the ſwifteſt chariots, or the wings of the wind.

12. *Returne, returne, O Shulamite: returne, returne, that I may behold thee: what ſhall you ſee in the Shulamite, but as the company of an armie?*

Now therefore returne (O my Spouſe, the true daughter of Ieruſalem) returne to me, returne to thy ſelfe, and to thy former feeling of my grace: returne, that both my ſelfe, and all the company of Angels, may ſee and reioyce in thee: and what ſhall yee ſee (O all yee hoſts of heauen) what ſhall yee ſee in my Church? Euen ſuch an awfull grace and maieſtie, as is in a well-marſhalled armie, readie to meet with the enemie.

CHAP. VII.

1. *How beautifull are thy goings with ſhooes, O Princes daughter? the compaſſe of thy hips like iewels: the worke of the hand of a cunning workman.*

How beautifull are thy feet, O daughter of the Higheſt; being ſhod with the preparation of the Goſpell of peace, and readily addreſſed to runne the way of the commandements of thy God! thou art compaſſed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the Spirit of truth.

2. *Thy nauell is as a round cup, that wanteth not liquor: thy belly is as an heape of wheat, compaſſed about with Lillies.*

The nauell, whereby all thy ſpirituall conceptions receiue their nouriſhment, is full of all fruitfull ſupply, and neuer wants meanes of ſuſtenance, to feed them in thy wombe: which alſo is ſo plenteous in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinite pure graines, which conſort together with much ſweetneſſe and pleaſure.

3. *Thy two breſts are as two young Kids that are twins.*

Thy two Teſtaments (which are thy two full and comely breſts, by whoſe wholeſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. *Thy necke is like a Tower of Iuory: thine eyes are like artificiall pooles in a frequented gate: thy noſe is as the Tower of Lebanon, that looketh toward Damaſcus.*

Thoſe, who by their holy authoritie ſupport thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp thy head) are for their height and defence, like a Tower; for their order, pureneſſe and dignity, like a Tower of Iuory: thy Teachers and Miniſters (which are thine eies) are like vnto ſome cleare and artificiall ponds of water, in a place of greateſt reſort: wherin all commers may ſee the faces of their conſciences; and whence they may plentifully draw the Waters of life. Thy noſe, by which all ſpirituall ſents are conueyed to thee, is perfectly compoſed, and featured like ſome curious

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Turret of that goodly houſe in Lebanon; ſo as thy iudgement, and power of diſcerning the ſpirits, is admirable for the order and excellencie thereof.

5. *Thine head vpon thee is as ſcarlet, and the buſh of thine head like purple: the King is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies vſed by thee) are very gracefull, and of high eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am euen tied by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

6. *How faire art thou, and how pleaſant art thou, O my Loue, in pleaſures!*

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments! how ſweet and pleaſant art thou (O my Loue) in whatſoeuer might giue me true contentment!

7. *This thy ſtature is like a Palme-tree, and thy breſts like cluſters.*

Thy whole frame is, for goodlineſſe and ſtraight growth, like vnto ſome tall Palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and the two breſts of thy Teſtaments are like two full iuicie cluſters, which yeeld comfortable and abundant refreſhing.

8. *I ſaid, I will goe vp into the Palme-tree; I will take hold of her boughes: thy breſts ſhall now be like the cluſters of the Vines, and the ſauour of thy noſe like Apples.*

Seeing then thou art my Palme-tree, I haue reſolued in my ſelfe to adioyne my ſelfe to thee; to enioy thee, to gather thoſe ſweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to be more plentifull in all good workes, and doctrine; ſo as thou ſhalt afford abundance of heauenly liquor vnto all the thirſtie ſoules of thy children, and an acceptable verdure of holineſſe and obedience vnto me.

9. *And the roofe of thy mouth like good wine, which goeth ſtraight vp to my Well-beloued, and cauſeth the lips of him that is aſleepe, to ſpeake.*

And the deliuery of my Word, by the mouthes of my Miniſters, ſhall be as ſome excellent wine, which ſparkleth right vpward: being well accepted of that God, in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receiuers: which is of ſuch wonderfull power, that it is able to put words both of repentance, and praiſe, into the lips of him that lies aſleepe in his ſinnes.

The Church.

10. *I am my Wel-beloueds, and his deſire is toward me.*

BEhold, ſuch as I am, I am not my owne; much leſſe am I any others: I am wholly my Sauiours: and now I ſee, and feele, whatſoeuer I had deſerued, that he is mine alſo in all intire affection; who hath both choſen me, and giuen himſelfe for mee.

11. *Come, my Wel-beloued, let vs goe into the fields, let vs lodge in the villages.*

Come therefore, O my deare Sauiour, let vs ioyne together in our naturall care: let thy Spirit and my ſeruice be intent vpon thy Congregations here below on earth; and let vs ſtay in the place where our ſpirituall Huſbandrie lieth.

12. *Let vs goe vp early in the morning to the Vines, and ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grapes, or whether the Pomegranats bloſſome: there will I giue thee my loue.*

Let vs with all haſte and cheerefulneſſe viſit the fruitfull vines of our beleeuing children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruits of grace, of all thoſe good workes, and thankſgiuings, of thoſe holy endeuours and worthy practices, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happie mariage draweth neere, in which there ſhall be a perfect vnion betwixt vs.

13. *The Mandrakes haue giuen a ſmell, and in our gates are all ſweet things new and old; my Well-beloued, I haue kept them for thee.*

Behold: thy godly ſeruants, which not only beare fruit themſelues, but are powerfull in the prouocation of others, preſent their beſt ſeruices vnto thee; and euen at our doores (not farre to ſeeke, not hard to procure) is offer made vnto thee, of all varietie of fruit; whether from thy young Conuerts, or thy more ſetled Profeſſors: and all theſe I ſpend not lauiſhly; but in my louing care, duely reſerue them for thee, and for the ſolemne day of our full mariage.

CHAP. VIII.

The Iewiſh Church.

1. *Oh that thou wereſt as my brother that ſucked the breſt of my mother! I would finde thee without; I would kiſſe thee, then they ſhould not deſpiſe me.*

OH that I might ſee thee (my Sauiour) clothed in fleſh! Oh that thou which art my euerlaſting Husband, mighteſt alſo be my Brother, in partaking the ſame humane nature with me; that ſo I finding thee below vpon earth, might familiarly entertaine thee, and conuerſe with thee, without reproach of the world; yea, might be exalted in thy glory!

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach mee: I will cauſe thee to drinke ſpiced wine, and new of the Pomegranats.*

Then would I (though I be now pent vp in the limits of Iudæa) bring thee forth into the light and knowledge of the vniuerſall Church, whoſe daughter I am: and then and there, thou ſhouldeſt teach me how perfectly to ſerue and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſeruants; which I know thou wilt account better cheere, than all the ſpiced cups, and Pomegranate wines in the world.

3. *His left hand ſhall be vnder my head, and his right hand ſhall embrace me.*

Then ſhall I attaine to a nearer communion with him; and both his hands ſhall be employed to ſuſtaine, and releeue me: yea, hee ſhall comfort my head and my heart (my iudgement, and affections) with the liuely heat of his gracious embracements.

4. *I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my Loue, vntill he pleaſe.*

I charge you (O all yee that profeſſe any friendſhip to me) I charge you deepely, as yee will auoid my vttermoſt cenſures; take heed how yee vex and diſquiet my mercifull Sauiour, and grieue his Spirit: and doe not dare, by the leaſt prouocation of him, to interrupt his peace.

CHRIST.

5. *Who is this that commeth out of the Wilderneſſe, leaning vpon her Well-beloued? I raiſed*

ſed thee vp vnder an Apple-tree: there thy mother conceiued thee: there ſhe conceiued that bare thee.

WHo is this, that from the comfortleſſe deſerts of ignorance, of infidelity, of tribulations, aſcendeth thus vp into the glorious light and libertie of my choſen? relying her ſelfe wholly vpon her Sauiour, and ſolacing her ſelfe in him? Is it not my Church? It is ſhee, whom I haue loued, and acknowledged of old: for euen vnder the tree of offence, the forbidden fruit which thou taſtedſt to thy deſtruction, I raiſed thee vp againe from death; Euen there, thy firſt mother conceiued thee; while by faith ſhe laid hold on that bleſſed promiſe of the Goſpell, whereby ſhe and her beleeuing ſeed were reſtored.

The Iewiſh Church.

6. *Set me as a ſeale on thy heart, and as a ſignet on thine arme: for loue is ſtrong as death; Iealouſie is cruell as the Graue: the coales thereof are fiery coales, and a vehement flame.*

ANd ſo haue thou mee ſtill (O my Sauiour) in a perpetuall and deare remembrance: keepe me ſure in thine heart, yea in thine armes, as that which thou holdeſt moſt precious: and let me neuer be remoued from thy loue; the leaſt ſhew and danger whereof I cannot endure: for this my ſpirituall loue is exceeding powerfull, and can no more be reſiſted than death it ſelfe: and the iealous zeale which I haue for thee and thy glory, conſumes me, euen like the Graue, and burnes me vp like vnto the coales of ſome moſt vehement and extreme fire.

7. *Much water cannot quench loue, neither can the flouds drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.*

Yea, more than any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole ſtreames of perſecutions) cannot quench this loue: and for all tempting offers of wealth, of pleaſures and honour, how eaſily are they all contemned for the loue of my Sauiour!

8. *We haue a little ſiſter, and ſhe hath no breſts: what ſhall we doe for our ſiſter when ſhe ſhall be ſpoken for?*

We haue a ſiſter (as thou knoweſt, O Sauiour) ordained through thy mercy, to the ſame grace with me: the vncalled Church of the Gentiles; ſmall (as yet) of growth through the rareneſſe of her Conuerts, and deſtitute of the helpe of any outward miniſterie, whereby ſhee might either beare, or nouriſh children vnto thee: when ſhee growes vnto her maturity; and the myſtery of calling her vniuerſally to thee, ſhall be reuealed to the world, and her ſelfe: what courſe will it pleaſe thee to take with her?

CHRIST.

9. *If ſhee be a wall, wee will build vpon her a ſiluer Palace: and if ſhee be a doore, wee will keepe her in with boords of Cedar.*

IF ſhee ſhall continue firme and conſtant, in the expectation of her promiſes, and the profeſſion of that truth which ſhall be reuealed; we will beautifie and ſtrengthen her with further grace, and make her a pure and coſtly Palace, fit to entertaine my ſpirit: and if ſhe will giue free paſſage and good entrance, to my word and grace, we will make her ſure and ſafe from corruption, and reſerue her to immortalitie.

The Iewiſh Church.

10. *I am a wall, and my breſts are towers: then was I in his eyes as one that findeth peace.*

BEhold: that condition which thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion:

and that want thou findeſt in her of ability to nouriſh her Children, by the breſt of thy Word, is not in me; who haue abundance both of nouriſhment and defence: vpon which my confeſſion and plea, I found grace and peace in the eyes of my Sauiour; and receiued from him aſſurance of his euerlaſting loue to me.

CHRIST.

11. Salomon *had a Vine in Baalhamon: he gaue the Vineyard vnto keepers: euery one bringeth for the fruit thereof a thouſand peeces of ſiluer.*

MY Church is my Vine, and I am the Owner and Huſbandman: our thrift and profit thereof farre exceedeth the good huſbandry of *Salomon:* he hath a rich Vineyard indeed in a moſt fruitfull ſoyle; but he lets it forth to the hands of others, as not being able to keepe and dreſſe it himſelfe: and therefore he is faine to be content with the greateſt part of the increaſe, not expecting the whole.

12. *But my Vineyard which is mine, is before me: to thee* O Salomon *appertaineth a thouſand peeces of ſiluer, and two hundred to them that keepe the fruit thereof.*

But my Vine is euer before me, I am with it to the end of the world, I reſerue it in mine owne hands, and dreſſe it with mine owne labour: and therefore if thou *(O Salomon)* canſt receiue from thine, to the proportion of a thouſand, thy workmen and farmers will looke for the fiſt part to come vnto their ſhare; whereas the gaine of my Vineyard ariſeth wholly, and only vnto my ſelfe.

13. *O thou that dwelleſt in the gardens, the companions hearken vnto thy voice, cauſe me to heare it.*

Sith therefore ſuch is my care of thee, and ioy in thee (O my Church, which conſiſteſt of the particular aſſemblies of men profeſſing my Name) ſee thou be diligent in declaring my will, and giuing holy counſels to all thy fellow-members: ſpeake forth my praiſe in the great congregations (which all attend willingly vpon thee) and let me heare the voice of thy conſtant and faithfull confeſſion of me before the world.

The Church.

14. *Oh my Well-beloued, flee away and be like vnto the Roe, or to the young Hart vpon the Mountaine of ſpices.*

I Will moſt gladly doe what thou commandeſt, O my Sauiour: but that I may performe it accordingly, be thou (which art, according to thy bodily preſence, in the higheſt heauens) euer preſent with me by thy Spirit, and haſten thy glorious comming, to my full Redemption.

FINIS.

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FINIS.

EPISTLES.

IN
SIX DECADS.

By Ios. Hall.

SIC ELEVABITUR FILIUS HOMINIS. Io. 3. ANCHORA FIDEI

Imprinted at London, 1627.

TO THE HIGH AND MIGHTY PRINCE,
HENRY, PRINCE OF GREAT BRITAINE, Sonne and Heire Apparant
to our Soueraigne Lord, IAMES, *King*
of GREAT BRITAINE, &c.
All glory in either world.

MOſt Gracious Prince:

I*T is not from any conceit of ſuch worth in my labours, that they durſt looke ſo high. A lower patronage would haue ſerued an higher worke. It were well if ought of mine could bee worthy of popular eyes; Or if I could wring ought from my ſelfe not vnworthy of a iudicious Reader. I know your Highneſſe wants neither preſents, nor counſells: preſents from ſtrangers, counſells from your Teachers; neither of them matchable by my weakneſſe: onely duty herein excuſeth me from preſumption. For, I thought it iniuſtice to deuote the fruit of my labours to any other hand beſide my Maſters: which alſo I knew to be as gracious, as mine is faithfull. Yet (ſince euen good affections cannot warrant too much vileneſſe in gifts to Princes) leſt, while my modeſty diſparages my worke, I ſhould hazard the acceptation, here ſhall your Grace finde variety, not without profit. I hate a Diuine that would but pleaſe; and, withall, thinke it impoſsible for a man to profit, that pleaſeth not. And if, while my ſtile fixeth it ſelfe vpon others, any ſpirituall profit ſhall reflect* *vpon your Highneſſe, how happy am I! who ſhall euer thinke, I haue liued to purpoſe, (if by the beſt of my ſtudies) I ſhall haue done any good office to your ſoule. Further, (which theſe times account not the leaſt praiſe) your Grace ſhall herein perceiue a new faſhion of diſcourſe, by Epiſtles; new to our language, vſuall to others: and (as Nouelty is neuer without plea of vſe) more free, more familiar. Thus, we doe but talke with our friends by our pen, and expreſſe our ſelues no whit leſſe eaſily; ſomewhat more digeſtedly.*

Whatſoeuer it is, as it cannot bee good enough to deſerue that countenance; ſo, the countenance of ſuch Patronage ſhall make it worthy of reſpect from others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauour in Heauen, as you haue honour on earth.

Your Graces

humbly-deuoted ſeruant,

IOS. HALL.

EPISTLES.

THE FIRST VOLVME, IN TVVO DECADS.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3.
ANCHORA FIDEI

Imprinted at London, 1627.

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To

To Iacob VVadsvvorth lately reuolted, in *Spaine*.

Epist. I. *Expoſtulating for his departure, and perſwading his returne.*

HOw vnhappily is my ſtyle changed! Alas, that to a friend, to a brother, I muſt write as to an Apoſtate, to an aduerſary! Doth this ſeeme harſh? You haue turned it, by being turned your ſelfe. Once the ſame wals held vs in one louing Society; the ſame Dioceſſe, in one honourable function: Now, not one land, and (which I lament) not one Church. You are gone, we ſtand and wonder. For a ſheepe, to ſtray through ſimplicity, is both ordinary and lamentable: but, for a Shepheard, is more rare, more ſcandalous. I dare not preſume ouer-much, vpon an appeale to a blinded conſcience. Thoſe that are newly come from a bright candle into a darke roome, are ſo much more blinde, as their light was greater; and the pureſt yuory turneth with fire into the deepeſt blacke. Tell vs yet by your old ingenuity, and by thoſe ſparkes of good which yet (I hope) lie couered vnder your cold aſhes, tell vs, what diuided you? Your motiues ſhall once be ſcanned before an higher barre. Shame not to haue the weake eyes of the world ſee that, which once your vndeceiueable Iudge ſhall ſee and cenſure. What ſaw you, what heard you anew, that might offer violence to a reſolued minde, and make it either to alter, or ſuſpend? If your reaſons be inuincible, informe vs, that we may follow you: but if (as they are) ſlight and feeble, returne you to vs: returne, and thinke it no ſhame to haue erred, iuſt ſhame to continue erring. What ſuch goodly beauty ſaw you in that painted, but ill-fauoured Strumpet, that ſhould thus bewitch you, ſo to forget your ſelfe, and contemne the chaſte loue of the Spouſe of your Sauiour? I ſaw her at the ſame time in her gayeſt dreſſe: Let my ſoule neuer proſper, if I could ſee any thing worthy to command affection. I ſaw, and ſcorned: you ſaw, and adored. Would God your adoration were as farre from ſuperſtition, as my ſcorne from impietie. That God iudge betwixt vs, whether herein erred: yea, let men iudge, that are not drunke with thoſe Babyloniſh dregs! How long might an indifferent eye looke vpon the comicall and mimicke actions in thoſe your myſteries that ſhould be ſacred, (your magicall exorciſmes, your clericall ſhauings, your vncleanly vnctions, your croſſings, creepings, cenſings, ſprinklings, your coozning miracles, gariſh proceſſions, burning of noone-day, chriſtning of bels, marting of pardons, toſſing of beads, your ſuperſtitious hallowing of candies, wax, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the Pontificall ſolemnities of your great Maſter, and whateuer your new mother hath, beſides, plauſible) before he ſhould ſee ought, in all theſe, worthy of any other entertainmemt, than contempt! Who can but diſdaine, that theſe things ſhould procure any wiſe proſelyte? Cannot your owne memory recount thoſe truly religious ſpirits, which hauing ſought *Rome* as reſolued Papiſts, haue left the world as holy Martyrs; dying for the deteſtation of that which they came to adore? Whence this? They heard and magnified that, which they now ſaw and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promiſed them Religion: they found nothing but a pretence; promiſed deuotion, and behold, idolatry, they ſaw, hated, ſuffered, and now reigne; whiles you wilfully and vnbidden, will loſe your ſoule, where others meant to loſe, and haue found it. Your zeale dies, where theirs began to liue: you like to liue,

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where they would but die. They ſhall comfort vs, for you : they ſhall once ſtand vp againſt you : While they would rather die in the heat of that fire, than liue in the darkneſſe of their errors ; you rather die in the Egyptian darkneſſe of errors than liue in the pleaſant light of Truth : yea, I feare, rather in another fire, than this Light.

Alas ! what ſhall we looke for of you ? Too late repentance, or obſtinate error ? Both miſerable. A *Spira*, or a *Staphylus* ? Your friends, your ſelfe, ſhall wiſh you rather vnborne, than either.

O thou, which art the great Shepheard, great in power, great in mercy, which leaueſt the ninety and nine to reduce one, fetch home (if thy will bee) this thy forlorne charge : fetch him home, driue him home to thy Fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I know not whether more pitties your loſſe, or diſdaines thus to be robb'd of a ſon : not for the need of you ; but her owne piety, her owne loue. For, how many troops of better informed ſoules hath ſhe euery day returning into her lap ; now breathing from their late Antichriſtianiſme, and embracing her knees vpon their owne ? She laments you, not for that ſhe feares ſhe ſhall miſſe you, but for that ſhe knowes you ſhall want her. See you her teares, and doe but pitty your ſelfe as much as ſhe you. And from your Mother, to deſcend to your Nurſe : Is this the fruit of ſuch education ? Was not your youth ſpent in a ſociety of ſuch comely order, ſtrict gouernment, wiſe lawes, religious care (it was ours ; yet let me praiſe it, to your ſhame) as may iuſtly challenge (after all bragges) either RHEMES or DOVVAY, or if your Ieſuits haue any other denne more cleanly, and more worthy of oſtentation ? And could you come out, freſh and vnſeaſoned, from the middeſt of thoſe ſalt waues ? Could all thoſe heauenly ſhowers fall beſides you ; while you, like a *Gedeons* fleece, want moiſture ? Shall none of thoſe diuine principles, which your youth ſeemed to drinke in, check you in your new errors ? Alas ! how vnlike are you to your ſelfe, to your name ? *Iacob* wreſtled with an Angell, and preuailed : you grapple but with a Ieſuit, and yeeld. *Iacob* ſupplanted his brother : and *Eſau* hath ſupplanted you. *Iacob* changed his name for a better by a valiant reſiſtance : you, by your cowardly yeelding, haue loſt your owne. *Iacob* ſtroue with God, for a bleſſing : I feare to ſay it, you againſt him, for a curſe ; for, no common meaſure of hatred, or ordinary oppoſition, can ſerue a reuolter. Either you muſt bee deſperately violent, or ſuſpected. The mighty One of Iſrael (for hee can doe it) raiſe you fallen, returne you wandred, and giue you grace at laſt to ſhame the Deuill, to forſake your ſtepmother, to acknowledge your true Parent, to ſatisfie the world, to ſaue your owne ſoule. If otherwiſe, I will ſay of you, as *Ieremy* of his Iſraelites (if not rather with more indignation) *My ſoule ſhall weepe in ſecret for your reuolt, and mine eyes ſhall drop downe teares, becauſe one of the Lords flocke is caried away captiue.*

Emanuel Colledge in Cambridge.

To my Lord and Patrone, the Lord DENNY Baron of *Waltham*.

EPIST. II. *Of the contempt of the world.*

MY Lord : my tongue, my pen, & my heart, are all your ſeruants : when you cannot heare me through diſtance, you muſt ſee me in my Letters. You are now in the Senate of the Kingdome, or in the concourſe of the city, or perhaps (though more rarely) in the royall face of the Court. All of them, places fit for your place. From all theſe, let me call off your minde to her home aboue ; and, in the middeſt of buſineſſe, ſhew you reſt: If I may not rather commend, then admoniſh, and before-hand confeſſe my counſell ſuperfluous, becauſe your holy forwardneſſe hath preuented it. You can afford theſe, but halfe of your ſelfe: The better part is better beſtowed: Your ſoule is ſtill retired, and reſerued. You haue learned to vouchſafe theſe worldly things, vſe, without affection; and know to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and haue long made the world, not your God, but your ſlaue. And in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Maieſty that might command veneration. Perhaps it loues me not ſo much, as to ſhew me his beſt. I haue ſought it enough: and haue ſeene what others haue doated on, and wondered at their madneſſe. So may I looke to ſee better things aboue, as I neuer could ſee ought here, but vanitie and vileneſſe.

What is fame, but ſmoake? and metall, but droſſe? and pleaſure, but a pill in ſugar? Let ſome Gallants condemne this, as the voice of a Melancholike Scholler: I ſpeake that which they ſhall feele, and ſhall confeſſe. Though I neuer was ſo, I haue ſeen ſome as happy as the world could make them: and yet I neuer ſaw any more diſcontented. Their life hath bin neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, we haue knowne ſome, that haue loſt their mirth when they haue found wealth; and at once haue ceaſed to be merry and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could bee long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſunne ſhine betwixt two tempeſts. And if they were long, their honie is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead Sea, a faire apple, which vnder a red ſide containes nothing but duſt. Euery flower in this garden either pricks, or ſmels ill. If it be ſweet, it hath thornes: and if it haue no thornes, it annoyes vs with an ill ſent. Goe then, ye wiſe idolatrous Paraſites, and erect ſhrines, and offer ſacrifices to your God, the World, and ſeek to pleaſe him with your baſe and ſeruile deuotions: it ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, emptie and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinkes himſelfe worthy of enuie? How eaſie to turne off the world with a ſcornfull repulſe; and when it makes vs the Deuils proffer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer and thy gold periſh with thee?* How eaſie to account none ſo miſerable, as thoſe that are rich with iniurie, and grow great by being conſcious of ſecret euils? Wealth and honor, when it comes vpon the beſt tearmes, is but vaine; but, when vpon ill conditions, burdenſome. When they are at the beſt, they are ſcarce friends: but, when at the worſt, tormentors. Alas, how ill agrees a gay coat, and a feſtered heart? What auailes an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Ægypt*; and choſe rather to eat the Lamb, with ſowre herbs, than all their fleſh-pots: for how much better is it to be miſerable than guilty? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible, let me rather be in hell without ſinne, than on earth wickedly glorious. But how much are we bound to God, that allowes vs earthly fauours without this oppoſition! That God hath made you at once honourable and iuſt, and your life pleaſant and holy, and hath giuen you an high eſtate with a good heart; are fauours, that looke for thanks. Theſe muſt be acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath bin liberall, but he will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes vpon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeed to vs, little to the whole;) there, whole heauen ſhall be yours. Here you command, but as a ſubiect; there you ſhall reigne as a King. Here, you are obſerued; but ſometimes with your

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iuſt diſtaſte: there, you ſhall reigne with peace, and ioy. Here, you are noble among men; there, glorious amongſt Angels. Here, you want not honour; but you want not croſſes: there is nothing but felicity. Here, you haue ſome ſhort ioyes: there, is nothing but eternity. You are a ſtranger, here; there, at home. Here, Satan tempts you, and men vex you: there, Saints and Angels ſhall applaud you; and God ſhall fill you with himſelfe. In a word, you are onely bleſſed here, for that you ſhall be.

Theſe are thoughts worthy of greatneſſe: which if we ſuffer either imployments or pleaſures to thruſt out of our doores, we doe wilfully make our ſelues comfortleſſe. Let theſe ſtill ſeaſon your mirth, and ſweeten your ſorrowes, and euer interpoſe themſelues betwixt you and the world. Theſe onely can make your life happy, and your death welcome.

To my Lord HAY, H. and P.

EPIST. III. *Of true Honour.*

MY Lord, it is ſafe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the leaſt, that as ſhe hath dimme eyes, ſo they are miſ-placed. She lookes ſtill, either forward or downeward; forward to the obiect ſhe deſires, or downeward to the meanes: neuer turnes her eyes either backward, to ſee what ſhee was; or vpward, to the cauſe of her good: whence, it is iuſt with God to with-hold what he would giue, or to curſe that which he beſtowes; and to beſot carnall minds with outward things, in their value, in their deſire, in their vſe: whereas true wiſdome hath cleare eyes, and right ſet; and therefore ſees an inuiſible hand in all ſenſible euents, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thanke. Earth is too low and too baſe, to giue bounds vnto a ſpirituall ſight. No man then can truly know what belongs to wealth, or honour, but the gracious; either how to compaſſe them, or how to prize them, or how to vſe them. I care not how many thouſand wayes there are to ſeeming-honour, beſides this of vertue: they all (if more) ſtill lead to ſhame: or what plots are deuiſed to improue it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God, ſo there is no honour without him. Hee inclines the hearts of Princes to fauour; the hearts of inferiours to applauſe. Without him, the hand cannot moue, to ſucceſſe; nor the tongue, to praiſe: And what is honour without theſe? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or ſmile, where hee would diſgrace. Let mee then tell your Lordſhip, who are fauourites in the Court of heauen; euen whiles they wander on earth; yea, let the great King himſelfe tell you, *Thoſe that honour mee, I will honour.* That men haue the grace to giue honour to God, is an high fauour: but becauſe men giue honour to God (as their dutie) that therefore God ſhould giue honour to men, is to giue, becauſe hee hath giuen. It is a fauour of God, that man is honoured of man like himſelfe: but that God alloweth of our endeuours as honour to himſelfe, is a greater fauour than that wherewith hee requites it.

This is the goodneſſe of our God; The man that ſerues him, honours him and whoſoeuer honours him with his ſeruice, is crowned with honour. I challenge all times, places, perſons: Who euer honoured God, and was neglected? Who hath wilfully diſhonoured him, and proſpered? Turne ouer all Records, and ſee how ſucceſſe euer bleſſed the iuſt, after many dangers, after many ſtormes of reſiſtance, and left their concluſion glorious; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no further: Your owne breſt knowes, that your happie experience can herein iuſtifie God. The world hath noted you, for a follower of vertue; and hath ſeene how faſt Honour followed you: Whiles you ſought fauour with the God of heauen, he hath giuen you fauour with his Deputy on earth.

Gods former actions are patternes of his future: He teacheth you what he will doe, by what he hath done. Vnleſſe your hand be weary of offering ſeruice, he cannot either pull in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his honour, on not failing you. You cannot diſtruſt him, whom your proofe hath found faithfull. And, whiles you ſettle your heart in this right courſe of true glory, laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour without his leaue. (God laughes at them in heauen, it is a ſafe and holy laughter that followes his.) And pitie the prepoſterous courſes of them, which make religion but a foot-ſtoole to the ſeat of aduancement; which care for all things but heauen; which make the world their ſtanding marke, and doe not ſo much as roue at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endeuours. God bids vs ſeeke firſt his Kingdome; and earthly things ſhall finde vs vnſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the way, it is more than ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhee ſeekes neither aright. Many had beene great, if they had cared to be good; which now are croſſed in what they would, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuit, I doubt he had beene both poore and fooliſh: now, hee asked wiſdome, and gained greatneſſe: Becauſe he choſe well, he receiued what he asked not. O the bountie and fidelitie of our God! becauſe we would haue the beſt, he giues vs all: Earth ſhall wait vpon vs, becauſe we attend vpon heauen.

Goe on, my Lord, goe on happily, to loue religion, to practiſe it: let God alone with the reſt. Bee you a patterne of vertue; hee ſhall make you a Precedent of glory. Neuer man loſt ought by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhall it be done to the man whom the King will honour.*

To M. *Newton*, Tutor to the Prince.

Epist. IV. *Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIR, God hath called you to a great and happy charge: You haue the cuſtody of our common Treaſure: Neither is there any ſeruice comparable to this of yours; whether we regard God, or the world. Our labours oft-times beſtowed vpon many, ſcarce profit one: yours, beſtowed vpon one, redounds to the profit of many millions. This is a ſummary way of obliging all the world to you. I encourage you not in your care: you haue more comfort in the ſucceſſe of it, than all worlds can giue you. The very ſubiect of your pains would giue an hart to him that hath none. I rather congratulate with you our common happineſſe, and the hopes of poſterity, in that royall and bleſſed iſſue. You haue beſt cauſe to be the witneſſe of the rare forwardneſſe of our gracious Maſter:

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and I haue ſeene enough, to make me thinke I can neuer be enough thankfull to God for him. That Princes are fruitfull, is a great bleſſing; but, that their children are fruitfull in grace, & not more eminent in place than vertue, is the greateſt fauour God can doe to a State. The goodneſſe of a priuate man is his owne; of a Prince, the whole worlds. Their words are Maximes, their actions examples, their examples rules. When I compare them with their royall Father, (as I doe oft and chearfully) I cannot ſay whether he be more happy in himſelfe, or in them. I ſee both in him, and them; I ſee and wonder, that God diſtributes to naturall Princes gifts proportionable to their greatneſſe. The wiſe Moderator of the world knowes what vſe is of their parts: he knowes that the head muſt haue all the ſenſes that pertaine to the whole body: and how neceſſary it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, than for the ſway of their authority. Whereupon it is, that he giues heroicall qualities to Princes; and as he hath beſtowed vpon them his owne name, ſo alſo hee giues them ſpeciall ſtamps of his owne glorious Image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeares, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growne too ſeuere a Miſtreſſe for young and high courages to attend. Very rare is that Nobility of bloud, that doth not challenge libertie; and that libertie, that ends not in looſeneſſe. Loe, this example teacheth our Gallants, how well euen Maieſtie can ſtand with homage; Maieſtie to men, with homage to God.

Farre be it from me, to doe that which my next clauſe ſhall condemne: but I thinke it ſafe to ſay, that ſeldome euer thoſe yeares haue promiſed, ſeldome haue performed ſo much. Only God keepe two miſchiefes euer from within the ſmoake of his Court; *Flattery* and *Treachery*: The iniquitie of times may make vs feare theſe; not his inclination.

For, whether as Engliſh or as men, it hath beene euer familiar to vs, to fawne vpon Princes: Though, what doe I beſtow two names vpon one vice, but attired in two ſundry ſuits of euill? For, *Flattery* is no other than gilded treaſon; nothing elſe but poiſon in gold: This euill is more tame; not leſſe dangerous. It had beene better for many great ones not to haue been, than to haue been in their conceits more than men. This, *Flattery* hath done; and what can it not? That other, *Treachery*, ſpils the bloud; this, the vertues of Princes. That takes them from others: this bereaues them of themſelues. That, in ſpight of the actors, doth but change their Crowne: this ſteales it from them for euer. Who can but wonder, that reads of ſome not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought themſelues Gods immortal, & haue ſuffered themſelues ſo ſtiled, ſo adored? Neither Temples nor Statues, nor Sacrifices haue ſeemed too much glory to the greatneſſe of their ſelf-loue. Now none of all their actions could be either euill, or vnbeſeeming; nothing could proceed from them worthy of cenſure, vnworthy of admiration: Their very ſpots haue beene beauty, their humours iuſtice, their errours witty, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſeruility of falſe mindes! which perſwade others of that which themſelues laugh to ſee beleeued. O the dangerous credulitie of ſelfe-loue! which entertaines all aduantages if neuer ſo euill, neuer ſo impoſſible. How happy a ſeruice ſhall you doe to this whole world of ours, if you ſhall ſtill ſettle in that Princely minde a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and euen from his childhood to hate a Paraſite, as the worſt Traitor: To breake thoſe falſe glaſſes, that would preſent him a face, not his owne: To applaud plaine truth, and bend his browes vpon exceſſiue praiſes. Thus affected, he may bid Vice doe her worſt. Thus ſhall he ſtriue with Vertue, whether ſhall more honour each other. Thus ſincere and ſolid glory ſhall euery where follow, and crowne him. Thus, when he hath but his due, he ſhall haue ſo much, that he ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy and noble employment. The worke cannot but ſucceed, that is furthered with ſo many prayers.

To Sir Thomas Challoner.

Epist. V. *A report of ſome Obſeruations in my Trauell.*

SIR, beſides my hopes, not my deſires, I trauelled of late; for knowledge partly, and partly for health. There was nothing that made not my iourney pleaſant, ſaue the labour of the way: which yet was ſo ſweetly deceiued, by the ſocietie of *Sir Edmund Bacon*, (a Gentleman truly honourable, beyond all titles) that I found ſmall cauſe to complaine. The Sea brookt not me, nor I it; an vnquiet element, made only for wonder and vſe, not for pleaſure. Alighted once from that woodden conueyance, and vneuen way, I bethought my ſelfe how fondly our life is committed to an vnſteadie and reeling peece of wood, fickle winds, reſtleſſe waters; while wee may ſet foot on ſtedfaſt and conſtant earth. Loe, then euery thing taught me, euery thing delighted me; ſo ready are we to be affected with thoſe forraine pleaſures, which at home we ſhould ouer-looke. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few moneths. The time fauoured me: for, now newly had the key of peace opened thoſe parts which warre had before cloſed; cloſed (I ſay) to all Engliſh, ſaue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what ſtrange faſhions, entertainments, dangers, delights we found) are fit for other eares, and winter euenings. What I noted, as a Diuine within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelfe, which haue paſſed a longer way, with more happy fruit of obſeruation. Euen little ſtreames emptie themſelues into great Riuers, and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought which others ſhall thinke memorable.

Along our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heapes, to tell the paſſenger, there hath beene both deuotion and hoſtilitie. O the miſerable foot-ſteps of warre, beſides bloudſhed, ruine, and deſolation! *Fury* hath done that there, which *Couetouſneſſe* would doe with vs; would doe, but ſhall not: The truth within, ſhall ſaue the walls without. And, to ſpeake truly (what-euer the vulgar exclaime) Idolatry pull'd downe thoſe walls; not rage. If there had beene no Hollander to raze them, they ſhould haue fallen alone, rather than hide ſo much impietie vnder their guiltie roofe. Theſe are ſpectacles, not ſo much of crueltie, as iuſtice. Crueltie of man, Iuſtice of God. But (which I wondred at) Churches fall, and Ieſuits Colleges riſe, euery where. There is no Citie, where thoſe are not either rearing or built. Whence commeth this? Is it, for that deuotion is not ſo neceſſary as policy? Thoſe men (as we ſay of the Fox) fare beſt, when they are moſt curſed. None ſo much ſpighted of their owne; none ſo hated of all; none ſo oppoſed by ours: and yet theſe ill weeds grow. Whoſoeuer liues long, ſhall ſee them feared of their owne, which now hate them; ſhall ſee theſe ſeuen leane kine deuoure all the fat beaſts that feed on the medowes of *Tyber*. I prophecie as *Pharaoh* dreamed: The euent ſhall iuſtifie my confidence.

At *Bruxelles* I ſay ſome Engliſh-women profeſſe themſelues *Veſtals*; with a thouſand rites, I know not whether more ridiculous, or magicall. Poore ſoules! they could not be fooles enough at home. It would haue made you to pity, laugh, diſdaine (I know not which more) to ſee by what cunning ſleights and faire pretences that weake ſex was fetcht into a wilfull bondage; and (if thoſe two can agree) willingly conſtrained to ſerue a maſter whom they muſt and cannot obey: whom they neither may forſake for their vow, nor can pleaſe for their frailtie. What followes hence? Late ſorrow, ſecret miſchiefe, miſery irremediable. Their forwardneſſe, for will-worſhip, ſhall condemne our coldneſſe for truth.

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I talked there (in more boldneſſe perhaps than wiſdome) with *Coſterus* a famous Ieſuit; an old man, more teaſty than ſubtile, and more able to wrangle than ſatisfie. Our diſcourſe was long and roauing, and on his part full both of words and vehemencie. He ſpake as at home; I as a ſtranger: yet ſo, as he ſaw me modeſtly peremptory. The particulars would ſwell my Letter too much: It is enough, that the Truth loſt leſſe than I gained. At *Gaunt* (a Citie that commands reuerence for age, and wonder for the greatneſſe) we fell vpon a *Cappucine* nouice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Piety to his mother, would not permit this which he thought pietie to God: He could not be a willing begger, vnleſſe his mother muſt beg vnwillingly. He was the only heire of his father, the only ſtay of his mother: the comfort of her widowhood depended on this her orphane; who now naked muſt enter into the world of the *Cappucines*, as he came firſt into this; leauing his goods to the diuiſion of the fraternitie: the leaſt part whereof ſhould haue beene hers, whoſe he wiſhed all: Hence thoſe teares, that repulſe. I pitied his ill beſtowed zeale; and rather wiſhed, than durſt teach him more wiſdome. Theſe men for deuout, the Ieſuits for learned and pragmaticall, haue ingroſſed all opinion from other Orders. O hypocriſie! No *Cappucine* may take or touch ſiluer: for theſe are (you know) the quinteſſence of *Franciſcan* ſpirits. This metall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts backe, as *Moſes* from the Serpent: yet he carries a boy with him, that takes and carries it; and neuer complaines of either metall or meaſure. I ſaw and laughed at it; and by this open tricke of hypocriſie, ſuſpected more, more cloſe. How could I chuſe? while commonly the leaſt appeares of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant and ſteepe hill-top, we found one that was termed a maried Hermite; approuing his wiſdome aboue his fellowes, that could make choice of ſo chearefull and ſociable a ſolitarineſſe. Whence, after a delightfull paſſage vp the ſweet Riuer *Moſa*, we viſited the populous and rich Clergie of *Leodium*. That great Citie might well be dichotomized into Cloyſters and Hoſpitals. If I might aduenture, I could here play the Criticke, after all the ruines of my neglected Philologie. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other Records, ſaue my owne eyes: while yet I would thoſe ſtreets were more moiſt with wine, than with bloud; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate, layes hold on the knowne murderer, if himſelfe liſt: for three dayes after his fact, the gates are open, and iuſtice ſhut: priuate violence may purſue him, publike iuſtice cannot: whence, ſome of more hot temper carue themſelues of reuenge; others take vp with a ſmall pecuniary ſatisfaction. O ENGLAND, thought I, happie for iuſtice, happy for ſecuritie! There you ſhall finde in euery corner a Maumet; at euery doore a Begger; in euery diſh a Prieſt. From thence we paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of Iron and Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their beneficiall Saint, whoſe heauie foot hath made an ill-ſhaped impreſſion in a ſtone of his * *Sauenir*: A water more wholeſome than pleaſant, and yet more famous than wholeſome. The wilde deſerts (on which it borders) are haunted with three kinds of ill cattell; Freebooters, Wolues, Witches: although theſe two laſt are oft-times one. For that ſauage *Ardenna* is reputed to yeeld many of thoſe monſters, whom the Greekes call λυκανθρώπους; they, *Lougarous*; we (if you will) Witch-wolues; Witches that haue put on the ſhape of thoſe cruell beaſts. We ſaw a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the eare was rather cut than bitten off. Not many dayes before our comming, at *Limburgh* was executed one of thoſe miſcreants, who confeſſed on the wheele to haue deuoured two and fortie children in that forme. It would aske a large volume, to ſcan this probleme of *Lycanthropie*. The reaſons, wherewith their relation furniſht me on both parts, would make an Epiſtle tedious. This in

* *The name of the vpper Well of the* Spa.

ſhort I reſolued; a ſubſtantiall change, is aboue the reach of all infernall powers, proper to the ſame hand that created the ſubſtance of both: Herein the Deuill playes the double Sophiſter; yea, the Sorcerer with Sorcerers. He both deludes the Witches conceit, and the beholders eyes.

One thing I may not omit, without ſinfull ouer-ſight; A ſhort, but memorable Storie, which the *Grephier* of that towne (though of different religion) reported to more eares than ours. When the laſt Inquiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, being led farre to his ſtake, ſung Pſalms along the way, in a heauenly courage and victorious triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier than his tormentors, commanded him ſilence: He ſings ſtill, as deſirous to improue his laſt breath to the beſt. The view of his approaching glory, bred his ioy; his ioy breakes forth into a chearefull confeſſion: The enraged Sheriffe cauſes his tongue, drawne forth to the length, to be cut off neere the roots. Bloudy wretch! It had beene good muſicke to haue heard his ſhreekes: but, to heare his muſicke was torment. The poore Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly Officer hath a ſonne borne with his tongue hanging downe vpon his chinne, like a Deere after long chaſe; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappell of *Halle* or *Zichem* haue yeelded ought more notable. We meet euery where Pilgrimes to thoſe his Ladies: two Ladies ſhall I call them, or one Lady in two ſhrines? If two, why doe they worſhip but one? If but one, why doth ſhe that cure at *Zichem*, which at *Halle* ſhe could not? O what pitie it is, that ſo high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine brood of that braine we cheriſhed, and (if need were) admired: but theſe his ſilly Virgins, the feeble iſſue of diſtempered age, who can abide? One of his darlings, at *Louan*, told me from his owne mouth, that the elder of theſe two daughters was by him in ten dayes got, conceiued, borne, chriſtned. I beleeued, and wondred not. Theſe acts of ſuperſtition haue an inuiſible father, and mid-wife: beſides that it is not for an Elephant to goe three yeares with a Mouſe. It was told me in the ſhop of his *Moretus*, not without ſome indignation, that our King, when he had well viewed the booke, and read ſome paſſages, threw it to the ground, with this cenſure; *Damnation to him that made it, and to him that beleeues it.* Whether a true ſtory, or one of their Legends, I enquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it ioyed me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; one, a ſolemne Maſſe in a ſhambles, and that on Gods day; while the houſe was full of meat, of butchers, of buyers; ſome kneeling, others bargaining, moſt talking, all buſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two ſeruices agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally deuoure it whole: whether was the more butcher? The like we might haue ſeene at *Malines*. The other, an Engliſh-man, ſo madly deuout, that he had wilfully mur'd vp himſelfe as an *Anachoret*; the worſt of all priſoners. There ſate he pent vp, for his further merit, halfe hunger-ſtarued for the charity of the citizens. It was worth ſeeing, how manly he could bite-in his ſecret want, and diſſemble his ouer-late repentance. I cannot commend his mortification, if he wiſh to be in heauen, yea in purgatory, to be deliuered from thence: I durſt not pitie him; becauſe his durance was willing, and (as he hoped) meritorious: but, ſuch incouragement as he had from me, ſuch thanke ſhall he haue from God; who in ſtead of an *Euge*, which he lookes for, ſhall angerly challenge him, with *Who required this?* I leaue him now, in his owne fetters; you, to your worthy and honourable employments.

Hiſtoire et miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuitè de noſtre Dame, le nombre de Pelerins a eſtè enuiron 20000 Pag. 35.

Virgo Hallenſis.

Mechlinia.

One *Goodwin* a Kentiſh-man.

Pardon me this length. *Loquacitie* is the naturall fault of *Trauellers*: while I profit any, I may well be forgiuen.

To

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TO SIR DAVID MVRRAY.

EPIST. VI. *Concerning the Miracles of our time.*

INdeed the world abounds with miracles. Theſe, while they fill the mouths of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of newes; which it will rather ſaine than want. Certainly, ere long, miracles will be no wonders, for their frequence. I had thought, our age had had too many gray haires, and with time experience, and with experience craſt, to haue deſcried a Iuggler: but now I ſee by the ſimplicitie, it declines to its ſecond childhood. The two Lipſian Ladies, the charmes of *Bluntſtones* boy, and *Garnets* ſtraw, what a noiſe haue they made! I onely wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and priuilege of miracles. Herein you aske my ſentence; more ſeaſonably than you hoped. For I meant to haue wrote a iuſt volume of this ſubiect, and furniſht my ſelſe accordingly in that Region of wonders; but that I feared to ſurcharge the nice ſtomacke of our time, with too much. Neither would my length haue ought auailed you; whoſe thoughts are ſo taken vp with ſo high and ſeruiceable cares, that they can giue no leiſure to an ouer-long diſcourſe. May it pleaſe you therefore to receiue in ſhort, what I haue deliberately reſolued in my ſelſe, and thinke I can make good to others.

I haue noted foure rankes of commonly-named miracles: from which, if you make a iuſt ſubduction, how few of our wonders ſhall remaine either to beleeſe or admiration? The firſt meerely reported, not ſeene to be done; the next ſeeming to be done, but counterfeited; the third, truly done, but not true miracles; the laſt, truly miraculous, but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulity: The mouth of Fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends* and booke of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could not but lay his hand on his ſpleene, and wonder as much that any man could be ſo impudent to broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea, to this head, *Canus* himſelfe (a famous Papiſt) dares referre many of thoſe ancient miracles reported and (by all likelihood) beleeued of *Bede* and *Gregory*. The next are bred of fraud and cozenage, nouriſhed by ſuperſtition. Who knowes not, how the famous Kentiſh Idoll moued her eyes, and hands, by thoſe ſecret gimmers, which now euery Puppet-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelſe to the guilty? How our Lady ſheds the teares of a bleeding Vine? and doth many of her daily feats, as *Bel* did of old eat vp his banquet, or as *Picens* the Eremite faſted forty daies. But theſe two euery honeſt Papiſt will confeſſe, with voluntary ſhame and griefe; and grant that it may grow a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Viues*, beyond his wont, vehemently, termes them execrable and Satanicall impoſtors. The third are true workes of God vnder a falſe title: God giues them their being, men their name: vniuſt, becauſe aboue their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreme: while the one ſeekes out naturall cauſes of Gods immediate and metaphyſicall workes; the other aſcribes ordinary effects to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Lady; if a ſouldier, armed with this vow ſcape gun-ſhot; a captiue priſon; a woman trauelling, death; the vulgar (and I would they alone) cry out, A miracle. One Load-ſtone hath

The Rood of grace at *Box'ey-Abbey*.

more wonder in it, than a thouſand ſuch euents. Euery thing drawes a baſe minde to admiration. *Franceſco del Campo* (one of the Arch-Dukes Quiryes) told vs not without importunate deuotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to ſwim ouer a large water, when the oars of his arms had neuer before tried any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues ſudden inſtincts of skill, euen without precept. Their owne *Coſterus* durſt ſay, that the cure of a diſeaſe is no miracle: His reaſon; becauſe it may be done by the power of Nature, albe in a longer time. * Yeeld this, and what haue *Lipſius* his two Ladies done? wherefore ſerues all this clamor, from the two hils? I aſſented not; neither will be herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might haue been done by a potion. Many of their recoueries (doubtleſſe) haue beene wrought through the ſtrength of Nature in the Patient; not of vertue in the Saint. How many ſick men haue mended, with their phyſicke in their pocket? Though many other alſo (I doubt not) of thoſe cures haue fallen into the fourth head; which indeed is more knotty, and require a deeper diſcourſe. Wherein, if I ſhall euince theſe two things, I ſhall (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing maruellous and miraculous; ſuch as the Spirit of God in either inſtrument cals θαυμάσια and נפלאות. Perhaps it would be more proper to ſay, that God workes theſe miracles by Satan: for, as in the naturall and voluntary motions of wicked men; ſo in the ſupernaturall acts of euill ſpirits (as they are acts) there is more than a meere permiſſion. Satan, by his tempeſt, bereaues *Iob* of his children; yet *Iob*, looking higher, ſaith, *The Lord hath taken*. No ſophiſtry can elude this proofe of *Moſes*; that a Prophet or dreamer may giue a true ſigne or wonder, and yet ſay, *Let vs goe after ſtrange gods*: nor that of our Sauiour, who foretels of falſe chriſts, falſe prophets that ſhall giue σημεῖα μεγάλα ϗ τέρατα; ſignes and wonders, and thoſe great. There are ſome too great, I grant, for the hand of all infernall powers; by which, our Sauiour inuincibly proues the truth of his Deity: Theſe neuer graced falſhood, neither admit any precedent from our times. As to the reſt ſo frequent and common; for me, I could not beleeue the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lies then in the application of this to *Rome*, and our imaginary Lady: How ſhall it appeare, that their miracles are of this kinde? *Ludouicus Viues* giues ſix notes to diſtinguiſh Gods miracles from Satans: *Lipſius* three: Both of them too many, as might eaſily be diſcouered by diſcuſſing of particulars. It is not ſo much the greatneſſe of the worke, nor the beleefe of witneſſes, nor the quality nor manner of the action, nor truth of eſſence, that can deſcry the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iuſtin Martyr* (if at leaſt that booke be his) preſcribes in his *Queſtions* and *Anſwers*; How ſhall it be knowne that our miracles are better than the Heathens, although the euent countenance both alike? *Reſp. Ex fide & cultu veri Dei:* Miracles muſt be iudged by the doctrine which they confirme; not the doctrine by the miracles. The Dreamer, or Prophet muſt be eſteemed, not by the euent of his wonder, but by the ſubſtance and ſcope of his teaching. The Romaniſts argue prepoſterouſly, while they would proue the truth of their Church by miracles; wheras they ſhold proue their miracles by the truth. To ſay nothing of the faſhion of their cures, that one is preſcribed to come to our Lady rather on a Friday, as * *Henry Loyez*; another, to waſh nine daies in the water of MONTAGV, as *Leonard Stocquean*; another to eat a peece of the Oake where the image ſtood, as * *Magdaleine* the widow of *Bruxelles*. All which, if they ſauour not ſtrong of magicall receits, let the indifferent iudge. Surely, either there is no ſorcery, or this is it. All ſhall be plaine, if the doctrine confirmed by their miracles be once diſcuſſed: for, if that be diuine truth, we doe vniuſtly impugne theſe workes as diabolicall; if falſhood, they doe blaſphemouſly proclaime them for diuine. Theſe workes tend all chiefly to this double doctrine; that the

bleſſed

* En l'an mil ſix cents & trois y fuerent comptez cent & trente cinque potences & iambes de bois de perſonnes boyteuſes y apporté es au ſeul eſpace de quatre ou cinque mois. Hiſtoire & miracles, c.12. p.34.

or {אות / מופת}

Deut. 13. 1.

By the faith and worſhip of the true God.

* Pag. 7.

* Hiſtoire & miracles de noſtre Dame. Pag. 73. Pag. 102.

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bleſſed Virgin is to be inuoked, for her mediation; That God and Saints are to be adored in and by images; Poſitions that would require a volume, and ſuch as are liberally diſputed by others: whereof one is againſt Scripture; the other (which in theſe caſes values no leſſe) beſides it. One deifies the Virgin; the other a ſtocke or ſtone. It matters not what ſubtile diſtinctions their learned Doctors make betwixt mediation of Redemption, and Interceſſion, Δουλεία and Λατρεία the Saint and the Image: We know, their common people, whoſe deuotion enriches thoſe ſhrines (by confeſſion of their owne Writers) climbe the hill of *Zichem* with this conceit, that *Mary* is their Sauioreſſe; that the ſtocke is their Goddeſſe: which vnleſſe it be true, how doe their wonders teach them lies! and therefore how from God? But, to take the firſt at beſt (for the ſecond is ſo groſſe, that were not the ſecond Commandement by Papiſts purpoſely razed out of their Primiers, children and carters would condemne it) it cannot be denyed, that all the ſubſtance of prayer is in the heart; the vocall ſound is but a complement, and as an outward caſe wherein our thoughts are ſheathed. That power cannot know the prayer, which knowes not the heart: either then the Virgin is God, for that ſhe knowes the heart; or to know the heart is not proper to God: or to know the heart, and ſo our prayers, is falſely aſcribed to the Virgin: and therefore theſe wonders, which teach men thus to honour her, are Doctors of lies; ſo, not of God. There cannot be any diſcourſe wherein it is more eaſie to be tedious. To end; If prayers were but in words, and Saints did meddle with all particularities of earthly things, yet bleſſed *Mary* ſhould be a God, if ſhe could at once attend all her ſuters. One ſollicites her at *Halle*, another at *Scherpenheuuel*, another at *Luca*, at our *Walſingham* another; one in *Europe*, another in *Aſia*; or perhaps another is one of her new Clients in *America*. Ten thouſand deuout Suppliants are at once proſtrate before her ſeuerall ſhrines. If ſhe cannot heare all, why pray they? If ſhe can, what can God doe more? Certainly (as the matter is vſed) there cannot be greater wrong offered to thoſe heauenly ſpirits, than by our importunate ſuperſtitions to be thruſt into Gods Throne; and to haue forced vpon them the honours of their Maker. There is no contradiction in heauen: a Saint cannot allow that an Angell forbids. *See thou doe it not*, was the voice of an Angell: if all the miraculous blockes in the world ſhall ſpeake contrary, we know whom to beleeue. The old rule was, * Μαρίαν μηδεὶς προσκυνείτω: Either that rule is deuilliſh, or this practice. And if this practice be ill, God deliuer me from the immediate author of theſe miracles. Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from thoſe of theſe Chappels? We reuerence (as we ought) the memory of that holy and happy Virgin: We hate thoſe that diſhonour her; we hate thoſe that deifie her. Curſed be all honour that is ſtolne from God.

Examen Pacifique de la doctrine des Huguenots.
O ſauuereſſe ſauue moy. Manuel of French prayers, printed at *Liege* by approbation and authoritie of *Anton. Ghenart*. Inquiſitor, &c.

* Let no man worſhip the Virgin *Mary*.

This ſhort ſatisfaction I giue, in a long queſtion; ſuch as I dare reſt in; and reſolue that all popiſh miracles are either falſly reported, or falſly done, or falſly miraculous, or falſly aſcribed to heauen.

TO Mr. WILLIAM BEDELL
at *Venice*.

EP. VII. *Lamenting the death of our late Diuines and exciting to their imitation.*

WE haue heard, how full of trouble, and danger, the *Alpes* were to you; and did at once both pity your difficulties, and reioyce in your ſafety. Since your departure from vs, *Reynolds* is departed from the world. Alas, how many worthy Lights haue our eies ſeene ſhining and extinguiſht? How many loſſes haue we liued to ſee the

Church ſuſtaine, and lament; of her children, of her pillars; our owne, and forraine; I ſpeake not of thoſe, which (being excellent) would needs bee obſcure: whom nothing but their owne ſecrecy depriued of the honour of our teares. There are, beſides, too many whom the world noted and admired; euen ſince the time that our common mother acknowledged vs for her ſonnes. Our *Fulke* led the way; that profound, ready, and reſolute Doctor, the hammer of hereticks, The champion of Truth; whom your younger times haue heard oft diſputing acutely and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; than whom our age ſaw nothing more memorable: what clearneſſe of iudgement, what ſweetneſſe of ſtyle, what grauity of perſon, what grace of cariage was in that man? Who euer ſaw him without reuerence? or heard him without wonder? Soone after, left the world that famous and illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole-Diuinity, rich in languages, ſubtile in diſtinguiſhing, and in argument inuincible: and his companion in labours, *Lu. Trelcatius*, would needs be his companion in ioyes; who had doubled our ſorrow and loſſe, but that he recompenced it with a ſonne like himſelfe. Soone after, fell old reuerend *Beza*; a long fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their day. Neither may I, without iniury, omit that worthy payre of our late Diuines, *Greenham* and *Perkins*: whereof the one excelled in experimentall diuinitie, & knew well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſleſſe: The other, in a diſtinct iudgement, and a rare dexterity in clearing the obſcure ſubtleties of the Schoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. He alone was a well furniſht librarie, full of all faculties, of all ſtudies, of all learning: the memory, the reading of that man were neere to a miracle. Theſe are gone, amongſt many more, whom the Church mournes for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrow is for thoſe that are paſt; her remainder of ioy in thoſe that remaine; her hope in the next age. I pray God the cauſes of her hope, and ioy, may bee equiualent to thoſe of her griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better than he dare hope to reach: nay, I am deceiued, if it be not true humility. For what doth this argue him, but low in his conceit, high in his deſires onely? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceableneſſe to God. Let vs wiſh and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtow enuy on them. He is great, that is good: and no man, me thinkes, is happy on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: ſhe knowes how rich our common father hath left you: ſhe notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine; and lookes you ſhall come home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe be cut off with that vnhoped peace) yet what can hinder your priuate trafficke for God? I hope (and who doth not?) that this blow will leaue in your noble *Venetians* a perpetuall feare; and that their late irreſolution ſhall make them euer capable of all better counſell; and haue his worke (like ſome great Eclipſe) many yeares after. How happy were it for *Venice*, if as ſhe is euery yeare married to the Sea, ſo ſhe were once throughly eſpouſed to Chriſt! In the meane time, let me perſwade you to gratifie vs at home with the publication of that your exquiſite Polemicall diſcourſe, whereto our conference with M. *Alablaſter* gaue ſo happy an occaſion: You ſhall hereby cleare many truths, and ſatiſfie all Readers: yea, I doubt not, but an aduerſary (if not too peruerſe) ſhall acknowledge the Truths victory and yours. It was wholſome counſell of a Father, that in the time of an hereſie euery man ſhould write. Perhaps, you complaine of the inundations of *Francford*: How many haue been diſcouraged

raged from benefiting the world, be this conceit of multitude! Indeed we all write; and while we write, cry out of number. How well might many be ſpared, euen of thoſe that complaine of too many? whoſe importunate babling cloyes the world, without vſe.

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To my Lord, the Earle of *Eſſex*.

Epist. VIII. *Aduice for his Trauels.*

MY Lord, both my dutie and promiſe make my Letters your debt; and, if neither of theſe, my thirſt of your good. You ſhall neuer but need good counſell; moſt in trauell: Then are both our dangers greater, and our hopes.

I need not to tell you the eyes of the world are much vpon you, for your owne ſake, for your fathers: only let your eyes be vpon it againe, to obſerue it, to ſatisfie it, and in ſome caſes to contemn it. As your graces, ſo your weakneſſes, will be the ſooner ſpied, by how much you are more noted. The higher any building is, the more it requires exquiſit proportion: which in ſome low and rude piles, is needleſſe. If your vertues ſhall be eminent like your fathers, you cannot ſo hide your ſelfe, but the world will ſee you, and force vpon you applauſe & admiration, in ſpight of modeſty: but if you ſhall come ſhort in theſe, your fathers perfection ſhall be your blemiſh. Thinke, now, that more eyes are vpon you, than at home; of forrainers, of your owne; theirs to obſerue, ours to expect. For, now we account you in the Schoole of wiſedome: whence if you returne not better, you ſhall worſe, with the loſſe of your time, of our hopes. For, I know not how naturall it is to vs to looke for alteration in trauell; and, with the change of aire and land, to preſuppoſe a change in the perſon. Now you are (through both your yeeres and trauell) in the forge of your hopes. We all looke (not without deſire and apprecation) in what ſhape you will come forth. Thinke it not enough, that you ſee, or can ſay you haue ſeene ſtrange things of nature, or euent: it is a vaine and dead trauell, that reſts in the eye, or the tongue. All is but loſt, vnleſſe your buſie minde ſhall from the body that it ſees, draw forth ſome quinteſſence of obſeruation, wherewith to informe, & inrich it ſelfe. There is nothing can quite the coſt and labour of trauell, but the gaine of wiſdome. How many haue we ſeene and pittied, which haue brought nothing frō forrain countries, but miſhapen clothes, or exoticall geſtures, or new games, or affected liſpings, or the diſeaſes of the place, or (which is worſt) the vices? Theſe men haue at once wandered from their countrie, and from themſelues: and ſome of them (too eaſie to inſtance) haue left God behind them; or perhaps, in ſtead of him, haue after a looſe and filthy life, brought home ſome idle Puppet in a box, whereon to ſpend their deuotion. Let their wracke warne you: and let their follies be entertained by you, with more deteſtation than pittie. I know your honour too well to feare you: your young yeares haue beene ſo graciouſly preuented with ſoueraigne antidotes of truth and holy inſtruction, that this infection deſpaires of preuailing. Your very blood giues you argument of ſafety: yet good counſell is not vnſeaſonable, euen where danger is not ſuſpected. For Gods ſake, my Lord, whatſoeuer you gaine, loſe nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As ſure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Deuill, or Ieſuit ſhould ſuggeſt the contrary, ſend him away with defiance. There you ſee and heare euery day, the true mother and the fained, ſtriuing and pleading for the liuing child. The true Prince of peace hath paſt ſentence from heauen, on our ſide. Doe not you ſtoope ſo much as to a doubt, or to motion of irreſolution.

Abandon thoſe from your table and ſalt, whom your owne and others experience ſhall deſcry dangerous: Thoſe Serpents are full of inſinuations: But, of all, thoſe of your owne country; which are ſo much the more pernicious, by how much they haue more colour of priuilege of intireneſſe. Religion is the greateſt care: aduices for cariage, and improuement of trauell, challenge the next place. I need not counſell you to keepe your ſtate with affability; and ſo to menage your ſelfe, as that your courteſie may be more viſible than your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your father: who by his ſweetneſſe of diſpoſition; wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who looking for that in others, which they found in themſelues, haue at laſt complained of their owne credulity, and others deceit. Truſt not ſtrangers too much, with your counſell, with your perſon: and in your greateſt familiarities, haue an eye to their common diſpoſition, and infirmities. Thoſe natures wherewith you conuerſe, are ſubiect to diſpleaſure, and violent in purſuit of ſmall indignities. Yeſterday heard I named, from no vnfaithfull report, a French Courtier, that in ſingle combat hath ſent eighteene ſoules from the field to their place: yet he euer as the patient in the quarell; and for this mentioned with more than excuſe: I cenſure not how iuſtly. This is others care: Only hence I argue the riſeneſſe of vnkindneſſe taken, and purſued. You ſhall ſee, that the ſoyle is not ſo diuers, as the inclination of perſons; who in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deepe, cloſe, and craftie; the French raſh; the German dull. One not forward to offer wrongs, but apprehenſiue of a ſmall wrong offered: another, prone either to take, or giue them; but not vneaſie to remit: another, long in conceiuing, long in retaining. What doe I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerue me to particularize. It were pitie there ſhould be fewer vertues, locall and proper. There are good vſes to be made of others enormities; if no more, by them to correct our owne: who loaths vice in another is in good forwardneſſe to leaue it in himſelfe. The view of the publike calamities, and diſorders of other Churches, ſhall beſt teach you thankfulneſſe for the better ſtate of ours: But better vſe of their vertues; by how much it is more excellent to know what we ſhould doe, than what ſhould not. You muſt now looke vpon all things, not with the eye of a ſtranger only, but of a Philoſopher, but of a Chriſtian; which accounts all loſſe, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of forraine things; but much greater, that you re better.

That you haue ſeene Cities, and Courts, and *Alpes*, and Riuers, can neuer yeeld you ſo ſound comfort, as that you haue lookt ſeriouſly into your ſelfe. In-vaine doe we affect all forraine knowledge, if we be not throughly acquainted at home. Thinke much, and ſay little, eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, and oft-times any thing is too much. You cannot inquire too much: that which in vs inferiours would be cenſured for dangerous curioſity; in your Greatneſſe ſhall be conſtrued as a commendable deſire of knowledge. Ask ſtill after men of greateſt parts and reputation: and where you finde Fame no lyer, note and reſpect them. Make choice of thoſe for conuerſation, which either in preſent, or in hope are eminent: and when you meet with excellencies in any facultie, leaue not without ſome gaine of knowledge. What are others graces to you, if you only admire them; not imitate, not appropriate them? Loe, your equals in time grow vp happily in the College (ſo I may terme it) of our young and hopefull Court, which you haue left; and aboue all, that gratious Preſident of worthineſſe and perfection: whom while in all other things you ſerue, you may without reproofe emulate for learning, vertue, piety. My ſelfe am witneſſe of their progreſſe; which I doe ioyfully gratulate to the ſucceeding age. Beware, leſt their diligence ſhall out-ſtrip you, and vpbraid you with that ancient checke of going far and faring worſe. I am bold and buſie in counſelling: you abound with better monitors; and the beſt you cary about, I hope, in your owne boſome. Though theſe

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ſhould be needleſſe, yet they argue my humble affection, and diſcharge my dutie. My prayers are better than my counſells; both of them heartie and vnfained for your good. God guide and returne you ſafe, from a iourney not more happie and proſperous than I wiſh it.

To Sir Robert Drvry, and his Lady.

Epist. IX. *Concerning my remouall from them.*

With how vnwilling a heart I leaue you, hee knowes that ſearches the heart: Neither durſt I goe, but that I ſenſibly ſee his hand pulling mee from you. Indeed, deſire of competencie betrayed me, at firſt; and drew mine eyes to looke aſide: but, when I bent them vpon the place, and ſaw the number and the need of the people, together with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conueyance of this offer to me; I ſaw, that was but as the Fowlers feather, to make me ſtoope: and, contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motiues of my yeelding; and reſolued I might not reſiſt. You are deare to me, as a charge to a Paſtor; If my paines to you haue not proued it, ſuſpect me: Yet I leaue you. God calls me to a greater worke: I muſt follow him. It were more eaſe to me, to liue ſecretly hidden in that quiet obſcurity, as *Saul* amongſt the ſtuffe, than to be drawne out to the eye of the world, to act ſo high a part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame me not; I muſt neglect and forget my ſelfe. I can but labour, whereſoeuer I am. God knowes how willingly I doe that, whether there or here. I ſhall digge, and delue, and plant, in what ground ſoeuer my Maſter ſets me. If he take me to a larger field, complaine you not of loſſe, while the Church may gaine. But, you are mine owne Charge; No wiſe father neglects his owne, in compaſſion of the greater need of others: yet conſider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God hath called me to heauen; would you haue grudged my departure? Imagine I am there, where I ſhall be; although the caſe be not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and be mutually comforted from you; there, none of theſe. He, that will once tranſpoſe me from earth to heauen, hath now choſen to tranſpoſe me from one peece of earth to another: what is here worthy of your ſorrow, worthy of complaint? That ſhould be for my owne good: this ſhall be for the good of many. If your experience haue taught you that my labours doe promiſe profit; obtaine of your ſelfe to deny your ſelfe ſo much, as to reioyce that the loſſe of a few ſhould be the aduantage of many ſoules. Tho, why doe I ſpeake of loſſe? I ſpeake that as your feare, not my owne: and your affection cauſeth that feare, rather than the occaſion.

The God of the Harueſt ſhall ſend you a Labourer, more able, as carefull: That is my prayer, and hope, and ſhall be my ioy. I dare not leaue but in this expectation, this aſſurance. What-euer become of me, it ſhall be my greateſt comfort to heare you commend your change; and to ſee your happie progreſſe in thoſe wayes I haue both ſhewed you, and beaten. So ſhall we meet in the end, and neuer part.

Written

Written to Mr. J. B. and Dedicated to my Father, Mr. J. Hall.

EPIST. X. *Againſt the feare of Death.*

YOu complaine, that you feare death: He is no man that doth not. Beſides the paine, Nature ſhrinkes at the thought of parting. If you would learne the remedie, know the cauſe; for that ſhe is ignorant and faithleſſe. Shee would not be cowardly, if ſhee were not fooliſh. Our feare is from doubt, and our doubt is from vnbeleefe: and whence is our vnbeleefe, but chiefly from ignorance? She knowes not what good is elſewhere: ſhee beleeues not her part in it. Get once true knowledge and true faith, your feare ſhall vaniſh alone. Aſſurance of heauenly things, makes vs willing to part with earthly. He cannot contemne this life, that knowes not the other. If you would deſpiſe earth therefore, thinke of heauen. If you would haue death eaſie, thinke of that glorious life that followes it. Certainly, if we can endure paine, for health; much more ſhould wee abide a few pangs for glory. Thinke how fondly we feare a vanquiſht enemie. Loe, Chriſt hath triumpht ouer Death: he bleedeth and gaſpeth vnder vs: and yet we tremble. It is enough to vs, that Chriſt died: neither would he haue died, but that we might die with ſafetie and pleaſure.

Thinke that death is neceſſarily annexed to nature: We are for a time, on condition that we ſhall not be; we receiue life, but vpon the termes of re-deliuery. Neceſſitie makes ſome things eaſie; as it vſually makes eaſie things difficult. It is a fond iniuſtice to embrace the couenant, and ſhrinke at the condition.

Thinke, there is but one common rode to all fleſh: There are no by-paths of any fairer or nearer way; no, not for Princes. Euen company abateth miſeries: and the commonneſſe of an euill makes it leſſe fearefull. What worlds of men are gone before vs; yea, how many thouſands out of one field? How many Crownes and Scepters lie piled vp at the gates of Death, which their owners haue left there, as ſpoiles to the conquerour? Haue we beene at ſo many graues, and ſo oft ſeene our ſelues die in our friends; and doe we ſhrinke when our courſe commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuſalahs* age; aſſure your ſelfe, death is not now ſo fearefull, as your life would then be wearisome.

Thinke not ſo much what Death is, as from whom he comes, and for what. We receiue euen homely meſſengers from great perſons; not without reſpect to their maſters: And what matters it who he be, ſo he bring vs good newes? What newes can be better than this, That God ſends for you, to take poſſeſſion of a Kingdome? Let them feare Death, which know him but as a purſuiuant ſent from hell; whom their conſcience accuſeth of a life wilfully filthy; and bindes-ouer ſecretly to condemnation: We know whither we are going, and whom we haue beleeued: Let vs paſſe on cheerefully, thorow theſe blacke gates vnto our glory.

Laſtly, know that our improuidence only addes terrour vnto death. Thinke of death, and you ſhall not feare it. Doe you not ſee, that euen Beares and Tygres ſeeme not terrible to thoſe that liue with them? How haue wee ſeene their Keepers ſport with them, when the beholders durſt ſcarce truſt their chaine? Be acquainted with Death: though he looke grimme vpon you at firſt, you ſhall finde him (yea, you ſhall make him) a good companion. Familiaritie cannot ſtand with feare. Theſe are receits enow. Too much ſtore doth rather ouer-whelme than ſatisfie. Take but theſe, and I dare promiſe you ſecuritie.

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EPISTLES.

THE SECOND DECAD.

By Ios. Hall.

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THE SECOND DECAD.

To Sir ROBERT DARCY.

Ep. I. *The eſtate of a true, but weake Chriſtian.*

IF you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwaies. Not that I can command health, and bid the world ſmile when I liſt. How poſſible is it for a man to be happy without theſe; yea, in ſpight of them? Theſe things can neither augment, nor impaire thoſe comforts that come from aboue. What vſe, what ſight is there of the ſtarres, when the Sunne ſhines? Then onely can I finde my ſelfe happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her beſt Fauourites are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. Wee ſorrow that wee had them; and, while wee haue them, we dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen doe I feele in my ſelfe, when (after many trauerſes of meditation) I find in my heart a feeling poſſeſſion of my God! When I can walke, and conuerſe with the God of heauen, not without an openneſſe of heart and familiarity: When my ſoule hath caught faſt, and ſenſible hold of my Sauiour; and either pulls him downe to it ſelfe, or rather lifts vp it ſelfe to him; and can and dare ſecretly auouch, I know whom I haue beleeued: When I can looke vpon all this inferior creation, with the eyes of a ſtranger, & am tranſported to my home in my thoughts; ſolacing my ſelfe in the view & meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells me I haue done that for which I came; done it, not ſo as I can boaſt, but ſo as it is accepted; while my weakneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſincerity: Laſtly, when I can finde my ſelfe (vpon holy reſolution) made firme and ſquare, fit to entertaine all euents; the good with moderate regard, the euill with courage and patience, both with thankes; ſtrongly ſetled to good purpoſes, conſtant and cheerefull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, and pity the poore and miſerable proſperity of the godleſſe; and laugh at their moneths of vanity, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſleſſe dulneſſe ouertakes me, and beſots me; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all men thus blockiſh and earthen? or am I alone

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worſe than the reſt,and ſingular in my wretchedneſſe? Now I carry my carcaſſe vp and downe careleſly,and(as dead bodies are rubbed,without heat) I doe in vaine force vpon my ſelfe delights,which others laugh at: I endeuour my wonted worke,but without an heart; there is nothing is not tedious to me,no not my ſelfe.

Thus I am, till I ſingle my ſelfe out alone,to him that alone can reuiue me: I reaſon with my ſelfe,and confer with him; I chide my ſelfe, and intreat him: and after ſome ſpirituall ſpeeches interchanged, I renue my familiarity with him; and he the tokens of his loue to me. Lo,then I liue againe,and applaud my ſelfe in this happineſſe, and wiſh it might euer continue,and thinke baſely of the world in compariſon of it. Thus I hold on, riſing and falling; neither know, whether I ſhould more praiſe God for thus much fruition of him,or blame my ſelfe for my inconſtancy in good;more reioyce,that ſomtimes I am well,or grieue that I am not ſo alwaies. I ſtriue,and wiſh,rather than hope, for better. This is our warfare; we may not looke to triumph alwaies; we muſt ſmart ſometimes,and complaine;and then againe reioyce that we can complaine;and grieue that we can reioyce no more, and that we can grieue no more. Our hope is, if we bee patient, we ſhall once be conſtant.

To Sir EDMVND BACON.

EPIST. II. *Of the benefit of retiredneſſe and ſecrecy.*

SVſpect(if you can)that,becauſe now many cold windes blow betwixt vs,my affection can be cooler to you. True loue is like a ſtrong ſtreame,which the further it is from the head,runs with more violence. The thoughts of thoſe pleaſures I was wont to find in your preſence,were neuer ſo delightful,as now when I am barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh me your ſelfe. To liue hidden, was neuer but ſafe, and pleaſant; but now, ſo much better,as the world is worſe. It is a happines,not to be a witneſſe of the miſchiefe of the times; which it is hard to ſee,and be guiltleſſe. Your philoſophicall Cell is a ſafe ſhelter from tumults,from vices,from diſcontentments.Beſides that liuely,honeſt,and manly pleaſure, which ariſes from the gaine of knowledge in the deepe myſteries of Nature; how eaſie is it in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or ſaue by his peace, and how he keepes it; and whether it were ſafer for the States to lay downe armes, and be at once ſtill and free;Whether the Emperors truce with the Turke were honourable and ſeaſonable; and whether Venice haue won or loſt by her late iarres; are thoughts that dare not looke in at thoſe doores. Who is enuied,and who pitied at Court;Who buies hopes and kindneſſe deareſt; who laies ſecret mines to blow vp another, that himſelfe may ſucceed,can neuer trouble you: Theſe cares dare not enter into that Sanctuary of peace.Thence you can ſee how all that liue publike are toſſed in theſe waues, and pity them. For, great places haue ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly be plauſibly weilded, without ſome indirect policies. Alas! their priuileges cannot counteruaile their toile. Weary daies, and reſtleſſe nights, ſhort liſes and long cares, weake bodies and vnquiet mindes,attend lightly on greatneſſe. Either Clients breake their ſleepe in the morning,or the intention of their minde driues it off from the firſt watch. Either ſuits or complaints thruſt themſelues into their recreations; and packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit no night, no holiday. Loe, your priuacy frees you from all this,and what euer other glorious miſery. There you may ſleepe, and eat, and honeſtly diſport, and enioy your ſelfe, and command both your praiſes and others. And whiles you are happy, you liue out of the reach of enuy; vnleſſe my ſelfe ſend that gueſt thither: which I ſhould iuſtly condemne as the fault of my loue. No man offers to vndermine you, none to diſgrace you: you could not want theſe inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he ſhall be ſure not to want abundance of vexations. An ill minde holds it an eaſie torment, to liue in continuall ſight of euill; if not rather a pleaſure: but, to the well-diſpoſed, it is next to Hell. Certainly, to liue among Toads and Serpents, is a Paradiſe to this. One ieſts pleaſantly with his Maker: another makes himſelfe ſport with Scripture. One fills his mouth with oathes of ſound: another ſcoffes at the religious. One ſpeakes villany; another laughes at it; a third defends it. One makes himſelfe a Swine, another a Deuill: Who (that is not all earth) can endure this? who cannot wiſh himſelfe rather a deſolate Hermite, or a cloſe priſoner? Euery euill we ſee, doth either vex, or infect vs. Your retiredneſſe auoids this; yet ſo, as it equally eſcapes all the euills of ſolitarineſſe. You are full of friends; whoſe ſociety, intermixed with your cloſeneſſe, makes you to want little of publike. The Deſert is too wilde, the Citie too populous: the Country is only fit for reſt. I know, there want not ſome obſcure corners, ſo haunted with dulneſſe, that as they yeeld no outward vnquietneſſe, ſo no inward contentment. Yours is none of thoſe; but ſuch as ſtriues rather with the pleaſure of it, to requite the ſolitarineſſe. The Court is for honour, the Citie for gaine, the Countrey for quietneſſe; a bleſſing that need not (in the iudgement of the wiſeſt) yeeld to the other two. Yea, how many haue we knowne, that hauing nothing but a coat of thatch to hide them from heauen, yet haue pitied the carefull pompe of the mightie? how much more may thoſe which haue full hands and quiet hearts, pitie them both? I doe not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants forces a neceſſary obſcuritie; who if they can ſteale a vertue out of neceſſitie, it is well: but, I no where know ſo excellent parts ſhrouded in ſuch willing ſecrecie. The world knowes you, and wants you; and yet you are voluntarily hid. Loue your ſelfe ſtill; and make much of this ſhadow, vntill our common mother call you forth to her neceſſary ſeruice, and charge you to neglect your ſelfe, to pleaſure her. Which once done, you know where to finde peace. Whether others applaud you, I am ſure, you ſhall your ſelfe: and I ſhall ſtill magnifie you, and (what I can) imitate you.

TO Mr. IOHN WHITING.

EPIST. III. *An Apologeticall diſcourſe of the mariage of Eccleſiaſticall perſons.*

I Know not whether this quarell be worthy of an anſwer, or rather of a ſilent ſcorne; or if an anſwer, whether merry or ſerious. I doe not willingly ſuffer my pen to wade into queſtions: yet this argument ſeemes ſhallow enough for an Epiſtle. If I free not this truth, let me be puniſhed with a diuorce. Some idle table-talke cals vs to plead for our wiues. Perhaps ſome Gallants grudge vs one, who can be content to allow themſelues more. If they thought wiues curſes, they would afford them vs. Our mariage is cenſured (I ſpeake boldly) of none but them which neuer knew to liue chaſtly in mariage; who neuer knew that * Canoniſts true diſtinction of Virginity. What care we for their cenſure, where God approues? But ſome perhaps maintaine it out of iudgement: Bid them make much of that which *Paul* tels them, is *a doctrine of deuills.*

Were

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* *Bartol. Brixienſis.*

virg. { Carnis, Mentis.

Cauſ. 35. q. 5. C. Tunc ſaluabitur. Mulier ſuam virginitatem bene ſeruat, ſi ideo nubat vt filios pariat ad iuſtitiā. Profitentur cōtinentiam corporũ, in incontinentiam debacchantur animorum. De Rom. Cler. Saluianus.

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Were it not ſor this opinion, the Church of Rome would want one euident brand of her Antichriſtianiſme. Let their ſhauelings ſpeake for themſelues; vpon whom their vnlawfull Vow hath forced a wilfull and impoſſible neceſſitie. I leaue them to ſcanne the old rule of *In turpi voto muta decretum*; if they had not rather, *Cautè ſi non caſtè.* Euen moderate Papiſts will grant vs free, becauſe not bound by Vow; no, not ſo farre as thoſe old Germans, *pro poſſe & noſſe.* Or what care we, if they grant it not? while we hold vs firme to that ſure rule of *Baſil* the great; * *He that forbids what God inioynes, or inioynes what God forbids, let him be accurſed.* I paſſe not what I heare men, or Angells ſay, while I heare God ſay, *Let him be the husband of one wife.* That one word ſhall confirme me againſt the barking of all impure mouthes. He that made mariage, ſayes, it is honourable: what care we for the diſhonour of thoſe that corrupt it? yea, that which nature noteth wich ſhame, God mentions with honour, [a] τίμιος ἡ κοίτη; [b] *Gregory* with the title of *opus caſtum*; *Paphnutius*, of σωφροσύνη, chaſtitie. But if God ſhould be Iudge of this controuerſie, it were ſoone at an end; who in the time euen of that legall ſtrictneſſe, allowed wedlocke to the Miniſters of his Sanctuary. Let Cardinall *Panormitan* be heard ſpeake. [c] *Continency* (ſaith he) *in Clergie-men, is neither of the ſubſtance of their order, nor appointed by any law of God.* And *Gratian*, out of *Auguſtine*, yet more. [d] *Their mariage* (ſaith he) *is neither forbidden by Legall, nor Euangelicall, nor Apoſtolike authoritie.*

God neuer impoſed this law of Continence: who then? [e] The Church. As if a good ſpouſe would gain-ſay what her husband willeth. But how well? Heare, O ye Papiſts, the iudgement of your owne Cardinall; and confeſſe your mouthes ſtopped. [f] *But I beleeue* (ſaith he) *it were for the good and ſafetie of many ſoules, and would be an wholeſome law, that thoſe which would, might marry; for that, as experience teacheth vs, a contrary effect followes vpon that law of Continencie; ſince at this day they liue not ſpiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great ſinne: where as with their owne wife it might be chaſtitie.* Is this a Cardinall, thinke you, or a Huguenot? But if this red hat be not worthy of reſpect; let a Pope himſelfe ſpeake out of *Peters* chaire. *Pius* the ſecond, as learned as hath ſit in that roome this thouſand yeares; [g] *Mariage* (ſaith he) *vpon great reaſon was taken from the Clergie; but vpon greater reaſon is to be reſtored.* What need we other Iudge? How iuſt this law is, you ſee; ſee now how ancient: For ſome doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for falſhood. *Tertullians* rule is true; *That which is firſt, is trueſt.* What the ancient Iewiſh Prelates did, *Moſes* is cleare. What did the Apoſtles? Doth not [h] *Paul* tell vs, that both the reſt of the Apoſtles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) carried them ſtill along in their trauels? For that childiſh eluſion of [i] ἀδελφὴν γυναῖκα who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquitie, than credit) tell vs, that *Peter*, *Philip*, and *Paul* himſelfe, were maried? And this laſt (though vnlikeſt) how is it confirmed by *Ignatius*, in his Epiſtle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Caietane*, doth both auouch and euince it. This was their practice: what was their Conſtitution? Look in theſe Canons which the Romiſh Church fathers vpon the Apoſtles, and *Franciſcus Turrian* their Ieſuit ſweats to defend it in a whole Volume: There you finde, Canon. 5. enacted, that [m] *no Biſhop, Presbyter, Deacon, ſhall forſake his wife* (προφάσει εὐλαβείας) *in pretenſe of Religion, vpon paine of depoſition.* It would moue laughter, to ſee how the Ieſuits gnaw vpon this bone, and ſucke-in nothing but the bloud of their owne iawes; [n] while the ſixt generall Councell auerres and proclaimes this ſenſe truly Apoſtolical, in ſpight of all contradiction.

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* Qui vetat quod Deus præcepit, aut præcipit quod Deus vetuit, maledictus habeatur ab omnib⁹ qui amant Dominum. In Moralib. ſum. cap. 14.

[a] *Heb. 13. The Mariage bed is honourable.*

[b] Nō quia peccatum ſit coniugibus cōmiſceri: hoc enim opus caſtum non habet culpam in cōiuge, &c. Greg. in Pſal. Pœnit. σωφροσύνην ἔλεγε ϗ τὴν τῆς νομίμου γυναικὸς συνδυασμόν. Socr. Hiſt. Eccl.

[c] Continentia non eſt in clericis ſecularib⁹ de ſubſtantia ordinis, nec de iure diuino. Pā.

[d] Copula ſacerdotalis nec legali, nec Euangelica, nec Apoſtolica authoritate prohibetur. 26. q. 2. c. ſors ex Aug.

[e] *Onely* ex ſtatuto Eccleſiæ. Durand. 4. Diſt. 37. q. 1. Thom. in 2. 2. q. 88. art. 11.

[f] Sed credo pro bono & ſalute eſſe animarum (quod eſſet ſalubre ſtatutum) vt volentes poſſint cōtrahere; quia experientia docente, cōtrarius prorſus effect⁹ ſequitur ex illa lege cōtinentiæ; cùm hodie non viuant ſpiritualiter, nec ſint mundi, ſed maculātur illicito coitu cum eorum grauiſſimo peccato, vbi cum propria vxore eſſet caſtitas. Panormit. de Cler. coniug. cap. Cùm olim.

[g] Sacerdotibus magna ratione ſublatas nuptias, maiore reſtituendas videri: *In the Record of* Platina *himſelfe*, In vita Pij 2.

[h] Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, &c. 1 Cor. 9. 5. &c.

[i] Rhemiſts reade it, *a woman, a ſiſter.*

[k] *Clemens*, citatus etiam ab *Euſeb.* l. 3. c. 13. *Petrum* cùm vxorem ſuam ad mortem duci cerneret, hortatum & conſolatum his verbis, μέμνησο ὦ αὕτη τοῦ Κυρίου.

[l] Illud ad Philip. σύζυγε γνήσιε.

[m] Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω (non ejiciat) προφάσει εὐλαβείας: Ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω: ἐπιμένων δὲ καθαιρείσθω. Can. Apoſt. 5.

[n] Conſtant. 6. l. 3. Can. Quoniam. Canon Apoſtolicæ ἀκριβείας. Nos, ſequentes veterem Canonem Apoſtolicæ ἀκριβείας, & conſtitutiones ſacrorum virorum, legales nuptias amodò valere volumus, &c.

Follow the times now, and deſcend lower; what did the ages ſucceeding? Search Records: What-euer ſome palpably foiſted Epiſtles of Popes inſinuate, they maried without ſcruple of any contrary iniunction. Many of thoſe Ancients admired Virginitie, but impoſed it not. Amongſt the reſt, [o] *Origen* (though himſelfe a wilfull Eunuch) is faine to perſwade the ſonnes of Clergy men, not to be proud of their parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Hiſtorian expreſſes it thus: [p] *It ſeemeth good* (ſaith he) *to the Biſhops to bring in a new law into the Church.* It was then new, and they but would haue brought it in; therefore before, it was not: where we know how *Paphnutius*, himſelfe a Virgin, famous for holines, famous for miracles, riſing (ἐβόα μακρὰ) cryed aloud, that they ought not to lay this (βαρὺν ζυγὸν) heauy yoke, vpon men of the Church. His arguments wanne aſſent. He ſpake and preuailed. So this liberty was ſtill continued and affirmed. If this be not plaine enough, [q] holy *Athanaſius*, a witneſſe paſt exception, ſhall ſerue for a thouſand hiſtories till his Age.

[r] *Many Biſhops* (ſaith he) *haue not maried; and contrarily Monkes haue beene fathers of children: as contrarily, you ſee Biſhops the Fathers of children, and Monkes that haue not ſought poſterity.* Would you yet haue inſtances of the former, and the next Age? Here you haue [s] *Numidicus* the Martyr, a maried Presbyter; [t] *Cheremon of Nilus*, a maried Biſhop; [u] *Demetrianus* Biſhop of *Antioch*, whoſe ſonne *Domnus* ſucceeded *Paulus Samoſatenus*; *Philoromus* and *Phileas* BB. of the Thmuites; *Gabinius* brother of *Eutichianus* BB. of *Rome*; the father of *Nazianzene*, *Baſil*, and the other [x] *Gregory*, *Hilarius*, and that good *Spiridion* Biſhop of *Cyprus*, of whom *Sozomen* giues ſo direct teſtimony. To omit others, what ſhould I ſpeake of many Biſhops of *Rome*, whoſe ſonnes not ſpurious, as now-adaies, but (as Pope *Vrban* himſelfe witneſſes) [z] lawfully begot in wedlock, followed their fathers in the Pontificiall chaire. [a] The reaſon whereof, that Pope himſelfe ingenuouſly rendreth; for that *mariage was euery where lawfull to the Clergy before the prohibition* (which muſt needs be late) *& in the Eaſterne Church to this day is allowed.* What need we more teſtimonies, or more examples? What euer [b] *Heliodorus*, B. of *Trica* (a man fitter for a wanton loue-ſtory than a Church controuerſie) brought into the Church of *Theſſalia*, *Socrates* thus flatly writes of thoſe Biſhops of his time: [c] *For many of them in the place and function of Biſhops, beget children of their lawfull wiues.* This was practiſed: See what was decreed in that ſixt general [d] Councel of *Conſtantinople*, to this purpoſe, to the confuſion of all replyers. If any Proteſtant Church in Chriſtendome can make a more peremptory, more full and abſolute, more cautelous decree, for the mariage of Eccleſiaſticall perſons, let me be condemned as faithleſſe: A place, I grant, miſerably handled by our Aduerſaries; & becauſe they cannot blemiſh it enough, indignly torne out of the *Councels*. What dare not impudency doe? [*] Againſt all euidences of Greeke Copies, againſt their own *Gratian*, againſt pleas of antiquity. This is the readieſt way; Whom they cannot anſwer, to burne; what they cannot ſhift off, to blot out; and to cut the knot which they cannot vntie. The Romaniſts of the next age were ſomewhat more equall: who, ſeeing themſelues preſſed with ſo flat a Decree, confirmed by authority of Emperours, as would abide no denyall, began to diſtinguiſh vpon the point; limiting this liberty onely to the Eaſterne Church, and granting that all the Clergy of the Eaſt might marry, not theirs. So Pope *Steuen* the ſecond freely confeſſes:

[o] Qui à Chriſtianis parentibus enutriti ſunt, &c. maximè ſi fuerint ex patribus ſacerdotali ſede dignificatis, i. Epiſcopatus presbiteratus, aut diaconatus, ne glorientur. *Orig.* Tract. 8. in *Matth.*

[p] Viſum erat epiſcopis legē novam introducere in Eccleſiam. *Socr.* l. 1. c. 8.

[*] Signa per *Paphnutiū* non minus quā dudum per Apoſtolos fiebant. *Ruffin* l. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena Synodo habendum pro caſtitate cum propria vxore concubitum. *Socr.* l. 1. c. 8.

[q] In epiſt. ad *Dracont.*

[r] Multi ex epiſcopis matrimonia non inferunt; Monachi contrà parentes liberorū facti ſunt: quē admodū viciſſim Epiſcopos filiorum patres, & Monachos generis poteſtatē non quæſiviſſe animadvertas. *Athana.* Epiſtola ad *Dracontium.*

[s] *Numidicus* presbyter, qui vxorem concrematam & adhærentem

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lateri lætus aſpexit. *Cyprian.* l. 4 ep. 10. [t] *Ex Dionyſio Euſeb.* l. 6. c. 41. [u] *Euſeb.* l. 7. c. 29. *Euſeb.* l. 8. c. 9. *Gregorius* verò apud *Nazianzenum* oppidum in locum patris ſui Epiſcopus ſubrogatus. *Ruffin.* l. 2. c. 9. [x] *Gregor. Niſſen.* frater *Baſilij*, teſte *Nicephoro*, vxoratus, vxorem & liberos habuit: ſed non propterea fuit in rebus & exercitijs diuinis inferior vel deterior. *Sozom.* [z] De legitimis conjugijs nati. [a] Cùm ergo ex ſacerdotibus nati in ſummos Pontifices legantur eſſe promoti, non ſunt intelligendi de fornicatione, ſed de legitimis connubijs nati; quæ ſacerdotibus vbique ante prohibitionem licita erant, in Orientali Eccleſia vſque hodie eis licere probantur. Diſt. 50. *Cenoman.* [b] *The Author of the Æthiopicke Hiſtory.* [c] Nam non pauci illorum, dum Epiſcopatum gerunt, etiam liberos ex vxore legitima procreant. *Socrates* l. 5. c. 21. [d] *The words of that Councell are thus truly tranſlated by Chemnitius:* Quoniam in Romana Eccleſia, loco canonis ſeu decreti, traditum eſſe cognouimus, vt ij qui digni habendi ſunt ordinatione diaconi vel presbyteri, profiteantur ſe deinceps cum vxoribus ſuis non congreſſuros; nos ſequentes veterem canonem, Apoſtolicæ, ſincere, exquiſite & ordinatæ conſtitutionis, legitimas ſacrorum virorum cohabitationes conjugales etiam ex hodierno die in poſterum valere ratas & firmas eſſe volumus; nullo modo eorum cum vxoribus proprijs conjunctionem ſeu copulationem diſſoluentes. Itaque ſi quis dignus inueniatur, &c. is minimè prohibendus eſt ad hunc gradum aſcendere, ideo quòd cum legitima vxore cohabiter. Nec tempore ordinationis ſuæ ab eo poſtuletur, ſeu cogatur vt abſtinere velit aut debeat legitimo congreſſu cum propriâ vxore. [*] Citat. à *Nilo* Theſſalonicenſi.

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[e] *The tradition* (ſaith he) *of the Eaſterne Churches is otherwiſe than that of the Romane Church. For,their Prieſts, Deacons, or Subdeacons are maried; but in this Church or the Weſterne,no one of the Clergy,from the Subdeacon to the Biſhop,haue leaue to marry.*

Liberally; but not enough: and if he yeeld this, why not more? Shall that bee lawfull in the Eaſt which in the Weſt is not? Doe the Goſpels, or lawes of equity alter according to the foure corners of the world? Doth God make difference betwixt *Greece* and *England?* If it be lawfull, why not euery where? If vnlawfull, why is it done any where? So then you ſee, we differ not from the Church in this; but from the Romiſh Church:But this ſacred Councel doth not only vniuerſally approue this practice(with paine of depoſition to the gaine-ſayers)but auouches it for a Decree Apoſtolical.Iudge now whether this one authority be not enough to weigh down an hundred petty conuenticles,and many legions(if there had beene many)of priuate contradictions. Thus, for ſeuen hundred yeeres,you find nothing but open freedome: All the ſcuffling aroſe in the eight Age; wherein yet this violent impoſition found many and learned Aduerſaries, and durſt not be obtruded at once. Loe,euen then, *Gregory* the third, writing to the Biſhops of *Bauaria*, giues this disjunct charge; [f] *Let none keepe an harlot or a concubine:but either let him liue chaſtely, or marry a wife, whom it ſhall not bee lawfull for him to forſake:* According to that rule of Clerkes, cited from [g] *Iſidore*, and renewed in the [h] Councell of *Mentz*, to the perpetuall ſhame of our iugling aduerſaries.Nothing can argue guiltineſſe ſo much,as vniuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leaue out the reſt: ſomewhat worſe than the Deuill cited Scripture. But,I might haue ſpared all this labour of writing, could I perſwade whoſoeuer either doubts, or denies this, to reade ouer that one Epiſtle which [k] *Huldericus* BB. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicolas* the firſt, in this ſubiect: which if it doe not anſwer all cauils, and ſatisfie all Readers,and conuince all (not wilfull) aduerſaries, let me be caſt, in ſo iuſt a cauſe. There you ſhall ſee,how iuſt,how expedient,how ancient this liberty is; together with the feeble and iniurious grounds of forced Continency: Reade it, and ſee whether you can deſire a better Aduocate. After him (ſo ſtrongly did he plead, and ſo happily) for two hundred yeeres more, this feedome ſtill bleſſed thoſe parts; yet, not without extreme oppoſition. Hiſtories are witneſſes of the buſie, and not vnlearned combats of thoſe times, in this Argument. But now,when the body of Antichriſtianiſme began to be compleat,and to ſtand vp in his abſolute ſhape,after a thouſand yeeres from Chriſt; this liberty which before wauered vnder *Nicolas* 1. now by the hands of *Leo* 9. *Nicolas* 2. and that brand of hell, *Gregory* 7. was vtterly ruined, wiues debarred, ſingle life vrged: [l] A good turne for whoremaſters (ſaith *Auentine)* who now for one wife might haue ſix hundred Bed-fellowes.

But,how approued of the better ſort appeares (beſides that the Churches did ring of him each where for Antichriſt) in that at the [m] Councell of *Wormes* the French and German Biſhops depoſed this *Gregory*, in this name (amongſt other quarels) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was Gods will here queſtioned, but the Popes wilfulneſſe. What broiles hereon enſued, let [o] *Auentine* witneſſe.

The bickerings of our Engliſh Clergy, with their *Dunſtanes*,about this time,are memorable in our owne Hiſtories,which teach vs how late,how repiningly,how vniuſtly, they ſtooped vnder this yoake. I had rather ſend my Reader to *Bale* and *Fox*, than abride their Monuments, to inlarge mine owne.

I haue (I hope) fetcht this truth farre enough; and deduced it low enough through many Ages,to the midſt of the rage of Antichriſtian tyranny. There left our liberty; there began their bondage.Our liberty is happily renewed with the Goſpel:what God,

[e] Aliter ſe Orientalium habet traditio Eccleſiarũ:aliter hujus ſanctæ Romanæ Eccleſiæ. Nam eorum ſacerdotes, diaconi, aut ſubdiaconi, matrimonio copulãtur: Iſtius autẽ Eccleſiæ vel occidentaliũ nullus ſacredotum à ſubdiacono vſq; ad epiſcopum, licentiam habet conjugiũ ſortiendi. diſt. 31.

[f] Nemo ſcorta aut concubinã alat:ſed aut caſtè vivat, aut vxorem ducat; quam repudiare fas non eſto.

[g] Diſt.23.

[h] Anno 813.

[i] Clerici caſtimoniam inviolati corporis perpetuò conſeruare ſtudeant; aut certè vnius matrimonij vinculo fœderenter. *Iſid.* reg. cleric.

[k] *Whether* Huldericus, *or (as he is ſome where intituled)* Voluſianus, *I enquire not: the matter admits of no doubt.* Hulderieus *Epiſcopus* Auguſtæ. *Anno* 860. Æneas Syl. *in ſua Germ. Hedim. Eccl. hiſt. l.* 8. *c.* 2. Fox *in Acts and Monũ. hath it fully tranſlated.*

[l] *Auentinus* l. 5. Gratum ſcortatoribus, quibus pro vna vxore ſexcentas jam mulierculas inire licebat.

[m] Ann. 1076.

[n] Maritos ab vxoribus ſeparat.

[o] Ex interdicto ſacerdotũ conjugio, grauiſſima ſeditio gregem Chriſti perculit: hec vnquam talis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Hunting. de Anſelmo.* l. 7. de Anno 1100. in Synodo Londinenſi, Prohibuit ſacerdotibus vxores, ante non prohibitas. Anſelme *(ſaith that* Hiſtorian) *was the firſt that forbade mariage to the Clergie of* England *(and this was about the yeere of our Lord* 1080.) *Till then euer free.* Item Fabianus liberos ait fuiſſe ſacerdotes per Annos 1080.

what his Church hath euer allowed, we doe enioy. Wherein we are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) doe thus; and thus haue euer done.

Let Papiſts and Atheiſts ſay what they will: it is ſafe erring with God and his purer Church.

To my ſiſter Mrs. BRINSLEY.

EPIST. IV. *Of the ſorrow not to be repented of.*

IT is ſeldome ſeen, that a ſilent grieſe ſpeeds well: for either a man muſt haue ſtrong hands of reſolution to ſtrangle it in his boſome; or elſe it driues him to ſome ſecret miſchieſe: whereas ſorrow reuealed is halfe remedied, & euer abates in the vttering. Your grieſe was wiſely diſcloſed; and ſhall be as ſtrangely anſwered. I am glad of your ſorrow; and ſhould weepe for you, if you did not thus mourne. Your ſorrow is, that you cannot enough grieue for your ſinnes. Let me tell you, that the Angels themſelues ſing at this lamentation; neither doth the earth afford any ſo ſweet muſicke in the eares of God. This heauineſſe is the way to ioy. Worldly ſorrow is worthy of pity, becauſe it leadeth to death: but this deſerues nothing but enuy and gratulation. If thoſe teares were common, hell would not ſo enlarge it ſelſe. Neuer ſinne, repented of, was puniſhed: and neuer any thus mourned, and repented not. Loe, you haue done that, which you grieue you haue not done. That good God, whoſe act is his will, accounts of out will as our deed. If he required ſorrow proportionable to the hainouſneſſe of our ſins, there were no end of mourning. Now his mercy regards not ſo much the meaſure, as the truth of it; and accounts vs to haue that which we complaine to want. I neuer knew any truly penitēt, which in the depth of his remorſe, was afraid of ſorrowing too much; nor any vnrepentant, which wiſht to ſorrow more. Yea, let me tell you, that this ſorrow is better, and more, than that deepe heauineſſe for ſinne, which you deſire. Many haue beene vexed with an extreme remorſe for ſome ſinne, from the gripes of a galled conſcience, which yet neuer came where true repentance grew; in whom the conſcience playes at once the accuſer, witneſſe, Iudge, tormentor: but an earneſt grieſe, for the want of grieſe, was neuer found in any but a gracious heart. You are happy, and complaine. Tell me, I beſeech you; This ſorrow which you mourne to want, is it a grace of the ſpirit of God, or not? If not, why doe you ſorrow to want it? If it be, oh how happy is it to grieue for want of grace! The God of all truth and bleſſedneſſe hath ſaid, *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe*; and with the ſame breath, *Bleſſed are they that mourne: for, they ſhall be comforted.* You ſay, you mourne; Chriſt ſaith, you are bleſſed: you ſay, you mourne; Chriſt ſaith, you ſhall be comforted. Either now diſtruſt your Sauiour, or elſe confeſſe your happineſſe, & with patience expect his promiſed conſolation. What doe you feare? you ſee others ſtand like ſtrong Oakes, vnſhaken, vnremoued: you are but a reed, a feeble plant, toſſed and bowed with euery wind, and with much agitation bruiſed; Loe, you are in tender and fauourable hands, that neuer brake any, whom their ſinnes bruiſed; neuer bruiſed any, whom temptations haue bowed. You are but flax; and your beſt is not a flame, but an obſcure ſmoake of grace: Loe, here his ſpirit is as a ſoft wind, not as cold water; he will kindle, will neuer quench you. The ſorrow you want, is his gift: Take heed leſt while you vex your ſelſe with diſlike of the meaſure, you grudge at the giuer. Beggers may not chuſe. This portion he hath vouchſafed to giue you; if you haue any, it is more than he was bound to

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beſtow: yet you ſay, What, no more? as if you tooke it vnkindly, that hee is no more liberall. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attaine. Deſire, but ſo as you be free from impatience, free from vnthankfulneſſe. Thoſe that haue tryed, can ſay how difficult it is to complaine, with due reſeruation of thanks. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow is rather in your conceit, than in it ſelfe. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall runne ouer with teares. How many doe you ſee ſport with their ſinnes, yea brag of them? how many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droop vnder the memory of the frailty of youth, and neuer thinke you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be couetous of grace, and to haue our deſires herein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but let your teares be as the raine in a ſunne-ſhine; comfortable and hopefull: and let not your longing ſauour of murmur, or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall be comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſdome: haſten not his mercy. His grace is enough for you: his glory ſhall be more than enough.

To M. HVGH CHOLMLEY.

Ep. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controls me enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my minde: but whiles I affect knowledge, my weakneſſe checks me, & ſaies, *Better a little learning than no health.* I yeeld, and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I am no niggard of: neither am I more deſirous to gather, than willing to impart. The full handed are commonly moſt ſparing. We veſſels, that haue any empty roome, anſwer the leaſt knocke, with a hollow noyſe: you, that are full, ſound not. If we pardon your cloſeneſſe, you may wel beare with our profuſiō. If there be any wrong, it is to our ſelues, that we vtter what we ſhould lay vp. It is a pardonable fault, to doe leſſe good to our ſelues, that we may doe more to others. Amongſt other endeuours, I haue boldly vndertaken the holy Metres of *Dauid*; how happily, iudge you by what you ſee. There is none of all my labours ſo open to all cenſures; none whereof I would ſo willingly heare the verdit of the wiſe and iudicious. Perhaps ſome thinke the verſe harſh; whoſe nice eare regards roundneſſe more than ſenſe. I embrace ſmoothneſſe, but affect it not. This is the leaſt good qualitie of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannnot be pleaſed without a greater offence. For, to ſay truth; I neuer could ſee good verſe written in the wonted meaſures. I euer thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety. The French and Dutch haue giuen vs worthy examples of diligence, and exquiſitneſſe in this kind. Neither our eares nor voyces are leſſe tunable. Here is nothing wanting, but will to learne. What is this, but to eat the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it? If the queſtion bee, whether our verſe muſt deſcend to them; or they aſcend to it; wiſe moderation I thinke would determine it moſt equall, that each part ſhould remit ſomewhat, and both meet in the midſt. Thus I haue endeuoured to doe, with ſincere intent of their good, rather than my own applauſe. For it had beene eaſie to haue reached to an higher ſtraine: but I durſt not; whether for the graue Maieſty of the ſubiect, or benefit of the ſimpleſt reader. You ſhal ſtill note, that I haue laboured to keepe *Dauids* entire ſenſe, with numbers neither lofty nor ſlubbered: which mean is ſo much more difficult to find, as the buſineſſe is more ſacred, and the liberty leſſe. Many great wits haue vndertaken this task; which yet haue either not effected it, or haue ſmothered it in their priuate deskes, and denied it the common light. Amongſt the reſt, were thoſe two rare ſpirits of the *Sidnyes*; to whom, Poeſie was as naturall as it is affected of others: and our worthy friend *M. Syluester*, hath ſhewed me, how happily he hath ſometimes turned from his *Bartas*, to the ſweet ſinger of *Iſrael*. It could not be, that in ſuch abundant plenty of Poeſie, this work ſhould haue paſt vnattempted: would God I might liue to ſee it perfected; either by my owne hand, or a better. In the meane time, let me expect your impartiall ſentence, both concerning the forme, and ſenſe. Lay aſide your loue, for a while; which too oft blindes iudgement. And as it vſes to be done in moſt equall proceedings of iuſtice, ſhut me out of doores while my verſe is diſcuſſed: yea, let me receiue not your cenſure onely, but others by you: this once (as you loue me) play both the Informer and the Iudge. Whether you allow it, you ſhall incourage me; or correct, you ſhall amend me. Either your ſtarres, or your ſpits, (that I may vſe *Origens* notes) ſhall be welcome to my margent. It ſhall be happy for vs, if God ſhall make our poore labours any way ſeruiceable to his Name and Church.

{ Aſteriſcus,
{ Veru.

To M. *Samuel Sotheby*.

Ep. VI. *A Preface to his Relation of the Ruſsian affaires.*

TRauell perfiteth wiſdome; and obſeruation giues perfection to trauell: without which a man may pleaſe his eyes, not feed his brain; and after much earth meaſured, ſhall returne with a weary body, & an empty minde. Home is more ſafe, more pleaſant, but leſſe fruitfull of experience: But to a minde not working and diſcurſiue, all heauens, all earths are alike. And, as the end of trauell is obſeruation; ſo the end of obſeruation is the informing of others: for, what is our knowledge if ſmothered in our ſelues, ſo as it is not known to more? Such ſecret delight can content none but an enuious nature. You haue breathed many & cold ayres, gone farre, ſeene much, heard more, obſerued all. Theſe two yeares you haue ſpent in imitation of *Nabuchadnezzars* ſeuen; conuerſing with ſuch creatures as *Paul* fought with at *Epheſus*. Alas! what a face, yea what a backe of a Church haue you ſeene? what manners? what people? Amongſt whom ignorant ſuperſtition ſtriues with cloſe Atheiſme, treachery with crueltie, one Deuill with another; while Truth and Vertue doe not ſo much as giue any challenge of reſiſtance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heauen. Now then (if you will heare me, whom you were wont) as you haue obſerued what you haue ſeene; and written what you haue obſerued; ſo, publiſh what you haue written: It ſhall be a gratefull labour, to vs, to poſterity. I am deceiued, if the fickleneſſe of the *Ruſsian* ſtate, haue not yeelded more memorable matter of hiſtory than any other in our age, or perhaps many centuries of our predeceſſors. How ſhall I think, but that God ſent you thither before theſe broiles,

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to be the witneſſe, the regiſter of ſo famous mutations? He loues to haue thoſe iuſt euils which hee doth in one part of the world, knowne to the whole, and thoſe euils, which men doe in the night of their ſecrecy, brought forth into the Theater of the World; that the euill of mens ſinne being compared with the euill of his puniſhment; may iuſtifie his proceedings, and condemne theirs. Your worke ſhall thus honor him, beſides your ſecond ſeruice, in the benefit of the Church. For, whiles you diſcourſe of the open tyranny of that Ruſſian *Nero Iohn Baſilius*; the more ſecret, no leſſe bloody plots of *Boris*; the ill ſucceſſe of a ſtolne Crowne, tho ſet vpon the head of an harmeleſſe Sonne; the bold attempts and miſerable end of a falſe, yet aſpiring challenge; the perfidiouſneſſe of a ſeruile people, vnworthy of better gouernors; the miſcariage of wicked gouernors, vnworthy of better ſubiects; the vniuſt vſurpations of men, iuſt (tho late) reuenges of God, cruelty rewarded with blood, wrong claimes with ouerthrow, treacherie with bondage; the Reader, with ſome ſecret horror, ſhall draw-in delight, and with delight inſtruction: Neither know I any Relation whence he ſhall take out a more eaſie leſſon of iuſtice, of loyalty, of thankfulneſſe.

But aboue all, let the world ſee and commiſerate the hard eſtate of that worthy and noble Secretary, *Buchinski*. Poore gentleman! his diſtreſſe recalls euer to my thoughts *Æſops* Storke, taken amongſt the Cranes: He now nouriſhes his haire, vnder the diſpleaſure of a forraine Prince; At once in durance and baniſhment. He ſerued an ill maſter; but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, than the truth of the ſeruant can iuſtifie his ill maſter. A bad worke-man may vſe a good inſtrument: and oft-times a cleane napkin wipeth a foule mouth. It ioyes me yet to thinke, that his piety, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland vnexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen, by vs. That God, whom he ſerues, will be knowne to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of piety: The mercy of our gratious King, the compaſſion of an honourable Councellor, the loue of a true friend, and (which wrought all, and ſet all on worke) the grace of our good God, ſhall now looſe thoſe bonds, and giue a glad welcome to his liberty, and a willing farwell to his diſtreſſe. He ſhall (I hope) liue to acknowledge this; in the meane time, I doe for him. Thoſe Ruſſian affaires are not more worthy of your records, than your loue to this friend is worthy of mine. For neither could this large ſea drowne or quench it, nor time and abſence (which are wont to breed a lingring conſumption of friendſhip) abate the heat of that affection which his kindneſſe bred, religion nouriſhed. Both rareneſſe, and worth ſhall commend this true-loue; which (to ſay true) hath been now long out of faſhion. Neuer times yeelded more loue; but, not more ſubtle. For, euery man loues himſelfe in another, loues the eſtate in the perſon: Hope of aduantage is the loadſtone that drawes the iron hearts of men; not vertue, not deſert. No age afforded more paraſites, fewer friends: The moſt are friendly in ſight, ſeruiceable in expectation, hollow in loue, truſtleſſe in experience. Yet now, *Buchinski*, ſee and confeſſe thou haſt found one friend, which hath made thee many: on whom while thou beſtowedſt much fauour, thou haſt loſt none. I cannot but thinke how welcome, Liberty (which tho late, yet now at laſt hath lookt backe vpon him) ſhall be to the Cell of his affliction; when ſmiling vpon him, ſhe ſhall leade him by the hand, and (like another Angell) open the iron gates of his miſerable captiuity, and (from thoſe hard *Preſtaues* and ſauage *Chriſtians*) cary him by the hayre of the head, into this paradiſe of God. In the meane time, I haue written to him as I could, in a knowne language, with an vnknowne hand; that my poore Letters of gratulation might ſerue as humble attendants to greater.

For your worke, I wiſh it but ſuch glad entertainement, as the profit, yea the delight of it deſerues; and feare nothing, but that this long delay of publication will make it ſcarce newes. We are all growne *Athenians*, and account a ſtrange report like to a fiſh and a gueſt. Thoſe eyes and hands ſtaid it, which might doe it beſt. I cannot blame you, if you thinke it more honoured by the ſtay of his gracious peruſall, than it could be by the earthly acceptation of the world. Euen the caſt garments of Princes are precious. Others haue in part preuented you; whoſe labours, to yours, are but as an *Eccho* to a long period: by whom, we heare the laſt ſound of theſe ſtirres, ignorant of the beginning. They giue vs but a taſte in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thanke, as you giue him ſatisfaction; you ſhall deſire no more.

Finally, God giue vs as much good vſe, as knowledge of his iudgements; the world, helpe of your labours; your ſelfe, incouragement; *Buchinski*, libertie.

To *Staniſlaus Buchinski*, late Secretary to *Demetrius* Emp. of *Ruſſia*.

Epist. VII. *Of the comfort of Impriſonment.*

THe knowledge, that the eye giues of the face alone, is ſhallow, vncertaine, imperfect. For what is it, to ſee the vtmoſt skin, or fauour of the viſage; changeable with diſeaſe, changeable with paſſion? The eare (mee thinks) doth both moſt clearly diſcloſe the minds of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip, commanding it euen to the abſent, and in the preſent cheriſhing it. This thing wee haue lately proued in your ſelfe, moſt noble *Staniſlaus*: neerer examples we might haue had; better we could not. How many, how excellent things haue wee heard of you, from our common friend, though moſt yours, which haue eaſily won our beleefe, our affections! How oft, how honourable mention hath he made of your name! How frequently, how feruently haue we wiſht you, both ſafetie and libertie! And now, loe where ſhe comes, as the Greekes ſay, ἀπὸ μηχανῆς, and viſits her forlorne Client. Although I would not doubt to ſay, that this outward durance of the body, hath ſeemed more harſh to the beholders, than to your ſelfe, a wiſe man, (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraits of the outward man, flies ouer Seas and Lands whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong bars, nor wals, nor guards, be reſtrained from what place it ſelfe hath choſen. Loe, that enioyes God, enioyes it ſelfe and his friends; and ſo feeds it ſelfe with the pleaſure of enioying them, that it eaſily either forgets or contemnes all other things. It is no Paradox, to ſay, that *A wiſe Chriſtian cannot be impriſoned, cannot be baniſhed*: He is euer at home, euer free. For, both his libertie is within him, and his home is vniuerſall. And what is it, I beſeech you (for you haue tried) that makes a priſon? Is it ſtraitneſſe of walls? Then you haue as many fellowes, as there are men. For, how is the ſoule of euery man pent within theſe clay walls of the body, more cloſe, more obſcure! whence ſhe may looke oft, thorow the grates of her buſie thoughts; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuery, with *Returne yee ſonnes of Adam*: Thus either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſex in thoſe your Eaſterne parts) chamber vp themſelues, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for deuotion; how many obſcure *Aglai*, for eaſe and careleſneſſe, keepe themſelues in their owne cottage, in their owne village; and neuer walke forth ſo much as to the neighbour townes? And what is your *Ruſſia* to all her inhabitants, but a large priſon, a wide Galley? yea, what other is the world to vs? How can hee complaine

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of ſtraitneſſe, or reſtraint, that roues ouer all the world, and beyond it? Tyrannie may part the ſoule from the body, [illegible] confine it to the body. That which others doe for eaſe, deuotion, ſtate, y[illegible] for neceſſitie: why not as willingly, ſince you muſt doe it? Doe but imagine the other cauſe; and your caſe is the ſame with theirs which both haue choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why doe I perſwade you, not to miſlike that, which I pray you may forſake? I had rather you ſhould be no priſoner at all, than to be a cheerefull priſoner vpon neceſſitie. If the doores be open, my perſwaſion ſhall not hold you in. Rather our praiers ſhall open thoſe doores, and fetch you forth into this common libertie of men; which alſo hath not a little (though an inferiour) contentment. For, how pleaſant is it to theſe ſenſes, by which we men are wont to be led, to ſee and be ſeene, to ſpeake to our friends, and heare them ſpeake to vs; to touch and kiſſe the deare hands of our Parents, and with them at laſt to haue our eyes cloſed? Either this ſhall befall you; or what hopes, what paines (I adde no more) hath this your carefull friend loſt? and we, what wiſhes, what conſultations? It ſhall be; I dare hope, yea beleeue it: Only thou our good God giue ſuch end, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely endeuours, that whom we loue and honour abſent, wee may at laſt in preſent ſee and embrace.

To my father in law, *M. G. Wenyſſe.*

Ep. VIII. *Exciting to Christian cheerefulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt minds, and ſuch as can moſt contemne vanities. For, the true Worldling [illegible] nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: hee faines to himſelfe falſe delights, when he wants: and if he can paſſe the time, and chaſe away *Melancholie*, he thinkes his day ſpent happily. And thus it muſt needs be; while the world is his god, his deuotion can be but his pleaſure: whereas the mortified ſoule, hath learned to ſcorne theſe friuolous and ſinfull ioyes; and affects either ſolid delights, or none; and had rather be dull for want of mirth, than tranſported with wanton pleaſures. When the world, like an importunt Minſtrell, thruſts it ſelfe into his chamber, and offers him muſicke, vnſought; if he vouchſafe it the hearing, it is the higheſt fauour he dare, or can yeeld: He rewards it not, he commends it not: Yea, he ſecretly lothes thoſe harſh and iarring notes, and reiects them. For, he finds a better conſort within, betwixt God and himſelfe, when he hath a little tuned his heart with meditation. To ſpeake fully, the World is like an ill foole in a Play: the Chriſtian is a iudicious ſpectator, which thinkes thoſe ieſts too groſſe to be laught at; and therefore entertaines that with ſcorne, which others with applauſe. Yet in truth, we ſinne, if we reioyce not: there is not more error in falſe mirth, than in vniuſt heauineſſe. If worldlings offend, that they laugh, when they ſhould mourne; we ſhall offend no leſſe, if we droope in cauſe of cheerefulneſſe. Shall wee enuie, or ſcorne, to ſee one ioy in red and white droſſe, another in a vaine title; one in a daintie diſh, another in a ieſt; one in a booke, another in a friend; one in a Kite, another in a Dogge; whiles we enioy the God of Heauen, and are ſorrowfull? What dull metall is this we are made of? Wee haue the fountaine of ioy, and yet complaine of heauineſſe. Is there any ioy, without God?

Certainly, if ioy be good, and all goodneſſe bee from him ; whence ſhould ioy ariſe, but from him ? And if hee be the author of ioy ; how are we Chriſtians, and reioyce not? What? doe we freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang downe the head? When God hath made vs happy, doe we make our ſelues miſerable ? When I aske my heart *Dauids* queſtion, I know not whether I bee more angry or aſhamed at the anſwer ; *Why art thou ſad my ſoule ?* My body, my purſe, my fame, my friends ; or perhaps none of theſe : onely I am ſad, becauſe I am. And what if all theſe ? what if more ? when I come to my betrer wits, Haue I a father, an aduocate, a comforter, a manſion in heauen ? If both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can challenge all aduerſaries ; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet God doth not abridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, and ſometimes depreſſe the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, hee had not beſtowed them: and how are they bleſſings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competencie, may giue occaſions, but not bounds, to our reioycings. We may not make them Gods riualls, but his ſpokes-men. In themſelues they are nothing ; but in God worth our ioy. Theſe may be vſed; yet ſo as they may bee abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough. He were not God, if he were not All-ſufficient. We haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſſion. Why doe we not enioy him ? why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant ; and leaue ouer all heauineſſe to thoſe that want God ; to thoſe that either know him not, or know him diſpleaſed ?

To M. *W. R.* Dedic. to M. *Thomas Burlz*.

Ep. IX. *Conſolations of immoderate griefe for the death of friends.*

While the ſtream of ſorrow runs ful, I know how vaine it is to oppoſe counſell. Paſſions muſt haue leaſure to digeſt. Wiſdome doth not more moderate them, than time. At firſt, it was beſt to mourne with you, & to mitigate your ſorrow, by bearing part; wherein, would God my burden could be your eaſe. Euery thing elſe is leſſe, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted griefe, aduice comes too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous: Before, it could not benefit you: after, it may hurt you, by rubbing-vp a skinned ſore a freſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow ; before the laſt. If my Letters then meet with the beſt opportunitie, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelfe diuided ; the other, your ſelfe multiplied : You haue loſt both, and well-neere at once. The loſſe of one cauſed the other, and both of them your iuſt griefe. Such loſſes, when they come ſingle, afflict vs; but, when double, aſtoniſh vs; and tho they giue aduantage of reſpite, would almoſt ouer-whelme the beſt patient. Lo, now is the tryall of our man-hood, yea, of our Chriſtianitie: You are now in the liſts, ſet vpon by two of Gods fierce afflictions ; ſhew now what patience you haue, what fortitude. Wherefore haue you gathered, and laid vp all this

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time, but for this brunt ? Now bring forth all your holy ſtore to light, and to vſe ; and approue to vs in this difficultie, that you haue all this while beene a Chriſtian in earneſt. I know, theſe euents haue not ſurpriſed you on a ſudden ; you haue ſuſpected they might come ; you haue put-caſes if they ſhould come. Things that are hazardous, may be donbted : but certaine things are, and muſt be expected. Prouidence abates griefe, and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe ; take it equally but as it falls. A wiſe man and a Chriſtian knowes death ſo fatall to Nature, ſo ordinary in euent, ſo gainefull in the iſſue, that I wonder he can for this either feare or grieue. Doth God onely lend vs one another, and doe we grudge when he calls for his owne ? So I haue ſeene ill debtors that borrow with prayers, keepe with thanks, repay with enmitie. We miſtake our tenure : we take that for gift, which God intends for loane ; Wee are tenants at will, and thinke our ſelues owners. Your wife and child are dead : Well, they haue done that for which they came.

If they could not haue dyed, it had beene worthy of wonder ; not at all, that they are dead. If this condition were proper onely to our families, and friends, or yet to our climate alone ; how vnhappie ſhould we ſeeme to our neighbours, to our ſelues ! Now it is common, let vs mourne that we are men. Loe, all Princes and Monarchs daunce with vs in the ſame ring : yea, what ſpeak I of earth ? The God of Nature, the Sauiour of men, hath trod the ſame ſteps of death ; And doe we think much to follow him ? How many ſeruants haue we knowne, that haue thruſt themſelues betwixt their Maſter and death ; which haue dyed, that their Maſter might not dye : and ſhall we repine to die with ours ? How truly may we ſay of this our *Dauid, Thou art worth ten thouſand of vs* ; yea, worth a world of Angels : yet he dyed, and dyed for vs. Who would liue, that knowes his Sauiour died ? who can be a Chriſtian, and would not be like him ? Who can be like him, that would not die after him ? Thinke of this, and iudge whether all the world can hire vs not to die. I need not aske you whether you loued thoſe whom you haue loſt : Could you loue them, and not wiſh they might be happy ? Could they be happy, and not dye ? In truth, nature knowes what ſhee would haue ; Wee can neither abide our friends miſerable in their ſtay, nor happie in their departure : We loue our ſelues ſo well, that we cannot be content they ſhould gaine by our loſſe. The excuſe of your ſorrow is, that you mourne for your ſelfe. True : but compare theſe two, and ſee whether your loſſe or their gaine be greater. For, if their aduantage exceed your loſſe ; take heed, leſt while you bewray your loue in mourning for them, it appeare that you loue but your ſelfe in them. They are gone to their preferment, and you lament : your loue is iniurious. If they were vaniſhed to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation : But now, you know they are in ſurer hands than your owne : you know, that he hath taken them, which hath vndertaken to keepe them, to bring them againe : You know it is but aſleepe, which is miſcalled *Death* ; and that they ſhall, they muſt awake, as ſure as they lie downe ; and wake more freſh, more glorious, than when you ſhut their eyes. What doe we with Chriſtianitie, if we beleeue not this ? and if we doe beleeue it, why doe we mourne as the hopeleſſe ? But the matter, perhaps, is not ſo heauy as the circumſtance : Your croſſes came ſudden, and thicke ; You could not breathe from your firſt loſſe, ere you felt a worſe. As if he knew not this, that ſent both : As if he did it not on purpoſe. His proceedings ſeeme harſh ; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe than they are. Doe we thinke, wee could carue better for our ſelues ? O the mad inſolence of Nature, that dares controll, where ſhee ſhould wonder ! Preſumptuous clay ! that will be checking the Potter. Is his wiſdome, himſelfe ? Is he, in himſelfe, infinite ? Is his Decree out of his wiſdome ; and doe we murmur ? Doe wee, fooliſh wormes, turne againe when he treads vpon vs ? What ? doe you repine at that which was good for you, yea beſt ? That is beſt for vs which God ſeeth beſt : and that he ſeeth beſt, which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions ; and his goodneſſe, of his will. Things are good to vs, becauſe he wils them: He wils them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford, but to cut the ſwelling waues of the Deepe, commends both our ſtrength and skill. It is no victory, to conquer an eaſie and weake croſſe. Theſe maine euils haue crownes anſwerable to their difficultie: Wreſtle once and goe away with a bleſſing. Bee patient in this loſſe, and you ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.

To Mr. *J. A.* Merchant.

Ep. X. *Againſt ſorrow for worldly loſſes.*

IT is fitter for me to beginne with chiding, than with aduice: what meanes this weake diſtruſt? Goe on, and I ſhall doubt whether I write to a Chriſtian. You haue loſt your heart, together with your wealth; How can I but feare, leſt this Mammon was your God? Hence was Gods iealouſie in remouing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if he had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue been at once thus rich, and good. Now, heauen is open to you, which was ſhut before, and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But you might haue at once retained both. The ſtomach, that is purged, muſt be content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtned vpon the world. You ſee, many make themſelues wilfully poore: why cannot you be content God ſhould impoueriſh you? If God had willed their pouertie, he would haue commanded it: if he had not willed yours, he would not haue effected it. It is a ſhame for a Chriſtian, to ſee an Heathen Philoſopher laugh at his owne ſhipwracke; while himſelfe howles out, as if all his felicity were imbarked with his ſubſtance. How ſhould wee ſcorne, to thinke that an heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if we ouer-loued them. The feare of ſome euills is worſe than the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, wherein pouertie deſerued ſo hard a conceit. It takes away the delicacie of fare, ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings with it contempt: this is the worſt, and all. View it now on the better ſide: Lo, their quiet ſecurity, ſound ſleepes, ſharp appetite, free meriment; no feares, no cares, no ſuſpition, no diſtempers of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away weeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſſings of a meane eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight & fickle ſtay, that winds could bereaue you of! If your care could goe with them, here were no damage: and, if it goe not with them, it is your fault. Grieue more for your fault, than for your loſſe. If your negligence, your riotous miſ-ſpence had empaired your eſtate, then Satan had impoueriſht you; now would I haue added to your griefe, for your ſinne, not for your affliction: But now, ſince windes and waters haue done it as the officers of their Maker; why ſhould you not ſay with mee, as I with *Iob*, *The*

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Lord hath taken: Vſe your loſſe well, and you ſhall finde that God hath croſſed you with a bleſſing. And if it were worſe than the world eſteemes it, yet thinke not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If he had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at an eaſie correction, you are worthy of ſeuerity. Beware the next, if you grudge aud ſwell at this. It is next to nothing which you ſuffer: what can bee further from vs, than theſe goods of outward eſtate? You need not abate either health, or mirth for their ſakes. If you doe now draw the affliction neerer than he which ſent it, and make a forren euill domeſticall; if while God viſits your eſtate, you fetch it home, to your body, to your minde; thanke your ſelfe that you will needs be miſerable: But if you loue not to fare ill; take croſſes as they are ſent, and goe lightly away with an eaſie burden.

EPISTLES.

THE
SECOND VOLVME.

Containing
TWO DECADS.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI.

Imprinted at London, 1627.

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TO THE SAME

MOST GRACIOVS
PATRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,

HENRY,

PRINCE
OF *GREAT BRITAINE*:

HIS

Highneſſes
VNWORTHY SERVANT
humbly proſtrates himſelfe, and
his ſecond Labour.

*With continuall Apprecations of all
Happineſſe.*

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8 To M^{r}. THOMAS IAMES.
Of the reaſon of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers, and endeuors of diſcouering the falſifications of Antiquity.

9 To M. E. A.
Of fleeing or ſtay in the time of peſtilence; whether lawfull for Miniſter or people.

10 To M. R. B.
A complaint of the iniquity of the Times; with a preſcription of remedy.

THE THIRD DECAD.

To M. *Smith*, and M. *Rob.* Ring-leaders of the late Separation at *Amſterdam*.

Ep. I. ***Setting forth their iniurie done to the Church, the iniuſtice of their cauſe, and fearefulneſſe of their offence: Cenſuring and aduiſing them.***

WE heare of your ſeparation, and mourne ; yet not ſo much for you, as for your wrong : you could not doe a greater iniurie to your mother, than to flie from her. Say ſhee were poore, ragged, weake ; ſay ſhe were deformed ; yet ſhee is not infectious : Or if ſhee were, yet ſhe is yours. This were cauſe enough for you, to lament her, to pray for her, to labour for her redreſſe, not to auoid her: This vnnaturalneſſe is ſhamefull ; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not ſo much, as your miſ-guidance. Plead not: this fault is paſt excuſe. If wee all ſhould follow you, this were the way, of a Church (as you plead) imperfect, to make no Church ; and of a remedie, to make a diſeaſe. Still the fruit of our charitie to you, is, beſides our griefe, pitie. Your zeale of truth hath miſ-led you, and you others : A zeale, if honeſt, yet blind-folded, and led by ſelfe-will. O that you loued Peace, but halfe ſo well as Truth : then, this breach had neuer beene : and you that are yet brethren, had beene ſtill companions. *Goe out of Babylon*, you ſay ; The voice not of Schiſme, but of holineſſe. Know you where you are ? Looke about you, I beſeech you, looke behinde you ; and ſee if wee haue not left it vpon our backs. Shee her ſelfe feeles, and ſees that ſhee is abandoned : and complaines to all the world, that wee haue not only forſaken, but ſpoiled her ; and yet you ſay, *Come out of Babylon*. And except you will be willingly blinde, you may ſee the heapes of her Altars, the aſhes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abominations. And are wee yet in *Babylon* ? Is *Babylon* yet amongſt vs ? Where are the maine buildings of that accurſed Citie ; thoſe high and proud Towers of their vniuerſall Hierarchie, infallible iudgement, diſpenſation with the Lawes of God, and ſinnes of men ; diſpoſition of Kingdomes, depoſition of Princes, parting ſtakes with God in our conuerſion, through freedome of will ; in our ſaluation, through the merit of our works ? Where are thoſe rotten heapes (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of Indulgences, neceſſitie of Confeſſions, profit of Pilgrimages, conſtrained and approued Ignorance, vnknowne

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deuotions? Where are thoſe deepe vaults (if not mynes) of Penances and Purgatories, and whatſoeuer hath beene deuiſed by thoſe Popelings, whether profitable or glorious, againſt the Lord and his Chriſt? Are they not all raced, and buried in the duſt? Hath not the Maieſtie of her Gods, like as was done to *Mithra*, and *Serapis*, beene long agone offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to flie) out of *Babylon?* But (as euery man is an hearty Patron of his owne actions, and it is a deſperate cauſe that hath no plea) you alledge our conſorting in Ceremonies, and ſay ſtill wee tarry in the ſuburbs. Grant that theſe were as ill, as an enemy can make them, or can pretend them: You are deceiued, if you thinke the walls of *Babylon* ſtand vpon Ceremonies. Subſtantiall errors are both her foundation, and frame. Theſe rituall obſeruations are not ſo much as Tile and Reed, rather like to ſome Fane vpon the roofe; for ornament, more than vſe: Not parts of the building, but not neceſſary appendances. If you take them otherwiſe, you wrong the Church; if thus, and yet depart, you wrong it and your ſelfe: As if you would haue perſwaded righteous *Lot* not to ſtay in *Zoar*, becauſe it was ſo neere *Sodome*. I feare, if you had ſeene the money-changers in the Temple, how euer you would haue prayed, or taught there: Chriſt did it, not forſaking the place, but ſcourging the offenders: And this is the valour of Chriſtian teachers: To oppoſe abuſes, not to runne away from them: Where ſhall you not thus finde *Babylon?* Would you haue runne away from *Geneua*, becauſe of her wafers? Or from *Corinth*, for her diſordered loue-feaſts? Either runne out of the world, or your flight is in vaine. If experience of change teach you not, that you ſhall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue choſen; let not feare of ſeeming to repent ouer-ſoone, make you partiall. Loe, there a common harbour of all opinions, of all hereſies; if not a mixture. Here you drew in the free and cleare aire of the Goſpell, without that odious compoſition of *Iudaiſme*, *Arrianiſme*, *Anabaptiſme*: There you liue in the ſtench of theſe and more. You are vnworthy of pitie, if you will approue your miſerie. Say if you can, that the Church of *England* (if ſhe were not yours) is not an heauen to *Amſterdam*. How is it then, that our gnats are harder to ſwallow, than their camels? and that whiles all Chriſtendome magnifies our happineſſe, and applauds it; your handfull alone, ſo deteſts our enormities, that you deſpiſe our graces? See whether in this you make not God a loſer. The thanke of all his fauours is loſt, becauſe you want more: and in the meane time, who gaines by this ſequeſtration, but *Rome* and *Hell?* How doe they inſult in this aduantage, that our mothers owne children condemne her for vncleane, that wee are daily weakned by our diuiſions, that the rude multitude hath ſo palpable a motiue to diſtruſt vs? Sure, you intended it not: but, if you had beene their hired Agent, you could not haue done our enemies greater ſeruice. The God of heauen open your eyes, that you may ſee the vniuſtice of that zeale which hath tranſported you; and turne your heart to an endeuour of all Chriſtian ſatisfaction: Otherwiſe, your ſoules ſhall finde too late, that it had beene a thouſand times better to ſwallow a Ceremonie, than to rend a Church: yea, that euen whoredomes and murders ſhall abide an eaſier anſwer than ſeparation. I haue done, if onely I haue aduiſed you of that fearfull threatning of the Wiſe-man: *The eye that mocketh his father, and deſpiſeth the gouernment of his mother, the Rauens of the valley ſhall picke it out, and the young Eagles eat it.*

To Sir Andrew Asteley.

Ep. II. *A diſcourſe of our due preparation for death, and the meanes to ſweeten it to vs.*

Since I ſaw you, I ſaw my father die: How boldly and merrily did he paſſe thorow the gates of death, as if they had had no terrour, but much pleaſure! Oh that I could as eaſily imitate, as not forget him! We know we muſt tread the ſame way; how happy, if with the ſame minde? Our life, as it giues way to death, ſo muſt make way for it: It will be, though we will not: it will not bee happy, without our will, without our preparation. It is the beſt and longeſt leſſon, to learne how to die; and of ſureſt vſe: which alone if we take not out, it were better not to haue liued. Oh vaine ſtudies of men, how to walke thorow *Rome* ſtreets all day in the ſhade, how to ſquare circles, how to ſalue vp the celeſtiall motions, how to correct miſ-written copies, to fetch vp old words from forgetfulneſſe, and a thouſand other like points of idle ſkill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternall both in truth, and vſe: for though the meanes bee diuers, yet the laſt act is ſtill the ſame, and the diſpoſition of the ſoule need not be other: it is all one whether a feuer bring it, or a ſword; wherein yet, after long profeſſion of other ſciences, I am ſtill (why ſhould I ſhame to confeſſe?) a learner; and ſhall be (I hope) whileſt I am: yet it ſhall not repent vs, as diligent ſchollers repeat their parts vnto each other, to be more perfect, ſo mutually to recall ſome of our rules of well-dying: The firſt whereof is a conſcionable life: The next a right apprehenſion of life, and death: I tread in the beaten path; doe you follow me. To liue holily, is the way to die ſafely, happily. If death be terrible, yet innocence is bold, and will neither feare it ſelfe, nor let vs feare; where contrariwiſe wickedneſſe is cowardly, and cannot abide either any glimpſe of light, or ſhew of danger. Hope doth not more draw our eies forward, than conſcience turnes them backward, and forces vs to looke behinde vs; affrighting vs euen with our paſt euils. Beſides the paine of death, euery ſinne is a new Fury to torment the ſoule, and to make it loth to part. How can it chuſe, when it ſees on the one ſide, what euill it hath done; on the other, what euill it muſt ſuffer? It was a cleare heart (what elſe could doe it?) that gaue ſo bold a forehead to that holy Biſhop, who durſt on his death-bed profeſſe, I haue ſo liued, as I neither feare to die, nor ſhame to liue. What care we when we be found, if well-doing? What care we how ſuddenly, when our preparation is perpetuall? What care we how violently, when ſo many inward friends (ſuch are our good actions) giue vs ſecret comfort? There is no good Steward, but is glad of his Audit; his ſtraight accounts deſire nothing more than a diſcharge: onely the doubtfull and vntruſty feares of his reckoning. Neither onely doth the want of integritie make vs timorous, but of wiſdome, in that our ignorance cannot equally value, either the life which we leaue, or the death we expect. We haue long conuerſed with this life, and yet are vnacquainted: how ſhould we then know that death we neuer ſaw? or that life which followes that death?

Theſe cottages haue beene ruinous, and we haue not thought of their fall: our way hath beene deepe, and we haue not looked for our reſt. Shew me euer any man that knew what life was, and was loth to leaue it. I will ſhew you a priſoner that would dwell in his Goale, a ſlaue that likes to be chained to his Galley. What is there here, but darkneſſe of ignorance, diſcomfort of euents, impotencie of body, vexation of conſcience, diſtemper of paſſions, complaint of eſtate, feares and ſenſe of euil, hopes and doubts of good, ambitious rackings, couetous toyles, enuious vnderminings, irkeſome diſappointments, wearie ſacieties, reſtleſſe deſires, and many worlds of diſcontentments in this one? What wonder is it that we would liue? We laugh at their choice that are in loue with the deformed; and what a face is this wee dote vpon? See if ſinnes, and cares, and croſſes haue not (like a filthy Morphew) ouer-ſpread it, and made it loathſome to all iudicious eyes. I maruell then, that any wiſe men could be other but Stoicks, and could haue any conceit of life, but contemptuous; not more for the miſery of it, while it laſteth, than for the not laſting: wee may loue it, wee cannot hold it. What a ſhadow of a ſmoake, what a dreame of a ſhadow is this, wee affect? Wiſe *Salomon* ſayes, there is a time to be borne, and a time to die: you doe not heare him ſay, a time to liue. What is more flitting than time? Yet life is not long enough to be worthy of the title of time. Death borders vpon our birth, and our cradle ſtands in our graue. We lament the loſſe of our parents: how ſoone ſhall our ſonnes bewaile ours? Loe, I that write this, and you that reade it, how long are wee here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is onely our thorow-fare, one generation paſſeth, another commeth; none ſtayeth. If this earth were a Paradiſe, and this which we call our life were ſweet as the ioyes aboue, yet how ſhould this fickleneſſe of it coole our delight? Grant it abſolute, who can eſteeme a vaniſhing pleaſure? How much more now, when the drammes of our honey, are loſt in pounds of gall; when our contentments are as farre from ſinceritie as continuance? Yet the true apprehenſion of life (though ioyned with contempt) is not enough to ſettle vs, if either we be ignorant of death, or ill perſwaded: for if life haue not worth enough to allure vs, yet death hath horror enough to affright vs. Hee that would die cheerefully, muſt know death his friend: what is hee but the faithfull officer of our Maker, who euer ſmiles or frownes with his Maſter; neither can either ſhew or nouriſh enmity, where God fauours: when he comes fiercely, and puls a man by the throat, and ſummons him to Hell, who can but tremble? The meſſenger is terrible; but the meſſage worſe: hence haue riſen the miſerable deſpaires, and furious rauing of the ill conſcience, that findes no peace within, leſſe without. But when he comes ſweetly, not as an executioner, but as a guide to glory, and profers his ſeruice, and ſhewes our happineſſe, and opens the doore to our heauen; how worthy is hee of entertainment? how worthy of gratulation? But his ſalutation is painfull, if courteous, what then? The Phyſician heales vs, not without paine; and yet wee reward him. It is vnthankfulneſſe to complaine, where the anſwer of profit is exceſſiue. Death paineth: how long? how much? with what proportion to the ſequell of ioy? O death, if thy pangs be grieuous; yet thy reſt is ſweet. The conſtant expectation that hath poſſeſſed that reſt, hath already ſwallowed thoſe pangs, and makes the Chriſtian at once wholly dead to his paine, wholly aliue to his glory. The ſoule hath not leiſure to care for her ſuffering, that beholds her crowne; which if ſhe were conioyned to fetch thorow the flames of hell, her faith would not ſticke at the condition.

Thus in briefe, he that liues Chriſtianly, ſhall die boldly; he that findes his life
ſhort and miſerable, ſhall die willingly; hee that knowes death,
and fore-ſees glory, ſhall die cheerfully
and deſirouſly.

To M. *Samuel Burton*, Arch-deacon of *Glocester*.

Ep. III. *A diſcourſe of the tryall and choice of the true Religion.*

Sir: This diſcourſe inioyned by you, I ſend to your cenſure, to your diſpoſing; but to the vſe of others. Vpon your charge I haue written it for the wauering. If it ſeeme worthy, communicate it; elſe it is but a daſh of your pen. I feare onely the breuity: a Volume were too little for this Subiect. It is not more yours, than the Author. Farewell.

WE doe not more affect varietie in all other things, then we abhorre it in Religion. Euen thoſe which haue held the greateſt falſhoods, hold that there is but one truth. I neuer read of more than one Hereticke, that held all Hereſies true; neither did his opinion ſeeme more incredible, than the relation of it. God can neither be multiplied, nor Chriſt diuided: if his coat might be parted, his body was intire. For that then all ſides challenge Truth, and but one can poſſeſſe it; let vs ſee who haue found it, who enioy it.

There are not many Religions that ſtriue for it, tho many opinions. Euery Hereſie, albeit fundamentall, makes not a Religion. We ſay not, The Religion of *Arrians, Neſtorians, Sabellians, Macedonians,* but the ſect or hereſie. No opinion challenges this name in our vſuall ſpeech, (for I diſcuſſe not the proprietie) but that which, ariſing from many differences, hath ſetled it ſelfe in the world, vpon her owne principles, not without an vniuerſall diuiſion. Such may ſoone be counted: Though it is true, there are by ſo much too many, as there are more than one. Fiue religions then there are by this rule, vpon earth; which ſtand in competition for truth, *Iewiſh, Turkiſh, Greekiſh, Popiſh, Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Iudge in ſo high a plea: God hath put this perſon vpon him; while he chargeth him to trie the ſpirits; to retaine the good, reiect the euill: If ſtill he plead with *Moſes*, inſufficiencie; let him but attend, God ſhall decide the caſe in his ſilence, without difficulty. The Iew hath little to ſay for himſelfe, but impudent denials of our Chriſt, of their Prophecies: whoſe very refuſall of him, more ſttongly proues him the true Meſſias; neither could he be iuſtified to be that Sauiour, if they reiected him not; ſince the Prophets fore-ſaw and fore-told, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath ſo mightily confuted them from heauen, by the voice of his iudgement, that al the world hiſſeth at their conuiction. Loe their very ſinne is capitally written in their deſolation, and contempt. One of their owne late Doctors ſeriouſly expoſtulates in a relenting Letter to another of his fellow Rabbins, what might be the cauſe of ſo long and deſperate a ruine of their *Iſrael*; & comparing their former captiuities with their former ſinnes, argues (and yet feares to conclude) that this continuing puniſhment, muſt needs be ſent for ſome ſinne ſo much greater than Idolatry, Oppreſſion, Sabbath-breaking; by how much this plague is more grieuous than all the other: Which, his feare tels him (and he may beleeue it) can be no other, but the murder, and refuſall of their true Meſſias. Let now all the Doctors of thoſe obſtinate Synagogues, anſwer this doubt of their owne obiecting: But how, paſt all contradiction, is the ancient witneſſe of all the holy Prophets, anſwered and confirmed by their euents? whoſe foreſayings verified in all particular iſſues, are more than demonſtratiue. No Art can deſcribe a thing paſt, with more exactneſſe, than they did this Chriſt to come. What circumſtance is there, that hath not his prediction ? Haue they not fore-written who ſhould be his mother, A Virgin: Of what Tribe, of *Iuda*: Of what houſe, of *Dauid*: What place, *Bethleem*: What time, when the ſcepter ſhould be taken from *Iudah*: Or after ſixtie nine weekes: What name, *Ieſus*, *Immanuel*: What habitation, *Nazareth*: What harbinger, *Iohn*, the ſecond *Elias*: What his buſineſſe; to preach, ſaue, deliuer: What entertainment, reiection: What death, the Croſſe: What manner, piercing the body, not breaking the bones: What company, amidſt two wicked ones: Where, at *Ieruſalem*: Where abouts, without the Gates: With what words, of imploration: What draught, of Vineger and Gall: Who was his Traitor, and with what ſucceſſe ? If all the Synagogues of the Circumciſion, all the Gates of Hell, can obſcure theſe euidences, let me be a Proſelyte. My labour herein is ſo much leſſe, as there is leſſe danger of Iudaiſme. Our Church is well rid of that accurſed Nation, whom yet *Rome* harbours, and, in a faſhion, graces; whiles in ſtead of ſpitting at, or that their *Neapolitan* correction whereof *Gratian* ſpeakes, the Pope ſolemnly receiues at their hands, that Bible, which they at once approue, and ouerthrow. But would God there were no more *Iewes* than appeare. Euen in this ſenſe alſo he is a *Iew*, that is one within: plainly, whoſe heart doth not ſincerely confeſſe his Redeemer. Tho a Chriſtian *Iew*, is no other than an Atheiſt; and therefore muſt be ſcourged elſe-where. The *Iew* thus anſwered: The *Turke* ſtands out for his *Mahomet*, that cozening *Arabian*, whoſe Religion (if it deſerue that name) ſtands vpon nothing but rude ignorance and palpable Impoſture. Yet loe here a ſubtill Deuill in a groſſe religion: For when he ſaw that he could not by ſingle twiſts of Hereſie pull downe the well built walls of the Church; hee windes them all vp in one Cable, to ſee if his cord of ſo many folds might happily preuaile: raiſing vp wicked *Mahomet*, to deny with *Sabellius* the diſtinction of perſons, with *Arrius* Chriſts diuinity, with *Macedonius* the Deity of the Holy Ghoſt, with *Sergius* two wils in Chriſt, with *Marcion* Chriſts ſuffering: And theſe policies ſeconded with violence, how haue they waſted Chriſtendome ? O damnable mixture, miſerably ſucceſſefull! which yet could not haue beene, but that it meets with ſottiſh Clients, and ſooths vp nature, and debars both all knowledge, and contraction. What is their *Alcoran* but a fardle of fooliſh impoſſibilities? Whoſoeuer ſhall heare me relate the ſtories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the Moones deſcending into *Mahomets* ſleeue, the Litter wherin he ſaw God carried by eight Angels, their ridiculous & ſwiniſh Paradiſe, and thouſands of the ſame bran; would ſay, that *Mahomet* hoped to meet either with beaſts, or mad-men. Beſides theſe barbarous fictions, behold their lawes, full of licence, full of impietie: in which, reuenge is incouraged, multitude of wiues allowed, theft tolerated; and the frame of their opinions ſuch, as well bewrayes their whole religion to be but the mungrell iſſue of an *Arrian*, *Iew*, *Neſtorian*, and *Arabian*: A monſter of many ſeeds, and all accurſed; In both which regards, Nature her ſelfe, in whoſe breaſt God hath written his royall Law (though in part, by her defaced) hath light enough to condemne a *Turke*, as the worſt Pagan. Let no man looke for further diſproofe. Theſe follies, a wiſe Chriſtian will ſcorne to confute, and ſcarce vouchſafe to laugh at.

The Greekiſh Church (ſo the *Ruſſes* tearme themſelues) put in the next claime, but with no better ſucceſſe; whoſe infinite Clergie affords not a man that can giue either reaſon or account of their owne doctrine. Theſe are the baſeſt dregs of all Chriſtians, ſo we fauourably tearme them; tho they perhaps in more ſimplicity than wilfulneſſe, would admit none of all the other Chriſtian world to their font, but thoſe, who in a ſolemne renunciation, ſpit at, and abiure their former God, Religion, Baptiſme; yet peraduenture we might more iuſtly tearme them *Nicolaitans*, for that obſcure Saint (if a Saint, if honeſt) by an vnequall diuiſion, findes more homage from them than his maſter. Theſe are as ignorant as Turkes, as idolatrous as Heathens, as obſtinate as Iews, and more ſuperſtitious than Papiſts. To ſpeak ingenuouſly from that I haue heard and reade; if the worſt of the Romiſh religion, and the beſt of the Moſcouitiſh bee compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure vs from infection, and whoſe only name is their confutation. I deſcend to that maine riuall of Truth, which creepes into her boſome, and is not leſſe neere than ſubtle, the religion (if not rather the faction) of Papiſme, whoſe plea is importunate, and ſo much more dangerous, as it caries fairer probability. Since then of all religions the Chriſtian obtaineth, let vs ſee of thoſe that are called Chriſtian, which ſhould command aſſent and profeſſion. Euery religion beares in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and lookes like God in her puritie: all falſe religions are carnall, and carie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature neuer conceiued any which did not fauour her, nor the ſpirit any which did not oppugne her. Let this then be the Lydian ſtone of this tryall; we need no more. Whether Religion ſoeuer doth more plauſibly content Nature, is falſe; whether giues more ſincere glory to God, is his Truth. Lay aſide preiudice: Whither I beſeech you tendeth all popery, but to make Nature either vainely proud, or careleſly wanton? What can more aduance her pride, than to tell her, that ſhe hath in her own hands freedome enough of will (with a little preuention) to prepare her ſelfe to her iuſtification; that ſhe hath (whereof to reioyce) ſomewhat, which ſhe hath not receiued; that if God pleaſe but to vnfetter her, ſhe can walke alone? She is inſolent enough of her ſelfe; this flatterie is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may vndertake to merit her owne glory, and braue God in the proofe of his moſt accurate iudgement; to fulfill the whole royall Law; and that from the ſuperfluitie of her owne ſatisfactions, ſhee may bee abundantly beneficiall to her neighbours; that naturally without faith a man may doe ſome good workes; that we may repoſe confidence in our merits. Neither is our good onely by this flatterie extolled, but our ill alſo diminiſhed; our euils are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne is but the want of our firſt iuſtice; no guilt of our firſt fathers offence; no inherent ill diſpoſition; and that by Baptiſmall water is taken away what euer hath the nature of ſinne; that a meere man (let mee not wrong Saint *Peters* ſucceſſor, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many haue ſuffered more than their ſinnes haue required; that the ſufferings of the Saints added to Chriſts paſſions, make vp the treaſure of the Church, that ſpirituall Exchequer; whereof their Biſhop muſt keepe the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe: all her brauery is ſtolne from aboue: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne clearer; that there is a multitude (if a finite number) of Mediators. Turne your eyes now to vs, and ſee contrarily how we abaſe Nature, how we knead her in the duſt; ſpoiling her of her proud rags, loading her with reproches; and giuing glory to him, that ſayes, he will not giue it to another; whiles we teach, that we neither haue good, nor can doe good of our ſelues; that we are not ſicke or fettered, but dead in our ſinne; that we cannot moue to good, more than we are moued; that our beſt actions are faulty; our ſatisfactions debts; our deſerts damnation; that all our merit is his mercy that ſaues vs; that euery of our ſinnes is deadly; euery of our natures originally depraued, and corrupted; that no water can entirely waſh away the filthineſſe of our concupiſcence; that none but the blood of him that was God, can cleanſe vs; that all our poſſible ſufferings are below our offences; that Gods written word is all-ſufficient to informe vs, to make vs both wiſe and perfect; that Chriſts mediation is more than ſufficient to ſaue vs, his ſufferings to redeeme vs, his obedience to inrich vs. You haue ſeene how Papiſtry makes Nature proud; now ſee how it makes her lawleſſe and wanton: while it teacheth (yet this one, not ſo vniuerſally) that Chriſt dyed effectually for all; that in true contrition an expreſſe purpoſe of new life is not neceſſarie;

rie; that wicked men are true members of the Church; that a lewd miſ-creant or infidell in the buſineſſe of the Altar partakes of the true body and bloud of Chriſt, yea (which I ſhame to tell) a brute creature; that men may ſaue the labour of ſearching, for that it is both eaſie and ſafe (with that Catholike Collier) to beleeue with the Church, at a venture: more than ſo, that deuotion is the ſeed of ignorance; that there is infallibilitie annexed to a particular place and perſon; that the bare act of the Sacraments confers grace without faith; that the meere ſigne of the Croſſe made by a Iew or Infidell, is of force to driue away Deuils; that the ſacrifice of the Maſſe in the very worke wrought, auailes to obtaine pardon of our ſinnes, not in our life onely, but when we lye frying in purgatory; that we need not pray in faith to be heard, or in vnderſtanding; that almes giuen, merit heauen, diſpoſe to iuſtification, ſatisfie God for ſinne; that abſtinence from ſome meats and drinks is meritorious; that Indulgences may be granted to diſpence with all the penance of ſinnes afterward to bee committed; that theſe by a liuing man may be applyed to the dead; that one man may deliuer anothers ſoule out of his purging torments: and therefore, that hee who wants not either money or friends, need not feare the ſmart of his ſinnes. O religion, ſweet to the wealthy, to the needy deſperate! who will now care henceforth how ſound his deuotions be, how lewd his life, how hainous his ſinnes, that knowes theſe refuges? On the contrary, we curbe Nature, we reſtraine, we diſcourage, we threaten her, teaching her not to reſt in implicit faiths, or generall intentions, or externall actions of piety, or preſumptuous diſpenſations of men: but to ſtriue vnto ſincere faith, without which we haue no part in Chriſt, in his Church, no benefit by Sacraments, prayers, faſtings, beneficences: to ſet the heart on worke in all our deuotions, without which the hand and tongue are but hypocrites: to ſet the hands on worke in good actions, without which the preſuming heart is but an hypocrite: to expect no pardon for ſinne before we commit it, and from Chriſt alone when we haue committed it, and to repent before we expect it: to hope for no chaffering, no ranſome of our ſoules from below, no contrary change of eſtate after diſſolution: that life is the time of mercy, death of retribution. Now let me appeale to your ſoule, and to the iudgment of all the world, whether of theſe two religions is framed to the humour of Nature: yea let mee but know what action Poperie requires of any of her followers, which a meere Naturaliſt hath not done, cannot doe? See how I haue choſen to beat them with that rod wherewith they thinke we haue ſo often ſmarted: for what cauill hath beene more ordinary againſt vs, than this of eaſe and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous auſtereneſſe? Where are our penall workes, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemne vowes of willing beggery and perpetuall continencie? To doe them right, we yeeld, in all the hard works of will-worſhip they goe beyond vs; but (leſt they ſhould inſult in the victory) not ſo much as the Prieſts of *Baal* went beyond them. I ſee their whips: ſhew me their kniues. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The *Baalites* did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale, in workes of their owne deuiſing, makes them not better than we, or it makes the *Baalites* better than they: let them take their choiſe. Alas, theſe difficulties are but a colour to auoid greater: No, no, to worke our ſtubborne wils to ſubiection, to draw this vntoward fleſh to a ſincere cheerefulneſſe in Gods ſeruice: to reach vnto a ſound beleefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keepe the heart in continuall awe of God: Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Giue vs obedience: let them take ſacrifice. Doe you yet looke for more euidence? looke into particulars, and ſatisfie your ſelfe in Gods deciſion, as *Optatus* aduiſed of old. Since the goods of our father are in queſtion, whither ſhould we goe but to his will and Teſtament? My ſoule beare the danger of this bold aſſertion. If we erre, we erre with Chriſt and his

Apoſtles. In a word, againſt all ſtaggering, our Sauiours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

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To M. Edmund Sleigh.

Ep. IV. *A diſcourſe of the hardneſſe of Chriſtianitie, and the abundant recompence of the pleaſures and commodities of that profeſſion.*

HOw hard a thing it is (deare Vncle) to be a Chriſtian! perhaps others are leſſe dull and more quiet; more waxen to the impreſſions of grace, & leſſe troubleſome to themſelues; I accuſe none, but whom I dare, my ſelfe. Euen eaſie buſineſſes are hard to the weake: let others boaſt, I muſt complaine. To keepe our ſtation is hard; harder to moue forward. One while I ſcarce reſtraine my vnruly deſires, from euill: ofter, can find no luſt to good. My heart wil either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſin, & diſtaſte the world, yet who ſhall raiſe vp this droſſe to a ſpiritual ioy? Sometimes I purpoſe wel; & if thoſe thoughts (not mine) begin to lift me from my earth; loe, he that rules in the aire, ſtoopes vpon me with powerfull tentations, or the world puls me downe with a ſweet violence; ſo as I know not whether I be forced, or perſwaded to yeeld; I finde much weakneſſe in my ſelfe, but more treachery. How willing am I to be deceiued! How loth to be altered! Good duties ſeeme harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife grow to any relliſh of pleaſure; and when they are at beſt, cannot auoid the mixture of many infirmities: which doe at once diſquiet, and diſcourage the mind, not ſuffering it to reſt in what it would haue done, and could not. And if after many ſighs and teares, I haue attained to doe well, and reſolue better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. And whiles I ſtriue, in ſpight of my naturall fickleneſſe, to hold my owne with ſome progreſſe and gaine; what difficulty doe I finde, what oppoſition? O God, what aduerſaries haſt thou prouided for vs weake men! what incounters! Malicious and ſubtill ſpirits, an alluring world, a ſerpentine and ſtubborne nature: Force and fraud doe their worſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eies ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak?* Some other times I ſtand ſtill, and (as I can) weakly reſiſt; but am foiled with indignation, and ſhame. Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and with more hearty reſiſtance preuaile, and triumph, when ere long, ſurprized with a ſudden and vnwarned aſſault, I am caried away captiue, whither I would not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but my ſtrength maintaines it not; It is now long ere I can recouer this ouerthrow, and finde my ſelfe whole of theſe wounds. Beſides ſuggeſtions, croſſes fall heauy, and worke no ſmall diſtemper in a minde faint and vnſetled, whoſe law is ſuch, that the more I grow, the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnruly paſſions raiſe tumults within me, which breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, with terror.

Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainfull and happy. I contemne the difficulty, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe than the leaſt that haue no regard. Beleeue me, when I looke to the reward, I would not haue the worke eaſier. It is a good Maſter whom we ſerue, who not onely paies, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that we ſuffer were a death, and euery croſſe an hell, we haue amends enough. It were iniurious to complaine of the meaſure, when we acknowledge the recompence. Away with theſe weake diſlikes: though I ſhould buy it dearer, I would be a Chriſtian. Any thing may make me out of loue with my ſelfe, nothing with my profeſſion: I were vnworthy of this fauour if I could repent to haue endured: herein alone I am ſafe, herein I am bleſſed. I may be all other things, and yet with that dying Emperor, complaine, with my laſt breath, *That I am no whit the better*: let me be a Chriſtian, I am priuiledged from miſeries; hell cannot touch me, death cannot hurt me. No euill can arreſt me while I am vnder the protection of him, which ouer-rules all good and euill: yea ſo ſoone as it touches mee, it turnes good, and being ſent and ſuborned by my ſpirituall aduerſaries to betray me, now in an happy change it fights for me, and is driuen rather to rebell, than wrong me. It is a bold and ſtrange word: No price could buy of me the gaine of my ſinnes: That, which while I repented, I would haue expiated with bloud; now after my repentance I forgoe not for a world; the fruit of hauing ſinned (if not rather of hauing repented.) Beſides my freedome, how large is my poſſeſſion? All good things are mine, to challenge, to enioy. I cannot looke beyond my owne, nor beſides it; and the things that I cannot ſee, I dare claime no leſſe. The heauen that rowles ſo glorioufly aboue my head is mine, by this right: yea, thoſe celeſtiall ſpirits, the better part of that high creation, watch me in my bed, guard me in my wayes, ſhelter me in my dangers, comfort me in my troubles, and are ready to receiue that ſoule which they haue kept.

What ſpeake I of creatures? The God of ſpirits is mine: and by a ſweet and ſecret vnion, I am become an heire of his glory, yea (as it were) a limbe of himſelfe. O bleſſedneſſe! worthy of difficulty, worthy of paine. What thou wilt, Lord, ſo I may be thine, what thou wilt. When I haue done all, when I haue ſuffered all, thou exceedeſt more than I want. Follow me then, deare Vncle: or (if you will) lead me rather (as you haue done) in theſe ſteps; and from the rough way, looke to the end: Ouer-looke theſe trifling grieuances, and faſten your eies vpon the happy recompence; and ſee if you cannot ſcorne to complaine. Pity thoſe that take not your paines; and perſiſt with courage till you feele the weight of your Crowne.

To Mr. W. L.

Ep. V. *Expoſtulating the cauſe of his vnſetledneſſe in religion, which is pleaded to be our diſſenſions: ſhewing the inſufficiencie of that Motiue, and comparing the ſtate of our Church herein, with the Romiſh.*

I Would I knew where to finde you: then I could tell how to take a direct aime; whereas now I muſt roue and coniecture. To day you are in the tents of the Romaniſts; to morrow in ours; the next day betweene both, againſt both. Our aduerſaries thinke you ours, we theirs, your conſcience findes you with both, and neither. I flatter you not: this of yours is the worſt of all tempers: heat and cold haue their vſes; luke-warmneſſe is good for nothing, but to trouble the ſtomacke. Thoſe that are ſpiritually hot, finde acceptation; thoſe that are ſtarke cold, haue a leſſer reckoning; the meane between both, is ſo much worſe, as it comes neerer to good, and attaines it not.

How long will you halt in this indifferency? Reſolue one way, and know at laſt what you doe hold; what you ſhould. Caſt off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beaſt. To die wauering and vncertaine, your ſelfe will grant fearefull. If you muſt ſettle, when begin you? If you muſt beginne, why not now? It is dangerous deferring that, whoſe want is deadly, and whoſe opportunity is doubtfull. God cryeth with *Iehu, Who is on my ſide, who?* Looke at laſt out of your window to him, and in a reſolute courage caſt down this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iuſt anſwer cannot remoue? If you had rather wauer, who can ſettle you? But if you loue not inconſtancy, tell vs why you ſtagger. Bee plaine, or elſe you will neuer bee firme: What hinders you? Is it our diuiſions: I ſee you ſhake your head at this, and by your ſilent geſture bewray this the cauſe of your diſtaſte: Would God I could either deny this with truth, or amend it with teares: But I grant it, with no leſſe ſorrow, than you with offence. This earth hath nothing more lamentable, than the ciuill jarres of one faith. What then? Muſt you defie your mother, becauſe you ſee your brethren fighting? Their diſſenſion is her griefe: Muſt ſhe loſe ſome ſonnes, becauſe ſome others quarrell? Doe not ſo wrong your ſelfe in afflicting her. Will you loue Chriſt the leſſe, becauſe his coat is diuided? Yea, let mee boldly ſay; The hemme is torne a little, the garment is whole; or rather it is fretted a little, not torn; or rather the fringe, not the hemme. Behold, here is one Chriſt, one Creed, one Baptiſme, one Heauen, one way to it; in ſumme, one religion, one foundation, and (take away the tumultuous ſpirits of ſome rigorous Lutherans) one heart: our differences are thoſe of ***Paul*** and ***Barnabas***; not thoſe of ***Peter*** and ***Magus***: if they be ſome, it is well they are no more; if many, that they are not capitall. Shew mee that Church, that hath not complained of diſtraction; yea that family, yea that fraternity, yea that man that alwayes agrees with himſelfe. See if the Spouſe of Chriſt, in that heauenly mariage ſong, doe not call him, a young Hart ***in the mountaines of diuiſion***. Tell me then, whither will you goe for truth, if you will allow no truth, but where there is no diuiſion? To ***Rome*** perhaps, famous for vnitie, famous for peace. See now how happily you haue choſen, how well you haue ſped: Loe, there Cardinall ***Bellarmine*** himſelfe, a witneſſe aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp 237 contrarieties of doctrine among the Romiſh Diuines. What need we more euidence? O the perfect accordance of ***Peters*** See! worthy to be recorded for a badge of truth. Let now all our aduerſaries ſcrape together ſo many contradictions of opinions amongſt vs, as they confeſſe amongſt themſelues, and be you theirs. No, they are not more peaceable, but more ſubtle; they haue not leſſe diſſenſion, but more ſmothered. They fight cloſely within doores, without noyſe; all our frayes are in the field: would God wee had as much of their cunning, as they want of our peace; and no more of their policy, than they want of our truth. Our ſtrife is in ceremonies, theirs ſubſtance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, there is not one point in all Diuinity (except thoſe wherein we accord with them) wherin they all ſpeake the ſame. If our Church diſpleaſe you for differences, theirs much more; vnleſſe you will be either wilfully incredulous, or wilfully partiall: vnleſſe you diſlike a miſchiefe the leſſe for the ſecrecy. What will you doe then? Will you be a Church alone? Alas, how full are you of contradictons to your ſelfe! how full of contrary purpoſes! how oft doe you chide with your ſelfe! how oft doe you fight with your ſelfe! I appeale to that boſome which is priuy to thoſe ſecret combats: beleeue me not, if euer you finde perfect vnity any where but aboue: either goe thither, and ſeeke it amongſt thoſe that triumph, or be content with what eſtate you finde in this warfaring number. Truth is in differences, as gold in droſſe, wheat in chaffe; will you caſt away the beſt metall, the beſt graine, becauſe it is mingled with this offall? Will you rather be poore and hungry, than beſtow labour on the fanne, or the furnace? Is there nothing worth your reſpect, but peace? I haue heard that the interlacing of diſcords graces the beſt muſick; and I know not whether the very euill ſpirits agree not with themſelues. If the body be ſound, what though the coat be torne? or if the garment be whole, what if the lace be vnript? Take you peace: let me haue truth, I cannot haue both. To conclude: Embrace thoſe truths that we all hold; and it greatly matters not what you hold in thoſe wherein we differ: and if you loue your ſafety, ſeeke rather grounds whereon to reſt, than excuſes for your vnreſt. If euer you looke to gaine by the truth, you muſt both chuſe it, and cleaue to it: Meere reſolution is not enough; except you will rather loſe your ſelfe than it.

To Sir Edmvnd Lvcy.

Epist. VI. *Diſcourſing of the different degrees of heauenly glory; and of our mutuall knowledge of each other aboue.*

AS thoſe which neuer were at home, now after much heare-ſay trauelling toward it, aske in the way, What manner of houſe it is, what ſeat, what frame, what ſoile; ſo doe we in the paſſage to our glory: we are all pilgrimes thither; yet ſo, as that ſome haue lookt into it afarre thorow the open windowes of the Scripture. Goe to then: whiles others are enquiring about worldly dignities, and earthly pleaſures, let vs two ſweetly conſult of the eſtate of our future happineſſe; yet without preſumption, without curioſitie. Amongſt this infinite choice of thoughts, it hath pleaſed you to limit our diſcourſe to two heads. You aske firſt, if the ioyes of the glorified Saints ſhall differ in degrees. I feare not to affirme it. There is one life of all, one felicity; but diuers meaſures. Our heauen beginnes here, and here varies in degrees. One Chriſtian enioyes God aboue another, according as his grace, as his faith is more: and heauen is ſtill like it ſelfe, not other aboue from that beneath. As our grace begins our glory, ſo it proportions it: Bleſſedneſſe ſtands in the perfect operation of the beſt faculties about the perfecteſt obiect; that is, in the viſion, in the fruition of God. All his Saints ſee him, but ſome more cleerly; as the ſame Sunne is ſeene of all eyes, not with equall ſtrength. Such as the eye of our faith was to ſee him that is inuiſible, ſuch is the eye of our preſent apprehenſion to ſee as we are ſeen. Who ſees not, that our rewards are according to our workes? not for them, as on merit (woe be to that ſoule which hath but what it earneth) but after them, as their rule of proportion: and theſe, how ſenſibly vnequall? One giues but a cup of cold water to a diſciple, another giues his blood for the maſter. Different workes haue different wages, not of deſert, but of mercy. Fiue talents well imployed, carry away more recompence than two; yet both approued, both rewarded with their Maſters ioy. Who can ſticke at this, that knowes thoſe heauenly ſpirits (to whom we ſhall be like) are marſhalled by their Maker into ſeuerall rankes? He that was rapt into their element, and ſaw their bleſſed orders, as from his owne knowledge, hath ſtiled them, *Thrones, Principalities, Powers, Dominions.* If in one part of this Celeſtiall Family, the great Houſholder hath thus ordered it, why not in the other? yea euen in this he hath inſtanced; *You ſhall ſit on twelue Thrones, and iudge the twelue Tribes of Iſrael.* If he meane not ſome preheminence to his Apoſtles, how doth he anſwer, how doth hee ſatisfie them? Yet more: *Lazarus* is in *Abrahams* boſome: therefore *Abraham* is more honoured than *Lazarus.* I ſhall need no more proofes, if from heauen you ſhall looke downe into the great Gulfe, and there ſee diuerſity of torments according to the value of ſinnes. Equality of offences, you acknowledge an idle Paradoxe of the Stoicks: to hold vnequall ſinnes equally puniſhed, were more abſurd, and more iniurious to

Gods iuſtice: There is but one fire, which yet otherwiſe burnes the ſtraw, otherwiſe wood and iron. He that made and commands this dungeon, theſe tortures, tells vs that the wilfully diſobedient ſhall ſmart with moe ſtripes; the ignorant with fewer. Yet ſo conceiue of theſe heauenly degrees, that the leaſt is glorious. So doe theſe veſſels differ, that all are full: there is no want in any, no enuy. Let vs ſtriue for a place, not ſtriue for the order: how can we wiſh to be more than happy?

Your other queſtion is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the neceſſitie of our parture: for both we are loth not to know thoſe whom we loue, and we are glad to thinke we ſhall know them happy: whereof (if it may comfort you) I am no leſſe confident. If I may not goe ſo farre, as with the beſt of the Fathers, to ſay we ſhall know one anothers thoughts, I dare ſay, our perſons we ſhall; our knowledge, our memory, are not there loſt, but perfected: yea, I feare not to ſay we ſhall know both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that we were miſerable, to know that others are and muſt be miſerable: we ſhall know them; not feele them. Take heed, that you clearly diſtinguiſh betwixt ſpeculation and experience. We are then farre out of the reach of euills. We may ſee them to comfort vs, not to affect vs. Who doubts that theſe eyes ſhall ſee, and know the glorious manhood of our bleſſed Sauiour, aduanced aboue all the powers of heauen? And if one bodie, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelue thrones of thoſe Iudges of *Iſrael* ſhall be conſpicuous; how ſhall we not acknowledge them? And if theſe, who ſhall reſtraine vs from more? You will eaſily grant, that our loue can neuer faile: Faith and hope giue place to ſight, to preſent fruition; for theſe are of things not ſeene: but loue is perpetuall, not of God only, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſauours of corruption. Chriſtian loue is a grace, and may well challenge a place in heauen: and what loue is there, of what we know not? More plainly; If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in hell, may know ſingular and ſeuerall perſons, though diſtant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authority of *Ambroſe*, *Tertullian*, *Gregory*, *Hierome*, or any Father; nor with that vniuerſall rule of *Chryſoſtome*, that thoſe only are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables haue their truths, at leaſt their probabilities. Deny this, and you diſable their vſe, wrong their Author. Our Sauiour neuer ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man euer held that the ſoule was aduantaged by torment. Comfort you therefore in this; you ſhall know and be knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or childe. Nature hath no place in glory: here is no reſpect of bloud, none of mariage. This groſſer acquaintance and pleaſure is for the Paradiſe of Turkes, not the Heauen of Chriſtians. Here is, as no mariage, (ſaue betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections. You ſhall reioyce in your glorified childe; not as your childe, but as glorified. In briefe, let vs ſo enquire of our company, that aboue all things we ſtriue to be there our ſelues, where wee are ſure, if wee haue not what wee imagined, wee ſhall haue more than we could imagine.

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To Mʳ. T. L.

EPIST. VII. *Concerning the matter of Diuorce in caſe of apparant adultery, aduiſing the innocent partie of the fitteſt courſe in that behalfe.*

ALL intermedling is attended with danger; and euer ſo much more, as the band of the parties contending, is nearer and ſtraiter: how can it then want perill, to iudge betwixt thoſe which are, or ſhould be one fleſh? yet great neceſſities require hazard. My profeſſion would iuſtly checke me, if I preferred not your conſcience to my owne loue. I pity and lament, that your owne boſome is falſe to you; that your ſelfe with ſhame, and with ſinne, are pulled from your ſelfe, and giuen to whom you would not: An iniury that cannot be parallelled vpon earth; and ſuch as may without our wonder, diſtract you: ſleight croſſes are digeſted with ſtudy, and reſolution; greater with time; the greateſt, not without ſtudy, time, counſell. There is no extreme euill, whoſe euaſions are not perplexed. I ſee here miſchiefe on either hand: I ſee you beſet, not with griefes only, but dangers. No man euer more truly held a Wolfe by the eare; which he can neither ſtay, nor let goe with ſafety. Gods ancient Law would haue made a quicke diſpatch, and haue determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone. How many Heathen Law-giuers haue ſubſcribed to *Moſes? Arabians, Grecians, Romans*, yea very *Gothes*, the dregs of Barbariſme, haue thought this wrong not expiable, but by bloud. With vs, the eaſineſſe of reuenge, as it yeelds frequence of offences, ſo multitude of doubts: Whether the wronged huſband ſhould conceale, or complaine: complaining, whether he ſhould retaine or diſmiſſe: diſmiſſing, whether he may marry, or muſt continue ſingle: not continuing ſingle, whether he may receiue his owne, or chuſe another: but your inquiries ſhall be my bounds. The fact (you ſay) is too euident. Let me aske you; To your ſelfe, or to the world. This point alone muſt vary our proceedings. Publike notice requires publike diſcharge. Priuate wrongs are in our own power: publike, in the hands of authority. The thoughts of our owne breſts, while they ſmother themſelues within vs, are at our command, whether for ſuppreſſing, or expreſſing; but if they once haue vented themſelues by words, vnto others eares, now (as common ſtrayes) they muſt ſtand to the hazard of cenſure: ſuch are our actions. Neither the ſword, nor the keyes meddle within doores, and what but they without? If fame haue laid hold on the wrong, proſecute it, cleere your name, cleere your houſe, yea Gods. Elſe you ſhall be reputed a Pandar to your owne bed: and the ſecond ſhame ſhall ſurpaſſe the firſt, ſo much as your owne fault can more blemiſh you, than anothers. If there were no more; he is cruelly mercifull, that neglects his owne fame. But what if the ſinne were ſhrouded in ſecrecy? The loathſomneſſe of vice conſiſts not in common knowledge. It is no leſſe hainous, if leſſe talked of. Report giues but ſhame: God and the good ſoule deteſt cloſe euils. Yet then I aske not of the offence, but of the offender; not of her crime, but her repentance. She hath ſinned againſt heauen, and you. But hath ſhee waſhed your polluted bed with her teares? Hath her true ſorrow beene no leſſe apparant than her ſinne? Hath ſhe peeced her old vow with new proteſtations of fidelity? Doe you find her at once humbled and changed? Why ſhould that eare be deafe to her prayers, that was open to her accuſation? why is there not yet place for mercy? Why doe we Chriſtians liue as vnder Martiall law, wherein we ſinne but once? Plead not authority: Ciuilians haue beene too rigorous: the mercifull ſentence of Diuinity, ſhal ſweetly temper humane ſeuereneſſe. How many haue we known the better for their ſinne? That *Magdalene* (her predeceſſour in filthineſſe) had neuer loued ſo much, if ſhee had not ſo much ſinned. How oft hath Gods Spouſe deſerued a diuorce? which yet ſtill her confeſſions, her teares haue reuerſed. How oft hath that ſcroll beene written, and ſigned; and yet againe cancelled, and torne, vpon ſubmiſſion? His actions, not his words onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his ſake; without whoſe law, were no ſinne. If the Creditor pleaſe to remit the debt, doe ſtanders-by complaine? But if ſhe be at once filthy, and obſtinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, ſhe her ſinne to you: A dangerous exchange; An honeſt body for an harlots ſinne: Herein you are in cauſe that ſhe hath more than one adulterer. I applaud the rigour of thoſe ancient Canons, which haue ſtill roughly cenſured euen this cloake of vice: As there is neceſſitie of charity in the former, ſo of iuſtice in this. If you can ſo loue your wife, that you deteſt not her ſinne, you are a better huſband than a Chriſtian, a better bawd than an huſband. I dare ſay no more vpon ſo generall a relation; good Phyſitians in dangerous diſeaſes dare not preſcribe on bare ſight of vrine, or vncertaine report, but will feele the pulſe, and ſee the ſymptomes, ere they reſolue on the receit. You ſee how no niggard I am of my counſels: would God I could as eaſily aſſwage your griefe, as ſatisfie your doubts.

To M^{r}. Robert Hay.

Epist. VIII. *A Diſcourſe of the continuall exerciſe of a Chriſtian, how he may keepe his heart from hardneſſe, and his wayes from error.*

To keepe the heart in vre with God, is the higheſt taske of a Chriſtian. Good motions are not frequent: but the conſtancy of good diſpoſition is rare and hard. This worke muſt be continuall, or elſe ſpeedeth not: like as the body from a ſetled and habituall diſtemper muſt be recouered by long diets; and ſo much the rather, for that we cannot intermit here without relapſes. If this field be not tilled euery day, it will runne out into thiſtles. The euening is fitteſt for this worke: when retired into our ſelues, we muſt cheerefully, and conſtantly, both looke vp to God, and into our hearts; as we haue to doe with both: to God in thankſgiuing firſt, then in requeſt. It ſhall be therefore expedient for the ſoule, duly to recount to it ſelfe all the ſpecialties of Gods fauours: a confuſed thankes ſauours of careleſneſſe, and neither doth affect vs, nor win acceptance aboue. Bethinke your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon, is from him; that he hath giuen you a more noble nature, than the reſt of the creatures, excellent faculties of the minde, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemelineſſe of condition, fitneſſe of calling, preſeruation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſty of reputation, libertie of recreations, quietneſſe of life, opportunitie of well-doing, protection of Angels. Then riſe higher to his ſpirituall fauours, though here on earth, and ſtriue to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſſion of the truth, for the honour of your vocation, for your incorporating into the Church, for the priuilege of the Sacraments, the free vſe of the Scriptures, the communion of Saints, the benefit of their prayers, the aid of their counſels, the pleaſure of their conuerſation; for the beginnings of regeneration, any foot-ſteps of faith, hope, loue, zeale, patience, peace, ioy, conſcionableneſſe, for any deſire of more. Then let

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let your ſoule mount higheſt of all, into her heauen, and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Sauiour, of the preparation of her place; and there let her ſtay a while vpon the meditation of her future ioyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you haue not anſwered them: From him therefore caſt your eyes downe vpon your ſelfe: and as ſome carefull Iuſticer doth a ſuſpected felon, ſo doe you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done, enquire whether your thoughts haue beene ſequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuſt, charitable, lowly, pure, Chriſtian; whether your ſenſes haue beene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeeches haue not beene offenſiue, vaine, raſh, indiſcreet, vnſauoury, vnedifying; whether your actions haue beene warrantable, expedient, comely, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exerciſes of deuotion, performance of good workes, reſiſtance of temptations, good vſe of good examples: and compare your preſent eſtate with the former: looke iealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her loue, tenderneſſe of conſcience, feare to offend, ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you finde (alas! who can but finde?) either holineſſe decayed, or euill done, or good omitted, caſt downe your eyes, ſtrike your breſt, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike hands with God in a new couenant: my ſoule for your ſafety. Much of this good counſell I confeſſe to haue learned from the Table of an vnknowne Author, at *Antwerp*. It contented me: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practice ſhall both commend it, and make vs happie.

To Mr. *I. F.* one of the Company of the Turkiſh *Merchants*.

EPIST. IX. *Diſcourſing of the lawfulneſſe of conuerſation and trade with Infidels and Heretikes, and ſhewing how farre and wherein it is allowable.*

IN matter of ſin I dare not diſcommend much feare. Looſeneſſe is both a more ordinary fault, and more dangerous, than exceſſe of care: yet herein the minde may be vniuſtly tortured, and ſuffer without gaine. It is good to know our bounds, and keep them; that ſo we may neither be careleſly offenſiue, nor needleſly afflicted. How farre we may trauell to, and conuerſe with Infidels, with Heretikes, is a long demand, and cannot be anſwered at once. I ſee extremes on both hands, and a path of truth betwixt both, of no ſmall latitude. Firſt, I commend not this courſe to you; it is well, if I allow it. The earth is large, and truth hath ample Dominions; and thoſe not incommodious, not vnpleaſant. To neglect the maine bleſſings with competencie of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwiſe and vnequall. While we are free, who would take ought but the beſt? Whither goe you? Haue we not as temperate a Sunne, as faire an Heauen, as fertile an Earth, as rich a Sea, as ſweet Companions? What ſtand I on equalitie? a firmer peace, a freer Goſpell, an happier gouernment than the world can ſhew you? yet you muſt goe: I giue you allowance; but limited, and full of cautions: like an inquiſitiue Officer, you muſt let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their falſe ſeruices, who will not ſpit at, as impious? We ſpeake of conuerſing with men, not with idolatries: ciuilly, not in Religion: not in workes of darkneſſe, but buſineſſe of commerce and common indifferencies. Fie on thoſe Rimmonites, that plead an vpright ſoule in a proſtrate body: Hypocrites, that pretend a *Nathanael* in the skin of a *Nicodemus*. God hates their ſecret halting, and will reuenge it. Let goe their vices, and ſpeake of their perſons: Thoſe may be conuerſed with; not with familiarity, not with intireneſſe; as men qualified, not as friends. Traffique is here allowed, not amity, not friendſhip, but peace. *Paul* will allow you to feaſt at their table, not to frequent it: yet not this to all. Chriſtianity hath all ſtatures in it, all ſtrengths: children, and men, weaklings, Giants. For a feeble vngrounded Chriſtian, this very company is dangerous: ſafe for the ſtrong and inſtructed. Turne a childe looſe into an Apothecaries ſhop, or an Idiot, that gally-pot which lookes faireſt, ſhall haue his firſt hand, tho full of poyſonous drugs: where the iudicious would chooſe the wholeſomeſt, led not by ſenſe, but skill. Setledneſſe in the truth wil cauſe vs to hate and ſcorne ridiculous impiety: and that hate will ſettle vs the more; where the vnſtayed may grow to leſſe diſlike, and indanger his owne infection. He had need bee a reſolute *Caleb* that ſhould goe to ſee the land of *Canaan*; yet not ſuch a one, vpon euery occaſion: meere pleaſure or curioſity I dare not allow in this aduenture. The command of authority, or neceſſity of traffique, I cannot reiect: Or if after ſufficient preuention, deſire to informe our ſelues thorowly in a foraine Religion, or ſtate (eſpecially for publike vſe) carry vs abroad, I cenſure not. In all matter of danger, a calling is a good warrant; and it cannot want perill to goe vnſent: Neither is there ſmall weight in the quality of the place, and continuance of the time. It is one caſe where the profeſſion of our religion is free, another where reſtrained; perhaps not without conſtraint to idolatry: where wee haue meanes for our ſoules, and allowed Miniſtery, the cauſe muſt needs differ from a place of neceſſary blindneſſe, of peeuiſh ſuperſtition. To paſſe thorow an infected place is one thing, to dwell in it another: Each of theſe giue a new ſtate to the cauſe, & look for a diuers anſwer. But as in al theſe outward actions, ſo here, moſt force (I confeſſe) lies in the intention; which is able to giue not toleration onely, to our trauell, but praiſe. To conuerſe with them without, but in a purpoſe of their conuerſion, and with endeuour to fetch them in, can be no other than an holy courſe: wherein that the Ieſuits haue been (by their owne ſaying) more ſeruiceable in their *Indies* and *China*; let them thanke (after their number and leiſure) their ſhelter of *Spaine*: the opportunity of whoſe patronage hath preferred them to vs; not their more forward deſires. In ſhort, companying with Infidels may not be ſimply condemned; who can hold ſo, that ſees *Lot* in *Sodom*, *Iſrael* with the *Ægyptians*, *Abraham* & *Iſaac* with their *Abimelechs*; Roſes among thornes, and pearles among much mud; and, for all, *Chriſt* among *Publicans* & *Sinners*? ſo we neither be infected by them, nor they further infected by our confirmation; nor the weake Chriſtian by vs infected with offence, nor the Goſpel infected with reproch, what danger can there be? If neither we, nor they, nor the weake, nor (which is higheſt) the name of God be wronged, who can complaine? You haue mine opinion; diſpoſe now of your ſelfe as you dare: The earth is the Lords, and you are his; whereſoeuer he ſhall finde you, be ſure you ſhall finde him euery where.

To the Gentlemen of his Higneſſe Court.

Ep. X. *A deſcription of a good and faithfull Courtier.*

WHiles I aduentured other Characters into the light, I reſerued one for you; whom I account no ſmall part of my ioy; The Character of *What you are*, of *What you ſhould be*: Not that I arrogate to my ſelfe, more than ordinary skill in theſe high points: I deſire not to deſcribe a Courtier; How ſhould I, that haue but ſeene and ſaluted the ſeat of Princes? Or why ſhould I, whoſe thoughts are ſequeſtred to the Court of heauen? But if I would decypher a good Courtier, who can herein controll my endeuour? Goodneſſe in all formes is but the iuſt ſubiect of our profeſſion: what my obſeruation could not, no leſſe certaine rule ſhall afford me. Our diſcourſe hath this freedom, that it may reach beyond our eies with beleefe. If your experience agree not with my ſpeculation, diſtruſt me. I care not for their barking, which condemne me, at firſt, of incongruity: as if theſe two tearmes were ſo diſſonant, that one ſentence could not hold them. The Poet ſlanders, that abandons all good men from Courts. Who knowes not that the *Ægyptian* Court had a *Moſes*; the Court of *Samaria*, an *Obadiah*; of *Ieruſalem* an *Ebed-melech*; of *Damaſcus* a *Naaman*; of *Babylon* a *Daniel*; of *Æthiopia* a good *Treaſurer*; and very *Nero's* Court in *Pauls* time, his *Saints*? That I may not tell, how the Courts of Chriſtian Princes haue beene likened by our Eccleſiaſticall Hiſtorians, to ſome royall Colledges for their order, grauity, goodneſſe mixed with their Maieſty; and that I may willingly forbeare to compare (as, but for enuy, I durſt) yours with theirs; I ſpeake boldly, the Court is as nigh to heauen as the Cell, and doth no leſſe require and admit ſtrict holineſſe. I baniſh therefore hence all impiety, and dare preſage his ruine, whoſe foundation is not laid in goodneſſe. Our Courtier is no other than vertuous, and ſerues the God of heauen as his firſt Maker, and from him deriues his duty to theſe earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but ſubordinate, & that beſt obedience ſprings from deuotion: his ability and will haue both conſpired to make him perfectly ſeruiceable, and his diligence waits but for an opportunity. In the factions of ſome great riuals of honour, he holds himſelfe in a free neutrality, accounting it ſafer in vniuſt frayes to looke on, than to ſtrike; and if neceſſity of occaſion will needs wind him into the quarrell, he chuſes not the ſtronger part, but the better; reſoluing rather to fall with innocence and truth, than to ſtand with powerfull iniuſtice. In the changes of fauours and frowns he changeth not; his ſincere honeſty beares him thorow all alterations, with wiſe boldneſſe, if not with ſucceſſe: and when hee ſpies clouds in the eyes of his Prince, (which of long he will not ſeeme to ſee) his cleare heart giues him a cleare face; and if he may be admitted, his loyall breath ſhall ſoone diſpell thoſe vapours of ill ſuggeſtion: but if after all attempts of wind and ſunne he ſees them ſetled, and the might of his accuſers will not let him ſeeme as he is; he giues way in ſilence, without ſtomach, and waits vpon Time. He is not ouer-haſtily intent vpon his owne promotion; as one that ſeeks his Prince, not himſelfe; and ſtudies more to deſerue than riſe, ſcorning either to grow great by his owne bribes, or rich by the bribes of others. His officious ſilence craues more than others words; and if that language be not heard, nor vnderſtood, hee opens his mouth, yet late and ſparingly; without baſhfulneſſe, without importunity; caring onely to motion, not caring to plead. He is affable and courteous; not vainly popular, abaſing his Princes fauour to wooe the worthleſſe applauſe of the vulgar; approuing by his actions that he ſeekes one, not many; if not rather one in many. His Alphabet is his Princes diſpoſition; which once learned, hee plies with diligent ſeruice, not with flattery; not commending euery action as good, nor the beſt too much, and in preſence. When he finds an apparant growth of fauour, hee dares not glory in it to others, leſt he ſhould ſolicite their enuy, and hazard the ſhame of his owne fall; but enioyes it in quiet thankfulneſſe: not neglecting it, nor drawing it on too faſt: Ouer-much forwardneſſe argues no perpetuity. How oft haue wee knowne the weake beginnings of a likely fire ſcattered with ouer-ſtrong a blaſt? And if another riſe higher, he enuieth not; onely emulating that mans merit, and ſuſpecting his owne. Neither the name of the Court, nor the grace of a Prince, nor applauſe of his inferiors, can lift him aboue himſelfe, or lead him to affect any other than a wiſe mediocrity. His owne ſincerity cannot make him ouer-credulous. They are few and well tried, whom hee dares vſe; or perhaps obliged by his owne fauours: ſo in all employments of friendſhip he is wary without ſuſpicion, and without credulity charitable. He is free as of heart, ſo of tongue, to ſpeake what he ought, not what he might: neuer but (what

Princes eares are not alwaies inured to) meere Truth: yet that, tempered for the meaſure, and time, with honeſt diſcretion. But if he meet with ought that might be beneficiall to his Maſter, or the State, or whoſe concealement might proue preiudiciall to either, neither feare nor gaine can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his owne fauours vpon the vniuſt ruines of an oppreſſed fortune. The errours of his fellowes he reports with fauour; their vertues with aduantage. He is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time vpon ingenuous ſtudies, or generous delights; ſuch as may make either his body or minde, more fit for noble ſeruice. He liſteth not to come to councell vncalled, nor vnbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, he manageth, with ſuch fidelity and wiſdome, as well argue him to haue refrained, not out of feare, but iudgement. He knowes how to repay an iniury with thankes, and a benefit with vſury; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſeruant, and his Princes free vaſſall; which he accounts lent to him, that he may giue it for his Maſter: the intercepting of whoſe harmes, he holds both his duty, and honour: and whether he be vſed as his ſword, or his ſhield, he doth both with cheerefulneſſe. He can ſo demeane himſelfe in his officious attendance, that he equally auoids ſatiety and obliuion; not needleſly lauiſh of himſelfe, to ſet out and ſhew his parts alwayes at the higheſt; nor wilfully concealed in great occaſions. He loues to deſerue and to haue friends, but to truſt rather to his owne vertue. Reaſon and honeſty (next vnder religion) are his Councellers: which he followes without care of the euent, not without foreſight. In a iudgement of vnkindneſſe and enuy, he neuer caſts the firſt ſtone, and hates to picke thankes by detraction. He vndertakes none but worthy ſutes, ſuch as are free from baſeneſſe and iniuſtice; ſuch as is neither ſhame to aske, nor diſhonour to grant; not ſuffering priuate affections to ouer-weigh publique equitie or conuenience; and better brooking a friends want, than an ill preſident; and thoſe which he yeeldeth to accept, hee loues not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, he ſo liues, as one that accounts not Princes fauours hereditary; as one that will deſerue their perpetuity, but doubt their change; as one that knowes there is a wide world beſide the Court, and aboue this world an Heauen.

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Princes eares are not alwayes inured to pure Truth, yet that, tempered for the mea-
sure, and time, with honest discretion; But if the necessity urge that might be bene-
ficiall to his Master, or the State, or whose concealment might prove prejudiciall to
either, neither feare nor gaine can stop his mouth. He is not hasty in questions, nor for-
ward to spend his complaints on the disgraced, nor [illegible] to [illegible] his owne favours
upon the unjust ruines of an oppressed fortune. The carriers of his fellowes he covers
with favour, their vertues with advantage. He is a good husband of his houres, equal-
ly detesting idlenesse and base disports; and placeth all his free time upon ingenious
studies, or generous delights, such as may make either his body or minde more fit
for noble service. He listeth not to come to counsell uncalled, nor is sudden to inter-
meddle with secrets, whether of persons or states, which yet once imparted, he mana-
geth with such fidelity and wisdome, as well argueth [illegible] out of
[illegible] judgement. He knowes how to repay an injury with thankes, and a benefit
with usury; the one out of a wise temperance, the other [illegible]
[illegible] bountifull thankfulnesse. [illegible] Princes [illegible]
[illegible] which the account [illegible] to him that he [illegible] for his Master the [illegible]
[illegible] services, he holds both [illegible] and honour [illegible] whether he be [illegible]
[illegible] or unthriftily, he doth both with cheerefulnesse. He [illegible]
[illegible] attendance, that he [illegible] opinion; [illegible]
[illegible] of [illegible] the [illegible] nor [illegible]
[illegible] occasions. He [illegible] his Friends, but to [illegible]
[illegible] vertue. [illegible] his Counsell
[illegible] to [illegible] without [illegible]
[illegible]
[illegible] such as are more [illegible]
[illegible] rather [illegible] not suffering
[illegible] and better [illegible]
[illegible] he [illegible] to [illegible]
[illegible] in the [illegible] or
[illegible] but [illegible]
[illegible] of his friend. Finally, he so [illegible]
[illegible]
[illegible] he [illegible]
[illegible] would [illegible]
[illegible]
[illegible]

EPISTLES.

THE FOVRTH DECAD.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

Imprinted at London, 1627.

THE FOVRTH DECAD.

To Mr. Walter Fitzwilliams.

Ep. I. *A diſcourſe of the true and lawfull vſe of pleaſures; how we may moderate them, how we may enioy them with ſafetie.*

INdeed; wherein ſtands the vſe of wiſdome, if not in tempering our pleaſures and ſorrowes? and ſo diſpoſing our ſelues in ſpight of all occurrents, that the world may not blow vpon vs with an vnequall gale, neither tearing our ſailes, nor ſlackning them. Euents will varie; if we continue the ſame, it matters not: nothing can ouerturne him, that hath power ouer himſelfe. Of theſe two, I confeſſe it harder to manage proſperity, & to auoid hurt from good: ſtrong & cold winds do but make vs gather vp our cloake more round, more cloſe: but to keepe it about vs in a hot Sun-ſhine, to run and not ſweat; to ſweat and not faint; how difficult it is! I ſee ſome that auoid pleaſures for their danger, and which dare not but abandon lawfull delights, for feare of ſinne; who ſeeme to me like ſome ignorant Metalliſts, which caſt away the precious Ore, becauſe they cannot ſeparate the gold from the droſſe; or ſome ſimple Iew, that condemnes the pure ſtreames of *Iordan*, becauſe it falls into the dead ſea. Why doe not theſe men refuſe to eat, becauſe meat hath made many gluttons? Or how dare they couer themſelues, that know there is pride in rags? Theſe hard Tutors, if not Tyrants, to themſelues, whiles they pretend a mortified ſtrictneſſe, are iniurious to their owne libertie, to the liberalitie of their Maker: wherefore hath he created and giuen the choice commodities of this earth, if not for vſe? or why placed he Man in a Paradiſe, not in a Deſart? How can we more diſpleaſe a liberall friend, than to depart from his delicate feaſt wilfully hungry? They are deceiued that call this holineſſe; it is the diſeaſe of a minde ſullen, diſtruſtfull, impotent: There is nothing but euill, which is not from heauen; and he is none of Gods friends, that reiects his gifts for his owne abuſe. Heare me therefore, and true Philoſophie; There is a neerer way than this, and a fairer; if you will be a wiſe Christian, tread in it. Learne firſt by a iuſt ſuruey, to know the due and lawfull bounds of pleaſure; and then beware, either to goe beyond a knowne Mere, or in the licence of your owne deſires to remoue it. That God, that hath curb'd in the fury of that vnquiet and foaming element, and ſaid of old, *Here ſhalt thou ſtay thy proud waues*, hath done no leſſe for the rage of our appetite. Behold, our limits are not obſcure; which if wee once paſſe, our inundation is perillous and ſinfull. No iuſt delight wanteth either his warrant, or his tearmes. More plainly be acquainted both with the qualitie of pleaſures, and the meaſure: Many a ſoule hath loſt it ſelfe in a lawfull delight, through exceſſe: and not fewer haue periſhed in thoſe,

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whoſe nature is vicious, without reſpect of immoderation. Your care muſt auoid both. The taſte of the one is deadly; of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, than not to be drunke with this: The ill is more eaſily auoided, than the indifferent moderated. Pleaſure is of a winding and ſerpentine nature; admit the head, the body will aske no leaue: and ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhall not perceiue your exceſſe, till you be ſicke of a ſurfet. A little honey is ſweet; much, fulſome. For the attaining of this temper then, ſettle in your ſelfe a right eſtimation of that wherein you delight: reſolue euery thing into his firſt matter, and there will be more danger of contempt, than ouer-ioying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrous building of this humane body, whoſe beauty we doat vpon, but the ſame earth wee tread on, better tempered; but worſe, when it wants his gueſt? What are thoſe precious metals whom we worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are giuen of wormes, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter conclude in teares; ſee death, in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort libertie; and for an imperfect delight, giues thee perfect torment: Alas, what an hard penyworth; ſo little pleaſure for ſo much repentance! Enioy it, if thou canſt: but if while the ſword hangs ouer thee in an horſes haire, ſtill threatning his fall and thine, thou canſt be ſecurely iocund; I wonder, but enuie not. Now I heare you recall me, and after all my diſcourſe (as no whit yet wiſer) inquire by what rule our pleaſures ſhall be iudged immoderate? We are all friends to our ſelues, and our indulgence will hardly call any fauour too much. I ſend you not (tho I might) to your body, to your calling, for this triall; while your delights exclude not the preſence, the fruition of God, you are ſafe: the loue of the medicine is no hinderance to the loue of health; let all your pleaſures haue reference to the higheſt good, and you cannot exceed. You ſee the Angels ſent about Gods meſſages to this earth; yet neuer out of their heauen, neuer without the viſion of their Maker. Theſe earthly things cauſe not diſtraction, if we reſt not in them, if we can looke thorow them, to their giuer. The minde that deſires them for their owne ſakes, and ſuffers it ſelfe taken vp with their ſweetneſſe as his maine end, is already drunken. It is not the vſe of pleaſure that offends, but the affectation. How many great Kings haue beene Saints? they could not haue beene Kings, without choice of earthly delights; they could not haue beene Saints, with earthly affections. If God haue mixed you a ſweet cup, drinke it cheerefully; commend the taſte, and be thankfull; but reioyce in it as his. Vſe pleaſures without dotage; as in God, from God, to God; you are as free from errour, as miſerie.

Written to *W. F.* and dedicated to Mr. *Robert Fermin.*

Ep. II. *A diſcourſe of the bloudy vſe of ſingle combats; the iniuſtice of all pretences of their lawfulneſſe; ſetting forth the danger and ſinfulneſſe of this falſe and vnchriſtian manhood.*

YOu haue receiued a proud challenge, and now hold your ſelfe bound vpon termes of honour, to accept it. Heare firſt the anſwer of a friend, before you giue an anſwer to your enemie; receiue the counſell of loue, ere you enter thoſe courſes of reuenge: Thinke not you may reiect me, becauſe my profeſſion is peace; I ſpeake from him, which is not only the Prince of Peace, but the God of Hoſts; of whom if you will not learne to manage your hand and your ſword, I ſhal grieue to ſee, that courage hath made you rebellious. Grant once that you are a Chriſtian, & this victory is mine, I ouercome, and you fight not? would God the fury of mens paſſions could be as eaſily conquered, as their iudgements conuinced; how many thouſands had beene free from bloud! This conceit of falſe fortitude hath coſt well-neere as many liues as lawfull warre, or as opinion of hereſie. Let me tell you with confidence, that all duells or ſingle combats are murderous: blanch them ouer (how you liſt) with names of honour, and honeſt pretences; their vſe is ſinfull, and their nature deuilliſh.

Let vs two, if you pleaſe, (before hand) enter into theſe liſts of words. Let reaſon (which is a more harmleſſe fight) conflict with reaſon: Take whom you will with you into this field; of all the Philoſophers, Ciuilians, Canoniſts; for Diuines (I hope) you ſhall finde none; and let the right of this truth be tried vpon a iuſt induction.

I onely premiſe this caution, (leſt we quarrell about the cauſe of this quarrell) that neceſſity muſt be excluded from theſe vnlawfull fights; which euer alters their quality, and remoues their euill: The defence of our life, the iniunction of a Magiſtrate, are euer excepted: voluntary combats are onely queſtioned; or whoſe neceſſity we doe not finde, but make. There are not many cauſes that can draw vs forth ſingle into the field, with colour of equity. Let the firſt be the tryall of ſome hidden right; whether of innocence vpon a falſe accuſation, or of title to inheritance, not determinable by courſe of Lawes; A proceeding not tolerable among Chriſtians, becauſe it wants both warrant and certainty. Where euer did God bid thee hazzard thy life for thy name? Where did he promiſe to ſecond thee? When thou art without thy commandement, without his promiſe, thou art without thy protection. He takes charge of thee, but when thou art in thy waies; yea in his. If this be Gods way, where did he chalke it out? If thou want his Word, looke not for his aid. Miſerable is that man, which in dangerous actions is left to his owne keeping; yea how plainly doth the euent ſhew Gods diſlike? How oft hath innocence lien bleeding in theſe combats, and guiltineſſe inſulted in the conqueſt? Thoſe very decretals (whom we oft cite not, often truſt not) report the inequalitie of this iſſue. Two men are brought to the barre, one accuſes the other of theft, without further euidence, either to cleare or conuince: The ſword is called for, both witneſſe, and Iudge: They meet and combat: The innocent party is ſlaine: The ſtollen goods are found after in other hands, and confeſſed. O the iniuſtice of humane ſentences! O wretched eſtate of the party miſcaried! his good name is loſt with his life, which he would haue redeemed with his valour: he both dies and ſinnes, while he ſtriues to ſeeme cleare of a ſinne. Therefore men ſay, he is guilty, becauſe he is dead, while the others wickedneſſe is rewarded with glory. I am deceiued, if in this caſe there were not three murderers; the Iudge, the aduerſary, himſelfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of preſumption. What he enioynes, that he vndertakes, he maintaines: Who art thou, O vaine man, that dareſt expect him a party in thine owne brawles? But there is no other way of triall. Better none than this. Innocencie or land is queſtioned; and now we ſend two men into the liſts, to try whether is the better Fencer: what is the ſtrength or skill of the Champions, to the iuſtice of the cauſe? Wherefore ſerue our owne oathes? whereto witneſſe, records, lotteries, and other purgations? Or why put we not men as well to the old Saxon, or Liuonian, Ordalian trials of hot irons, or ſcalding liquors? It is farre better ſome truths ſhould be vnknowne, than vnlawfully ſearched. Another cauſe ſeemingly warrantable may bee the determining of warre, preuention of common bloudſhed: Two armies are ready to ioyne battell, the field is ſure to be bloudy on both ſides; either part chuſes a champion; they two fight for all: the life of one ſhall ranſome a thouſand. Our Philoſophers, our Lawyers ſhout for applauſe of this Monomachie, as a way neere, eaſie, ſafe: I dare not. Either the warre is iuſt, or vniuſt: if vniuſt, the hazzard of one is too much; if iuſt, too little. The cauſe of a iuſt warre muſt be, beſides true, important; the title commõn, wherein ſtill a whole ſtate is intereſſed; therefore may not, without raſhneſſe and tentation of God, be caſt vpon two hands. The holy ſtory neuer records any,

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but a barbarous Philiſtine, to make this offer, and that in the preſumption of his vnmatchableneſſe. Profane monuments report many, and ſome on this ground wiſely reiected. *Tullus* challenged *Albanus*, that the right of the two Hoſts might be decided by the two Captaines; he returned a graue reply, (which I neuer read noted of cowardize) That this honour ſtood not in them two, but in the two Cities of *Alba* and *Rome*.

All cauſes of publike right are Gods: when we put to our hand in Gods cauſe, then we may looke for his. In vaine we hope for ſucceſſe, if we doe not our vtmoſt; wherefore either warre muſt be determined without ſwords, or with many: why ſhould all the heads of the Common-wealth ſtand vpon the necke and ſhoulders of one champion? If he miſ-carry, it is iniury to loſe her; if he preuaile, yet it is iniury to hazard her: yet reſpecting the parties themſelues, I cannot but grant it neereſt to equity, and the beſt of combats, that ſome blood ſhould be hazarded, that more might be out of hazard. I deſcend to your caſe, which is yet further from likelihood of approofe; for what can you plead but your credit? others opinion? You fight, not ſo much againſt anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the world condemnes you for a coward: who would not rather hazard his life, than blemiſh his reputation? It were well, if this reſolution were as wiſe as gallant. If I ſpeake to a Chriſtian, this courage muſt be rectified. Tell me, what world is this, whoſe cenſure you feare? Is it not that which God hath branded long agoe with *Poſitus in maligno?* Is it not that which hath euer miſconſtrued, diſcouraged, diſgraced, perſecuted goodneſſe? that which reproached, condemned your Sauiour? What doe you vnder theſe colours, if you regard the fauour of that, whoſe amitie is enmitie with God? What care you for the cenſure of him, whom you ſhould both ſcorne and vanquiſh? Did euer wiſe Chriſtians, did euer your Maſter, allow either this manhood, or this feare? Was there euer any thing more ſtrictly, more fearefully forbidden of him, than reuenge in the challenge; than in the anſwer, paiment of euill; and murder in both? It is pitie, that euer the water of Baptiſme was ſpilt vpon his face, that cares more to diſcontent the world, than to wrong God: He ſaith, *Vengeance is mine*; and you ſteale it from him in a glorious theft, hazarding your ſoule more than your body. You are weary of your ſelfe, while you thruſt one part vpon the ſword of an enemie; the other, on Gods. Yet perhaps I haue yeelded too much. Let goe Chriſtians; The wiſer world of men (and who elſe are worth reſpect) will not paſſe this odious verdict vpon your refuſall: valiant men haue reiected challenges, with their honours vntainted. *Auguſtus*, when he receiued a defiance, and braue appointment of combat from *Antonie*, could anſwer him, That if *Antonie* were weary of liuing, there were wayes enow beſides to death. And that Scythian King returned no other reply to *Iohn* the Emperor of *Conſtantinople*. And *Metellus* challenged by *Sertorius*, durſt anſwer ſcornfully, with his pen, not with his ſword; That it was not for a Captaine to die a ſouldiers death. Was it not diſhonorable for theſe wiſe and noble Heathens to turne off theſe deſperate offers. What law hath made it ſo with vs? Shall I ſeriouſly tell you? Nothing but the meere opinion of ſome humorous Gallants, that haue more heart than braine; confirmed by a more idle cuſtome: Worthy grounds, whereon to ſpend both life and ſoule; whereon to neglect God, himſelfe, poſteritie. Goe now and take vp that ſword, of whoſe ſharpneſſe you haue boaſted, and haſten to the field; whether you die or kill, you haue murdered. If you ſuruiue, you are haunted with the conſcience of bloud; if you die, with the torments; and if neither of theſe, yet it is murder, that you would haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redreſſe of theſe miſchiefes: how much more happily valiant had it been to maſter your ſelfe, to feare ſinne more than ſhame, to contemne the world, to pardon wrong, to preferre true Chriſtianitie before idle manhood, to liue and doe well.

To M. Mat. Milward.

Ep. III. *A diſcourſe of the pleaſure of ſtudy and contemplation, with the varieties of ſcholar-like imployments, not without incitation of others thereunto; and a cenſure of their neglect.*

I Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in ſo many improuements of reaſon, in ſuch ſweetneſſe of knowledge, in ſuch variety of ſtudies, in ſuch importunity of thoughts. Other Artizans doe but practiſe, we ſtill learne; others runne ſtill in the ſame gyre, to wearineſſe, to ſatiety; our choice is infinite: other labours require recreations, our very labour recreates our ſports: wee can neuer want, either ſomewhat to doe, or ſomewhat that we would doe. How numberleſſe are thoſe volumes which men haue written of Arts, of Tongues!! How endleſſe is that volume which God hath written of the world! wherein euery creature is a Letter, euery day a new page: who can be weary of either of theſe? To finde wit in Poetry, in Philoſophy Profoundneſſe, in Mathematicks acuteneſſe, in Hiſtory wonder of euents, in Oratory ſweet eloquence, in Diuinity ſupernaturall light and holy deuotion; as ſo many rich metals in their proper mynes, whom would it not rauiſh with delight? After all theſe, let vs but open our eyes, we cannot looke beſide a leſſon, in this vniuerſall Booke of our Maker worth our ſtudy, worth taking out. What creature hath not his miracle? what euent doth not challenge his obſeruation? And if weary of foraine imployment, we liſt to looke home into our ſelues, there wee finde a more priuate world of thoughts, which ſet vs on worke a new, more buſily, not leſſe profitably; now, our ſilence is vocall, our ſolitarineſſe popular, and we are ſhut vp to doe good vnto many. And if once we be cloyed with our owne company, the doore of conference is open; here interchange of diſcourſe (beſides pleaſure) benefits vs: and hee is a weake companion, from whom we returne not wiſer. I could enuy, if I could beleeue that *Anachoret*, who ſecluded from the world, and pent vp in his voluntary priſon-wals, denied that hee thought the day long, whiles yet hee wanted learning to vary his thoughts. Not to be cloyed with the ſame conceit, is difficult aboue humane ſtrength; but to a man ſo furniſhed with all ſorts of knowledge, that according to his diſpoſitions he can change his ſtudies, I ſhould wonder, that euer the Sunne ſhould ſeeme to paſe ſlowly. How many buſie tongues chaſe away good houres in pleaſant chat, and complaine of the haſte of night! What ingenuous minde can be ſooner weary of talking with learned Authors, the moſt harmeleſſe and ſweeteſt of companions? What an heauen liues a Scholar in, that at once in one cloſe roome can dayly conuerſe with all the glorious Martyrs and Fathers? that can ſingle out, at pleaſure, either ſententious *Tertullian*, or graue *Cyprian*, or reſolute *Hierome*, or flowing *Chryſoſtome*, or diuine *Ambroſe*, or deuout *Bernard*, or (who alone is all theſe) heauenly *Auguſtine*, and talke with them, and heare their wiſe and holy counſels, verdicts, reſolutions: yea (to riſe higher) with courtly *Eſay*, with learned *Paul*, with all their fellow-Prophets, Apoſtles: yet more, like another *Moſes*, with God himſelfe, in them both? Let the world contemne vs: while we haue theſe delights, we cannot enuy them; wee cannot wiſh our ſelues other than we are. Beſides, the way to all other contentments is troubleſome; the onely recompence is in the end. To delue in the mynes, to ſcorch in the fire for the getting, for the fining of gold, is a ſlauiſh toyle; the comfort is in the wedge; to the owner, not the labourers; where our very ſearch of knowledge is delightſome. Study it ſelfe, is our life; from which we would not be barred for a world. How much ſweeter then is the fruit of ſtudy, the conſcience of knowledge? In compariſon whereof, the

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ſoule that hath once taſted it, eaſily contemnes all humane comforts. Goe now yee worldlings, and inſult ouer our paleneſſe, our neediueſſe, our neglect. Yee could not be ſo iocund, if you were not ignorant; if you did not want knowledge, you could not ouer-looke him that hath it: For me, I am ſo farre from emulating you, that I profeſſe, I had as leiue be a brute beaſt, as an ignorant rich man. How is it then that thoſe Gallants which haue priuiledge of bloud and birth, and better education, doe ſo ſcornfully turne off theſe moſt manly, reaſonable, noble exerciſes of ſcholarſhip? An hawke becomes their fiſt better than a booke: No dogge but is a better companion: Any thing, or nothing, rather than what we ought. O minds brutiſhly ſenſuall! Doe they thinke that God made them for diſport? who euen in his Paradiſe would not allow pleaſure, without worke. And if for buſineſſe; either of body, or minde: Thoſe of the body are commonly ſeruile, like it ſelfe. The minde therefore, the mind onely, that honourable and diuine part, is fitteſt to bee imployed of thoſe which would reach to the higheſt perfection of men, and would be more than the moſt. And what worke is there of the minde, but the trade of a ſcholar, ſtudy? Let me therefore faſten this probleme on our Schoole-gates, and challenge all commers, in the defence of it; that, No Scholar cannot be truly noble. And if I make it not good, let me neuer be admitted further than to the ſubiect of our queſtion. Thus we doe well to congratulate, to our ſelues, our own happineſſe: if others will come to vs, it ſhall be our comfort, but more theirs; if not, it is enough that we can ioy in our ſelues, and in him, in whom we are that we are.

To Mr. *J. P.*

Ep. IV. *A diſcourſe of the increaſe of Popery; of the Oath of Allegeance; and the iuſt ſufferings of thoſe which haue refuſed it.*

YOu ſay, your religion dayly winneth. Bragge not of your gain: you neither need, nor can, if you conſider how it gets, and whom: How, but by cunning ſleights, falſe ſuggeſtions, impudent vntruths? Who cannot thus preuaile againſt a quiet and innocent aduerſary? Whom, but ſilly women, or men notoriouſly debauched? A ſpoile fit for ſuch a conqueſt, for ſuch Victors. We are the fewer, not the worſe: if all our licentious hypocrites were yours, we ſhould not complaine: and you might be the prouder, not the better. Glory you in this triumph, free from our enuy; who know we haue loſt none, but (by whom you ſaue nothing) either looſe or ſimple. It were pity that you ſhould not forgoe ſome in a better exchange. The ſea neuer incroacheth vpon our ſhore, but it loſeth elſe-where: ſome wee haue happily fetcht into the fold of our Church, out of your waſts; ſome others (though few, and ſcarce a number) wee haue ſent into their heauen. Among theſe, your late ſecond *Garnet* liu'd to proclaime himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy were he, if he might be his owne Iudge. That which gaue him confidence, would giue him glory: you beleeue, and well-neere adore him. That fatall cord of his was too little for reliques, though diuided into Mathematicke quantities. Whither cannot conceit lead vs? whether for his Reſolution, or your credulity? His death was fearleſſe: I commend his ſtomacke, not his minde. How many malefactors haue we knowne that haue laughed vpon their executioner, and ieſted away their laſt wind? You might know. It is not long ſince our *Norfolke Arrian* leapt at his ſtake. How oft haue you learned, in martyrdome to regard not the death, but the cauſe? Elſe, there ſhould be no difference in guilt and innocence, error and truth. What then? Died he for Religion? This had beene but your owne meaſure: wee endured your flames, which theſe gibbets could not acquit. But dare impudencie it ſelfe affirme it? Not for meere ſhame, againſt the euidence of ſo many tongues, eares, records. Your proſperitie, your numbers argue enough, that a man may be a Papiſt in Britaine, and liue. If treaſon be your religion, who will wonder that it is capitall? Defie that Deuill which hath mockt you with this madde opinion, that treachery is holineſſe, deuotion cruelty and diſobedience. I foreſee your euaſion: Alas, it is eaſie for a ſpightfull conſtruction to fetch religion within this compaſſe; and to ſay the ſwelling of the Foxes forehead is a horne. Nay then, let vs fetch ſome honeſt Heathen to be Iudge betwixt vs: Meere nature in him ſhall ſpeake vnpartially of both. To hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will be dethroaned, and murdered; is it the voice of treaſon, or religion? And if traiterous, whether flatly, or by miſ-inferring? Beſides his practiſes, for this he died; witneſſe your owne Catholicks. O God, if this be religion, what can be villany? Who euer dyed a Malefactor, if this be martyrdome? If this poſition be meritorious of heauen, hell is feared in vaine. O holy *Scillæ, Marij, Catilines, Cades, Lopezes, Gowries, Vawxes*, and who euer haue conſpired againſt lawfull Maieſtie! all Martyrs of *Rome*, all Saints of *Beckets* heauen. How well doe thoſe palmes of celeſtiall triumph become hands red with the ſacred bloud of Gods anointed? I am aſhamed to thinke, that humanity ſhould nouriſh ſuch monſters, whether of men, or opinions. But you defie this ſauage factiouſneſſe, this deuotion of deuils; and honeſtly with both God and Cæſar his owne. I praiſe your moderation: but if you be true, let me yet ſearch you: Can a man be a perfect Papiſt, without this opinion againſt it? If he may, then your *Garnet* and *Drury* died not for religion: if hee may not, then Popery is treaſon. Chuſe now whether you will leaue your Martyrs, or your Religion. What you hold of merit, free-will, tranſubſtantiation, inuocation of Saints, falſe adoration, ſupremacy of *Rome*, no man preſſes, no man inquires: your preſent inquiſition, your former examples would teach vs; mercy will not let vs learne. The onely queſtion is, Whether our King may liue and rule; whether you may refraine from his bloud, and not ſinne: Would you haue a man denie this and not die? Would you haue a man thus dying honoured? Dare you approue that religion, which defends the fact, canonizes the perſon? I heare your anſwer, from that your great Champion, which not many dayes ſince, with one blow hath driuen out three (not ſlight) wedges: That not Ciuill obedience is ſtood vpon, but Poſitiue doctrine: That you are ready to ſweare for the Kings ſafety, not againſt the Popes authority: King IAMES muſt liue and raigne; but *Paulus Quintus* muſt rule and be obeyed: and better were it for you to die, than your ſworne allegeance ſhould preiudice the Sea Apoſtolicke. An eluſion fit for children. What is to dally, if not this? As if he ſaid, The King ſhall liue, vnleſſe the Pope will not; That he ſhall not be diſcrowned, depoſed, maſſacred by your hands, vnleſſe your holy Father ſhould command. But (I aske, as who ſhould not) What if he doe command? What if your *Paulus Quintus* ſhould breathe out (like his predeceſſors) not threatnings, but ſtrong bellowings of Excommunications, of depoſition of Gods anointed? What if hee ſhall command (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growne a point of doctrinall Diuinitie, to determine how farre the power of *Peters* ſucceſſor may extend: You may neither ſweare, nor ſay your hands ſhall not be ſteep't in the bloud of your true Soueraigne; and to die rather than ſweare it, is martyrdome. But what if heauen fall, ſay you? His Holineſſe (as you hope) will take none ſuch courſes. Woe were vs, if our ſafety depended vpon your hopes, or his mercies. Bleſſed be that God, which malgrè hath made and kept vs happy, and hath lift vs aboue our enemies. But what hope is there, that he who chargeth ſubiects not to ſweare allegeance, will neuer diſcharge them from allegeance; that thoſe who clamorouſly and ſhameleſſely complaine to the world of our cruelty, will forbeare to ſollicite others cruelty to vs? Your hopes to you; to vs our ſecurities. Is this the Religion you father vpon thoſe Chriſtian Patriarkes of the Primitiue Age? O bleſſed *Ireney, Clemens, Cyprian, Baſil, Chryſoſtome, Auguſtine, Ierome*, and thou the ſeuereſt exactor of iuſt cenſures, holy *Ambroſe*! how would you haue ſpet at ſuch a rebellious aſſertion! What ſpeake I of Fathers? whoſe very mention in ſuch a cauſe

were

The iudgment of a Catholike Engliſh-man baniſhed, &c. concerning the Apology of the Oath of Allegeance, intituled *Triplici nodo, &c.*

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were iniury, were impiety. Which of thoſe curſed hereſies of ancient times (for to them I hold it fitter to appeale) haue euer been ſo deſperately ſhameleſſe, as to breed, to maintaine a conceit ſo palpably vnnaturall; vnleſſe perhaps thoſe old *Antitactæ* may vpon generall termes bee compelled to patronize it, while they held it piety to breake, the lawes of their Maker? For you, if you profeſſe not to loue willing errors, by this ſuſpect, and iudge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expence of bloud. In the body, where you ſee one monſtrous deformitie, you cannot affect; if you can doe ſo in your religion, yet how dare you? ſince the greater halfe of it ſtands on no other ground. Onely God make you wiſe, and honeſt, you ſhall ſhake hands with this faction of Popery; and I with you, to giue you a cheerefull welcome into the boſome of the Church.

To my brother M. Sa. Hall.

Ep. V. *A diſcourſe of the great charge of the miniſteriall function; together with particular directions for due preparation thereunto, and cariage therein.*

IT is a great and holy purpoſe (deare Brother) that you haue entertained, of ſeruing God in his Church: for what higher, or more worthy imployment can there be, than to do theſe diuine duties, to ſuch a maſter, and ſuch a mother? wherin yet I ſhould little reioyce, if any neceſſity had caſt you vpon this refuge: for I hate and grieue to thinke that any deſperate minde ſhould make Diuinity but a ſhift, and diſhonour this Miſtreſſe by being forſaken of the world. This hath beene the drift of your education: to this you were born, and dedicated in a direct courſe. I doe willingly incourage you, but not without many cautions. Enter not into ſo great a ſeruice, without much fore-ſight. When your hand is at the plough, it is too late to looke backe. Bethinke your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire be allayed with ſome trembling. It is a fooliſh raſhneſſe of young heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confidence of their owne ſtrength; which is euer ſo much leſſe, as it is more eſteemed. I commend not the waiward excuſes of *Moſes*, nor the peremptory vnwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelues that they might be wilfully vncapable. Betwixt both theſe there is humble modeſty, and religious fearfulneſſe, eaſily to bee noted in thoſe whom the Church honours with the name of her fathers, worthy your imitation: wherein yet you ſhall need no preſidents, if you well conſider what worth of parts, what ſtrictneſſe of carriage, what weight of offices, God expects in this vocation. Know firſt, that in this place there will be more holineſſe required of you, than in the ordinary ſtation of a Chriſtian: for whereas before you were but as a common line, now God ſets you for a copie of ſanctification vnto others, wherein euery fault is both notable, and dangerous. Here is looked for a ſetled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulſes of tentations; which in vaine we ſhall hope to menage in other hearts, if we haue not found in our owne. To ſpeake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harſh, and ſeldome when, not vnprofitable. We truſt thoſe Phyſitians beſt, which haue tried the vertue of their drugs, eſteeming not of thoſe which haue onely borrowed of their bookes. Here will bee expected a free and abſolute gouernment of affections, that you can ſo ſtere your owne veſſell, as not to be tranſported with fury, with ſelfe-loue, with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinkes hee is no man of the world, but of God; as one too good (by his double calling) for that, which is either the felicity, or impotency of beaſts. Here muſt be continuall and inward exerciſe of mortification, and ſeuere Chriſtianity, whereby the heart is held in due awe, and the weake flames of the ſpirit quickned, the aſhes of our dulneſſe blowne off; a practice neceſſary in him, whoſe deuotion muſt ſet many hearts on fire: Here muſt be wiſdome, and inoffenſiueneſſe of cariage, as of one that goes euer vnder monitors, and that knows other mens indifferencies are his euils. No man had ſuch need to keep a ſtrict meane. Setting aſide contempt, euen in obſeruation, behold we are made a gazing ſtocke to the world, to Angels, to men. The very ſayle of your eſtate muſt be moderated; which if it beare too high (as ſeldome) it incurres the cenſure of profuſion and Epicuriſme; if too low, of a baſe and vnbeſeeming earthlineſſe; your hand may not be too cloſe for others need, nor too open for your owne; your conuerſation may not be rough and ſullen, nor ouer-familiar and fawning; whereof the one breeds a conceit of pride, and ſtrangeneſſe; the other, contempt; not looſely merry, nor Cynically vnſociable; not contentious in ſmall iniuries; in great, not hurtfully patient to the Church: your attire (for whither doe not cenſures reach?) not youthfully wanton; not, in theſe yeares affectedly ancient, but graue and comely, like the minde, like the behauiour of the wearer; your geſture like your habit, neither ſauouring of giddy lightneſſe, nor ouerly inſolence, nor wantonneſſe, nor dull neglect of your ſelfe; but ſuch as may beſeeme a mortified minde, full of worthy ſpirits: your ſpeech like your geſture, not ſcurrilous, not detracting, not idle, not boaſting, not rotten, not peremptory; but honeſt, milde, fruitfull, ſauourie, and ſuch as may both argue and worke grace: your deliberations mature, your reſolutions well grounded; your deuices ſage and holy. Wherein let me aduiſe you, to walke euer in the beaten road of the Church; not to runne out into ſingle paradoxes. And if you meet at any time with priuate conceits that ſeeme more probable, ſuſpect them and your ſelfe; and if they can win you to aſſent, yet ſmother them in your breſt, and doe not dare to vent them out, either by your hand or tongue, to trouble the common peace. It is a miſerable praiſe, to be a witty diſturber. Neither will it ſerue you to be thus good alone; but if God ſhall giue you the honour of this eſtate, the world will looke, you ſhould be the graue guide of a well-ordered family: for this is proper to vs, that the vices of our charge reflect vpon vs; the ſinnes of others are our reproach. If another mans children miſ-carry, the Parent is pitied; if a Miniſters, cenſured; yea, not our ſeruant is faulty without our blemiſh. In all theſe occaſions (a miſery incident to vs alone) our griefe is our ſhame. To deſcend neerer vnto the ſacred affaires of this heauenly trade; in a Miniſter Gods Church is accounted both his houſe to dwell in, and his field to worke in; wherein (vpon the penalty of a curſe) he faithfully, wiſely, diligently, deuoutly, deales with God for his people, with his people, for and from God. Whether he inſtruct, he muſt doe it with euidence of the ſpirit; or whether he reproue, with courage and zeale; or whether he exhort, with meekneſſe, and yet with power; or whether he confute, with demonſtration of truth, not with rage and perſonall maliciousneſſe, not with a wilfull heat of contradiction; or whether he admoniſh, with long ſuffering, and loue without preiudice, and partiality: in a word, all theſe he ſo doth, as he that deſires nothing but to honour God, and ſaue men. His wiſdome muſt diſcerne betwixt his ſheepe and wolues; in his ſheepe, betwixt the wholeſome and vnſound; in the vnſound, betwixt the weake and tainted; in the tainted, betwixt the natures, qualities, degrees of the diſeaſe and infection; and to all theſe he muſt know to adminiſter a word in ſeaſon. He hath Antidotes for all tentations, counſels for all doubts, euictions for all errors, for all languiſhings incouragements. No occaſion from any altered eſtate of the ſoule may finde him vnfurniſhed: he muſt aſcend to Gods Altar with much awe, with ſincere and cheerfull deuotion; ſo taking, celebrating, diſtributing his Sauiour, as thinking himſelfe at table in heauen with the bleſſed Angels. In the meane time, as he wants not a thankfull regard to the Maſter of the feaſt, ſo not care of the gueſts. The greatneſſe of an offender may not make him ſacrilegiouſly partiall, nor the obſcurity negligent. I haue ſaid little of any of our duties; and of ſome, nothing: yet enough, I think, to make you (if not timorous) carefull. Neither would I haue you hereupon to hide your ſelfe from this calling, but to prepare your ſelfe for it. Theſe times call for them that are faithfull: and if they may ſpare ſome learning; conſcience they cannot. Goe on happily: it argues a minde Chriſtianly noble, to be incouraged with the need of his labours, with the difficulties.

To Mrs. *A. P.*

Ep. VI. *A diſcourſe of the ſignes and proofes of a true faith.*

THere is no comfort in a ſecret felicitie. To be happy, and not know it, is little aboue miſerable. Such is your ſtate: only herein better than the common caſe of the moſt; that the well of life lies open before you: but your eyes (like *Agars*) are not open to ſee it; whiles they haue neither water, nor eyes. We doe not much more want that which we haue not, than that which we doe not know we haue. Let me ſell you ſome of that ſpirituall eye-ſalue which the Spirit commends to his Laodiceans; that you may clearely ſee how well you are. There is nothing but thoſe ſcales betwixt you and happineſſe. Thinke not much that I eſpy in you what your ſelfe ſees not. Too much neereneſſe oft-times hindreth ſight: and if for the ſpots of our own faces we truſt others eyes, why not for our perfections? You are in heauen, and know it not: He that beleeues, is already paſſed from death to life: You beleeue, whiles you complaine of vnbeleefe. If you complained not, I ſhould miſ-doubt you more, than you doe your ſelfe, becauſe you complaine. Secure and inſolent preſumption hath killed many, that breathes nothing but confidence and ſafety; and abandons all doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in theſe veſſels of clay, without theſe lees of diſtruſt. What then? Thinke not that I incourage you to doubt more; but perſwade you not to be diſcouraged with doubting. All vncertainty is comfortleſſe: thoſe that teach men to coniecture and forbid to reſolue, reade lectures of miſery. Thoſe doubts are but to make way for aſſurance; as the oft ſhaking of the tree, faſtens it more at the root. You are ſure of God, but you are afraid of your ſelfe. The doubt is not in his promiſe, but your application. Looke into your owne heart. How know you that you know any thing, that you beleeue, that you will, that you approue, that you affect any thing? If a man, like your ſelfe, promiſe you ought, you know whether you truſt him, whether you relye your ſelfe on his fidedelity. Why can you not know it in him that is God and man? The difference is not in the act, but the obiect. But if theſe habits (becauſe of their inward and ambiguous nature) ſeeme hard to be deſcried; turne your eyes to thoſe open markes that cannot beguile you. How many haue bragged of their Faith, when they haue embraced nothing but a vaine cloud of preſumption? Euery man repeats his Creed, few feele it, few practiſe it. Take two boughs in the dead of winter; how like is one wood to another? how hardly diſcerned? Afterwards, *By their fruit you ſhall know them.* That faith, whoſe nature was obſcure, is euident in his effects. What is faith, but the hand of the ſoule? What is the duty of the hand, but either to hold or worke? This hand then holds Chriſt, workes obedience and holineſſe: and if this act of apprehenſion be as ſecret, as the cauſe; ſince the cloſed hand hideth ſtill what it holdeth; ſee the hand of faith open; ſee what it worketh, and compare it with your owne proofe. Deny if you can (yet I had rather appeale to any Iudge, than your preiudiced ſelfe) that in all your needs you can ſtep boldly to the Throne of Heauen; and freely powre out your enlarged heart to your God, and craue of him, whether to receiue what you want, or that you may want what you haue, and would not. Be aſſured from God, this can be done by no power, but (that you feare to miſſe) of faith. God, as he is not, ſo he is not called a father without this. In vaine doth he pray, that cannot call God Father: No father without the ſpirit of adoption; no ſpirit, without faith: without this you may babble, you cannot pray. Aſſume you that you can pray, I dare conclude vpon my ſoule, *You beleeue.* As little as you loue your ſelfe, deny if you can, that you loue God. Say that your Sauiour from heauen ſhould aske you *Peters* queſtion, could your ſoule returne any other anſwer, than *Lord thou knoweſt I loue thee?* Why are you elſe in ſuch awe to offend, that a world cannot bribe you to ſinne? Why in ſuch deepe griefe when you haue ſinned, that no mirth can refreſh you? Why in ſuch feruent deſire of enioying his preſence? Why in ſuch agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: doe you willingly nouriſh any one ſin in your breſt; do you not repent of all? Doe you not hate all, though you cannot leaue all? Doe you not complaine that you hate them no more? Doe you not, as for life, wiſh for holineſſe, and endeuour it? Nothing but faith can thus cleanſe the heart; that like a good houſ-wife, ſweeps all the foule corners of the ſoule, and will not leaue ſo much as one webbe in this roomie houſe. Truſt to it, you cannot hate ſinne for it owne ſake, and forſake it for Gods ſake, without faith; the faithleſſe hath had ſome remorſe and feares, neuer repentance. Laſtly, doe you not loue a good man for goodneſſe, and delight in Gods Saints? Doth not your loue leade you to compaſſion; your compaſſion to releefe? An heart truly faithfull cannot but haue an hand chriſtianly bountifull: Charity and Faith make vp one perfect paire of Compaſſes, that can take the true latitude of a Chriſtian heart: Faith is the one foot, pitcht in the centre vnmoueably, while Charity walkes about in a perfect circle of beneficence: theſe two neuer did, neither can goe aſunder: Warrant you your loue, I dare warrant your faith: What need I ſay more? This heat of our affections, and this light of your workes, will euince againſt all the gates of hell, that you haue the fire of Faith: let your ſoule then warme it ſelfe with theſe ſweet and cordiall flames, againſt all thoſe cold deſpaires, whereto you are tempted: ſay, *Lord, I beleeue*; and I will giue you leaue ſtill to adde, *Helpe my vnbeleefe.*

To Mr. Ed. Alleyne.

Ep. VII. *A direction how to conceiue of God in our deuotions and meditations.*

YOu haue choſen and iudged well: How to conceiue of the Deity in our prayers, in our meditations, is both the deepeſt point of all Chriſtianity, & the moſt neceſſary: ſo deep, that if we wade into it, we may eaſily drown, neuer find the bottom: ſo neceſſary, that without it, our ſelues, our ſeruices, are profane, irreligious: we are all borne Idolaters, naturally prone to faſhion God to ſome forme of our own, whether of an humane bodie, or of an admirable light; or if our minde haue any other more likely, and pleaſing image. Firſt then, away with all theſe wicked thoughts, theſe groſſe deuotions; and with *Iacob* bury all your ſtrange gods vnder the oake of *Shechem*, ere you offer to ſet vp Gods Altar at *Bethel:* and without all mentall repreſentations, conceiue of your God purely, ſimply, ſpiritually; as of an abſolute being, without forme, without matter, without compoſition; yea, an infinite, without all limit of thoughts. Let your heart adore a ſpirituall Maieſtie, which it cannot comprehend, yet knowes to be; and as it were, loſe it ſelfe in his infiniteneſſe. Thinke of him, as not to be thought of; as one, whoſe wiſdome is his iuſtice, whoſe iuſtice is his power, whoſe power is his mercie; and whoſe wiſdome, iuſtice, power, mercy, is himſelfe; as without qualitie good, great without quantitie, euerlaſting without time, preſent euery where without place, containing all things without extent: and when your thoughts are come to the higheſt, ſtay there, and be content to wonder, in ſilence: and if you cannot reach to conceiue of him as he is, yet take heed you conceiue not of him as he is not. Neither will it ſuffice your Chriſtian minde, to haue this awfull and confuſed apprehenſion of the Deitie, without a more ſpeciall and inward conceit of three in this one; three perſons in this one eſſence, not diuided, but diſtinguiſhed; and not more mingled than diuided. There is nothing, wherein the want of words can wrong and grieue vs, but in this: Here alone, as we can adore, and not conceiue, ſo we can conceiue, and not vtter; yea, vtter our ſelues, and not be conceiued; yet as we may, Thinke here of one ſubſtance in three ſubſiſtences; one eſſence in three relations; one IEHOVAH begetting, begotten, proceeding; Father, Son, Spirit: yet ſo, as the Son is no other thing from the Father, but another perſon; or the Spirit, from the Son. Let your thoughts here walke warily, the path is narrow: the conceit either of three ſubſtances or but one ſubſiſtence, is damnable. Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not auaile you, if you take not your Mediator with you: if you apprehend not a true manhood, gloriouſly vnited to the Godhead, without change of either nature, without mixture of both; whoſe preſence, whoſe merits muſt giue paſſage, acceptance, vigour to your praiers.

Here muſt be therefore (as you ſee) thoughts holily mixed: of a Godhead and humanitie: one perſon in two natures: of the ſame Deitie, in diuers perſons, and one nature: wherein (if euer) heauenly wiſdome muſt beſtir it ſelfe, in directing vs, ſo to ſeuer theſe apprehenſions, that none be neglected; ſo to conioyne them, that they be not confounded. O the depth of diuine myſteries, more than can be wondred at! O the neceſſitie of this high knowledge, which who attaines not, may babble, but praieth not. Still you doubt, and aske if you may not direct your praiers to one perſon of three. Why not? Safely, and with comfort. What need we feare, while we haue our Sauiour for our patterne: *O my Father (if poſſible) let this Cup paſſe:* and *Paul* euery where both in thanks and requeſts: but with due care of worſhipping all in one. Exclude the other, while you fix your heart vpon one, your praier is ſinne; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall works are common: To ſollicit one therefore, and not all, were iniurious. And if you ſtay your thoughts vpon the ſacred humanitie of Chriſt, with inſeparable adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that bleſſed and dreadful Trinitie, I dare not cenſure, I dare not but commend your diuine method. Thus ſhould Chriſtians aſcend from earth to heauen, from one heauen to another. If I haue giuen your deuotions any light, it is well: the leaſt glimpſe of this knowledge is worth all the full gleames of humane and earthly skill. But I miſtake, if your owne heart wrought vpon with ſerious meditations (vnder that ſpirit of illumination) will not proue your beſt Maſter. After this weake direction, ſtudie to conceiue aright, that you may pray aright; and pray that you may conceiue; and meditate that you may doe both: and the God of heauen direct you, inable you, that you may doe all.

To M. Thomas Iames of Oxford.

Ep. VIII. *A diſcourſe of the grounds of the Papiſts confidence in appealing to the Fathers; applauding his worthy offers and endeuours of diſcouering the falſifications and deprauations of antiquitie.*

SIR, I know no man ſo like as you to make poſterity his debtor. I doe heartily congratulate vnto you ſo worthy labours, ſo noble a proiect. Our aduerſaries knowing of themſelues (that which *Tertullian* ſaith of all hereſies) that if appeale be made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remoue the ſuit of religion craftily, into the Court of the Fathers. A reuerend triall as any vnder heauen; where it cannot be ſpoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Iudges (ſay *Campian* and *Poſſeuine*) the day is ours. And whence is this courage? Is antiquity our enemie, their aduocate? Certainly it cannot be truth that is new: We would renounce our Religion, if it could be ouer-lookt for time. Let goe equity, the older take both. There be two things then, that giue them heart in this prouocation: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with vſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens, Dennys* the Areopagite, *Linus, Hippolitus, Martiall* of *Burdeaux, Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50 Canons of *Nice*: of *Dorotheus, Damaſus* his Pontificall: Epiſtles decretall of *Clemens, Euariſtus; Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Euodius, Anaſtaſius, Simeon Metaphraſtes*, and moe yet than a number moe; moſt whereof haue crept out of the Vatican or Cloiſters; and all cary in them manifeſt brands of falſhood, and ſuppoſition: that I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulneſſe, hath fathered vpon euery of the Fathers, not without ſhameleſſe importunity, and groſſe impoſſibilities: all which (as ſhe ſaid of *Peter*) their ſpeech bewrayeth; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behind, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors to let fall ſome palpable error, (though but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Moſt danger is in the ſecret corruption of the true and acknowledged iſſue of thoſe gracious parents; whom, through cloſe and crafty handling, they haue induced to belye thoſe that begot them; and to betray their Fathers, either with ſilence, or falſe euidence. Plainly, how are the honoured Volumes of faithfull antiquity, blurred, interlined, altered, depraued by ſubtile treacherie; and made to ſpeake what they meant not? Fie on this, not ſo much iniuſtice, as impiety, to raze the awfull monuments of the dead, and partially to blot and change the original Will of the deceaſed, inſert our owne Legacies. This is done by our guilty aduerſaries, to the iniurie not more of theſe Authors, than of the preſent and ſucceeding times. Hence thoſe Fathers are ſome-where not ours: What wonder? while they are not themſelues. Your induſtry hath offered (and that motion is liuely and heroicall) to challenge all their learned and elegant pages, from iniurie of corruption; to reſtore them to themſelues, and to vs: that which all the learned of our times haue but deſired to ſee done, you proffer to effect: your aſſay in *Cyprian* and *Auguſtine* is happy and iuſtly applauded. All our Libraries, whom your diligent hand hath ranſackt, offer their aid, in ſuch abundance of manuſcripts, as all Europe would enuy to ſee met in one Iland. After all this, for that the moſt ſpightfull imputation to our Truth is noueltie, you offer to deduce her pedegree from thoſe primitiue times, through the ſucceſſions of all ages; and to bring into the light of the world, many (as yet obſcure) but no leſſe certaine and authenticall Patrons, in a continued line of deſcence. You haue giuen proofe enough, that theſe are no glorious vaunts, but the zealous challenges of an able Champion. What wanteth then? Let me ſay for you: Not an heart, not an head, not an hand; but (which I almoſt ſcorne to name in ſuch a cauſe) a purſe. If this continue your hinderance, it will not be more our loſſe than ſhame. Heare me a little, ye great and wealthy: Hath God loaded you with ſo much ſubſtance; and will you not lend him a little of his owne? Shall your riot be fed with exceſſe; while Gods cauſe ſhall ſtarue for want? Shall our aduerſaries ſo inſultingly out-bid vs; and in the zeale of our profuſion laugh at our heartleſſe & cold niggardlineſſe? Shall heauenly truth lie in the duſt for want of a little ſtamped earth to raiſe her? How can you ſo much any way honour God, yea your ſelues, deſerue of poſterity, pleaſure the Church, and make you ſo good friends of your Mammon? Let not the next Age ſay, that ſhee had ſo vnkind predeceſſors. Fetch forth of your ſuperfluous ſtore, and caſt in your rich gifts into this treaſury of the Temple. The Lord and his Church haue need. For you, it angers me to ſee how that flattering *Poſſeuinus* ſmoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if he (meaſuring your mind by his owne) thought an *Omnia dabo* would bring you with himſelfe on your knees to worſhip the deuill, the beaſt, the image of both: as if we were not as able to encourage, to reward deſert. Hath Vertue no Patrons on this ſide the *Alpes*? Are thoſe hils onely the threſholds of honour? I plead not, becauſe I cannot feare you: But who ſees not how munificently our Church ſcattereth her bountifull fauours vpon leſſe merit. If your day be not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is ſure. Onely goe you on with courage, in thoſe your high endeauours; and in the meane time, thinke it great recompence to haue deſerued.

To Mr. *E. A.*

Ep. IX. *A diſcourſe of fleeing or ſtay in the time of peſtilence; whether lawfull for Miniſter or people.*

HOw many hath a ſeduced conſcience led vntimely to the graue? I ſpeak of this ſad occaſion of Peſtilence. The Angell of God followes you, and you doubt whether you ſhould flie. If a Lion out of the foreſt ſhould purſue you, you would make no queſtion: yet could he not doe it vnſent. What is the difference? Both inſtruments of diuine reuenge; both threaten death; one by ſpilling the bloud, the other by infecting it. Who knows whether he hath not appointed your *Zoar* out of the liſts of this deſtruction? You ſay it is Gods viſitation. What euill is not? If war haue waſted the confines of your Country, you ſaue your throats by flight: Why are you more fauourable to Gods immediate ſword of peſtilence? Very leproſie, by Gods law, requires a ſeparation; yet no mortall ſickneſſe. When you ſee a noted Leper proclaime his vncleanneſſe in the ſtreet, will you embrace him for his ſake that hath ſtricken him, or auoid him for his ſake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you miſlike not the affliction becauſe he ſends it, then loue the life which you haue of his ſending; feare the iudgement which he will ſend, if you loue it not. He that bids vs flee when we are perſecuted, hath neither excepted Angell nor man; whether ſoeuer, I feare our guiltineſſe, if wilfully we flee not. But whither ſhall we flee from God? ſay you: where ſhall he not both finde and lead vs? whither ſhall not our deſtiny follow vs? Vaine men, we may runne from our home, not from our graue; Death is ſubtle, our time is ſet; we cannot, God will not alter it. Alas, how wiſe we are to wrong our ſelues! Becauſe Death will ouer-take vs, ſhall we runne and meet him? Becauſe Gods decree is ſure, ſhall we be deſperate? Shall we preſume, becauſe God changeth not? Why doe we not try euery knife and cord, ſince our time is neither capable of preuention nor delay: our end is ſet, not without our meanes. In matter of danger where the end is not knowne, the meanes muſt be ſuſpected; in matter of hope where the end is not knowne, meanes muſt be vſed. Vſe then freely the meanes of your flight, ſuſpect the danger of your ſtay; and ſince there is no particular neceſſity of your preſence, know that God bids you depart and liue. You vrge the inſtance of your Miniſter: How vnequally? There is not more lawfulneſſe in your flight, than ſin in ours: you are your owne; wee our peoples: you are charged with a body which you may not willingly leeſe, not hazard by ſtaying; wee with all their ſoules: which to hazard by abſence, is to loſe our owne: we muſt loue our liues; but not when they are riuals with our ſoules, or with others. How much better is it to be dead, than negligent, than faithleſſe! If ſome bodies be contagiouſly ſicke, ſhall all ſoules be wilfully neglected? There can be no time wherein good counſell is ſo ſeaſonable, ſo needfull. Euery threatning finds impreſſion, where the mind is prepared by ſenſible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to runne away from a neceſſary and publike good, to auoid a doubtfull and priuate euill, is to runne into a worſe euill than we would auoid. He that will thus runne from Niniue to Tharſis, ſhall find a tempeſt, and a whale in his way. Not that I dare be an author to any, of the priuate viſitation of infected beds: I dare not without better warrant. Who euer ſaid we were bound to cloſe vp the dying eyes of euery departing Chriſtian? and vpon what-euer conditions, to heare their laſt grones; If we had a word, I would not debate of the ſucceſſe. Then, that were cowardlineſſe, which now is wiſdome. Is it no ſeruice, that we publikely teach and exhort? that we priuately prepare men for death, and arme them againſt it? that our comfortable letters and meſſages ſtir vp their fainting hearts? that our loud voyces pierce their eares afarre; vnleſſe we feele their pulſes, and leane vpon their pillowes, and whiſper in their eares? *Daniel* is in the lyons den; Is it nothing that *Darius* ſpeakes comfort to him thorow the grate, vnleſſe he goe in to ſalute him among thoſe fierce companions? A good miniſter is the common goods: hee cannot make his life peculiar to one, without iniury to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the priuate cauſe of a neighbours bodily ſickneſſe, he may ſoone be prodigall. A good father may not ſpend his ſubſtance on one child, and leaue the reſt beggers. If any man be reſolute in the contrary, I had rather praiſe his courage, than imitate his practice. I confeſſe, I feare; not ſo much death, as want of warrant for death.

To M. *R. B.*

Ep. X. ***A complaint of the iniquitie of the Times; with a preſcription of the meanes to redreſſe it.***

WHiles I accuſed the Times, you vndertook their patronage. I cōmend your charity, not your cauſe. It is true: There was neuer any Age not complained of; neuer any that was not cenſured, as worſt. What is, we ſee; what was, we neither inquire nor care. That which is out of ſight and vſe, is ſoone out of mind, and ere long out of memory. Yet the iniquity of others, cannot excuſe ours. And if you will be but as iuſt as charitable, you ſhall confeſſe, that both ſome times exceed others in euill;

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and theſe, all. This earthly Moone the Church hath her fuls and wainings, and ſometimes her eclypſes; whiles the ſhadow of this ſinfull maſſe hides her beauty from the world. So long as ſhe wadeth in this planetary world, it ſhould be vaine to expect better: it is enough when ſhe is fixed aboue, to be free from all change. This you yeeld: but nothing can perſwade you, that ſhee is not now in the full of her glory. True: or elſe ſhe were not ſubiect to this darkning. There was neuer more light of knowledge; neuer more darkneſſe of impiety: and there could not be ſuch darkneſſe, if there were not ſuch light. Goodneſſe repulſed, giues height to ſin: therefore are we worſe than our predeceſſors, becauſe we might be better. By how much our meanes are greater, by ſo much are our defects. Turne ouer all records; and parallel ſuch helps, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeeld: We ſee but our owne times: There was neuer but one *Noah* (whom the Heathen celebrate vnder another name) that with two faces ſaw both before and behind him: But loe, that Ancient of dayes, to whom all times are preſent, hath told vs, that theſe laſt ſhal be worſt: Our experience iuſtifies him, with all but the wilfull. This cenſure (leſt you ſhould condemne my rigour, as vnnaturally partiall) is not confined to our ſeas; but, free and common, hath the ſame bounds with the earth. I ioy not in this large ſocietie. Would God we were euill alone. How few are thoſe, whoſe cariage doth not ſay, that profeſſion of any conſcience is puſillanimity? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care onely to ſeeme? whoſe words diſagree from their actions, and their hearts from their words? Where ſhall a man mew vp himſelfe, that he may not be a witneſſe of what he would not? What can he ſee, or heare, and not bee either ſad or guilty? Oathes ſtriue for number with words; ſcoffes with oathes, vaine ſpeeches with both. They are rare hands, that are free either from aſperſions of bloud, or ſpots of filthineſſe. Let mee bee at once (as I vſe) bold and plaine: Wanton exceſſe, exceſſiue pride, cloſe Atheiſme, impudent profaneneſſe, vnmercifull oppreſſion, ouer-mercifull conniuence, greedy couetouſneſſe, looſe prodigality, ſimoniacall ſacriledge, vnbrideled luxury, beaſtly drunkenneſſe, bloudy treachery, cunning fraud, ſlanderous detraction, enuious vnderminings, ſecret idolatry, hypocriticall faſhionableneſſe, haue ſpred themſelues all ouer the world. The Sunne of peace looking vpon our vncleane heaps, hath bred theſe monſters, and hath giuen light to this brood of darkneſſe. Looke about you, and ſee if three great Idols, Honour, Pleaſure, Gaine, haue not ſhared the earth amongſt them, and left him leaſt, whoſe all is. Your deniall driues mee to particulars. I vrge no further. If any aduerſary inſult in my confeſſion, tell him, that I account them the greateſt part of this euill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, ſo *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his Hell; but to finde him in Paradiſe, is vncouth, and grieuous. Let them alone that will die and hate to be cured. For vs: O that remedies were as eaſie as complaints! That we could be as ſoone cleared, as conuinced! That the taking of the medicine were but ſo difficult as the preſcription! And yet nothing hinders vs from health, but our will: neither Goſpell, nor Grace, nor Glory, are ſhut vp; onely our hearts are not open. Let me turne my ſtile from you, to the ſecure, to the peruerſe, though why do I hope they will heare me, that are deafe to God? they will regard words, that care not for iudgements? Let me tell them yet (if in vaine) they muſt breake, if they bow not: That if mercy may be refuſed, yet vengeance cannot be reſiſted: that God can ſerue himſelfe of them perforce, neither to their thanke nor eaſe: that the preſent plagues do but threaten worſe. Laſtly, that if they relent not, hell was not made for nothing. What ſhould be done then? Except we would faine ſmart, each man amend one, and we all liue. How commonly doe men complaine, and yet adde to this heape? Redreſſe ſtands not in words. Let euery man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heape of vnities? The more we deduce, the fewer we leaue. O how happy were it then, if euery man would begin at home, and take his owne heart to task, and at once be his owne Accuſer, and Iudge; to condemne his priuate errors, yea to mulct them with death! Till then alas, what auailes it to talke? While euery man cenſures, and no man amends, what is it but buſie trifling? But though our care muſt begin at our ſelues, it may not end there. Who but a *Caine* is not his brothers keeper? Publike perſons are not ſo much their own, as others are theirs. Who ſits at the common ſtern, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drowne at once, or at once ſalute the hauen. Ye Magiſtrates (for in you ſtand all our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet vpon earth to correct her diſorders, take to your ſelues firme fore-heads, couragious hearts, hands buſie, & not partiall; to diſcountenance ſhameleſſe wickedneſſe, to reſiſt the violent ſway of euils, to execute wholſome lawes, with ſtrictneſſe, with reſolution. The ſword of the ſpirit meets with ſuch iron hearts, that it both enters not, and is rebated. Loe, it appeales to your arme, to your aid. An earthen edge can beſt pierce this hardned earth: If iniquitie die not by your hands, we periſh. And ye ſonnes of *Leui* gather to your *Moſes* in the gate of the Campe; conſecrate your hands to God in this holy ſlaughter of vice: Let your voice be both a trumpet to incite, and a two-edged ſword to wound and kill. Cry downe ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes*: and let your liues ſpeake yet louder. Neither may the common Chriſtian ſit ſtill and looke on in ſilence: I am deceiued, if in this cauſe God allow any man for priuate. Here muſt be all actors, no witneſſes. His diſcreet admonitions, ſeaſonable reproofes, and prayers neuer vnſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turne the ſtreame? Yet wee muſt ſwim againſt it: euen without conqueſt, it is glorious to haue reſiſted: in this alone, they are enemies, that doe nothing. Thus, as one that delights more in amendment, than excuſe, I haue both cenſured and directed. The fauour of your ſentence proceeds (I know) from your owne innocent vprightneſſe: So iudge of my ſeuere taxation. It ſhall be happy for vs, if we can at once excuſe and diminiſh; accuſe and redreſſe iniquity. Let but the endeuour be ours, the ſucceſſe to GOD.

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EPISTLES.

THE THIRD AND LAST VOLVME.

CONTAINING TWO
DECADS.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

Imprinted at London, 1627.

Hall, J.

TO THE MOST HIGH AND EXCELLENT PRINCE, *HENRY*, PRINCE of WALES; All happineſſe.

MOſt Gracious Prince:

LEt me not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the varietie ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious, than of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, than our ioy. Doe ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For me, after this my officious boldneſſe, I ſhall betake my ſelfe in ſilence, to ſome greater worke, wherein I may approue my ſeruice to the Church, and to your Highneſſe, as her ſecond ioy and care. My heart ſhall be alwaies, and vpon all opportunities, my tongue and pen ſhall no leſſe gladly be deuoted to my gracious Maſter, as one

Who reioyce to be your Highneſſes
(though vnworthy, yet) faithfull
and obſequious Seruant,

IOS. HALL.

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THE SVMME OF THE *SEVERALL EPISTLES.*

DECAD V.

EP.

1 To my Lord B. of Bathe and Wels.
Diſcourſing of the cauſes and meanes of the increaſe of Popery.

2 To my Lord Biſhop of Worceſter.
Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformitie thereto in all things.

3 To my Lady Mary Denny.
Containing the deſcription of a Chriſtian, and his differences from the worldling.

4 To my Lady Honoria Hay.
Diſcourſing of the neceſſity of Baptiſme; and the eſtate of thoſe which neceſſarily want it.

5 To Sir Richard Lea.
Diſcourſing of the comfortable remedies of all afflictions.

6 To M^{r}. Peter Molin Preacher of the Church at Paris.
Diſcourſing of the late French occurrents, and what vſe God expects to bee made of them.

7 To M^{r}. Thomas Svtton.
Exciting him, and (in him) all others, to early and cheerefull beneficence: ſhewing the neceſſitie and benefit of good workes.

8 To E.B. Dedicated to Sir George Goring.
Remedies againſt dulneſſe and heartleſneſſe in our callings; and encouragements to cheerfulneſſe in labour.

9 To Sir Iohn Harrington.
Diſcuſſing this Queſtion;
Whether a man and wife after ſome yeares mutuall and louing fruition of each other, may vpon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for euer.

10 To M^{r}. Wil. Knight.
Encouraging him to perſiſt in the holy calling of the Miniſterie; which vpon conceit of his inſufficiencie, and want of affection, he ſeemed inclining to forſake and change.

DECAD

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DECAD VI.

EP.

1 To my Lord **Denny.**
A particular account how our daies are or ſhould bee ſpent, both common and holy.

2 To Mr. T. S. Dedicated to Sir **Fvlke Grevil.**
Diſcourſing how wee may vſe the world without danger.

3 To Sir **George Fleetwood.**
Of the remedies of ſinne, and motiues to auoid it.

4 To Mr. Doctor **Milbvrne.**
Diſcourſing how farre, and wherein Popery deſtroyeth the foundation.

5 Written long ſince to I. W.
Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.

6 To Maſter I. B.
A complaint of the miſ-education of our Gentry.

7 To Mr. **Ionas Reigesbergivs** in Zeland.
Written ſome whiles ſince concerning ſome new opinions then broached in the Churches of **Holland**; *and under the name of* Arminius *(then liuing:) perſwading all great wits to a ſtudy and care of the common peace of the Church, and diſſwading from all affectation of ſingularitie.*

8 To W. I. condemned for murder.
Effectually preparing him, and (vnder his name) whatſoeuer Malefactor, for his death.

9 To Mr. **Iohn Molle,** of a long time now priſoner vnder the Inquiſition at **Rome.**
Exciting him to his wonted conſtancie, and encouraging him to Martyrdome.

10 To all Readers.
Containing Rules of good aduice for our Chriſtian and ciuill cariage.

THE

THE FIFT DECAD.

To my Lord Biſhop of BATHE and WELLS.

Ep. I. *Diſcourſing of the cauſes and meanes of the increaſe of Poperie.*

BY what meanes the Romiſh Religion hath in theſe latter times preuailed ſo much ouer the world, (Right Reuerend and Honorable) is a conſideration both weighty and vſefull; for hence may we frame our ſelues either to preuent, or imitate them: to imitate them in what we may; or preuent them in what they ſhould not. I meddle not with the meanes of their firſt riſings: the munificence of Chriſtian Princes, the honeſt deuotions of well-meaning Contributers, the diuiſion of the Chriſtian world, the buſie endeuours of forward Princes, for the recouery of the Holy-land, with neglect of their owne, the ambitious inſinuations of that Sea, the fame and large dominion of thoſe ſeuen hills; the compacted indulgence and conniuence of ſome treacherous, of other timorous Rulers; the ſhameleſſe flatterie of Paraſites; the rude ignorance of Times; or if there be any other of this kinde: My thoughts and words ſhall be ſpent vpon the preſent, and lateſt Age. All the world knowes, how that pretended Chaire of *Peter* tottered, and cracked, ſome threeſcore yeeres agoe, threatning a ſpeedie ruine to her fearfull vſurper: How is it that ſtill it ſtands, & ſeemes now to boaſt of ſome ſetledneſſe? Certainly, if Hell had not contriued a new ſupport, the Angell had long ſince ſaid, It is fallen, it is fallen; and the Merchants, Alas, alas, the great Citie. The brood of that lame *Loyola* ſhall haue this miſerable honour, without our enuy; that if they had not beene, *Rome* had not beene. By what meanes, it reſts now to inquire.

It is not ſo much their zeale for falſhood; which yet wee acknowledge, and admire not. If Satan were not more buſie than they, wee had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſollicitations, haue not returned empty; yet their policie hath done more than their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now began to be aſhamed of it ſelfe; When theſe holy Fathers, as ſome Saints dropt out of heauen, ſuddenly profeſſed an vnuſuall ſtrictneſſe, ſad pietie, reſolued mortification; and ſo drew the eyes and hearts of men after them, that poore ſoules began to thinke, it could not be other than diuine, which they taught; other than holy, which they touched. The very times (not ſeldome) giue as great aduantage, as our owne beſt ſtrength: and the vices of others giue glory to thoſe which either are, or appeare vertuous. They ſaw how ready the world was to bite at the bait; and now followed their ſucceſſe, with new helps. Plenty of pretended mira-

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cles muſt bleſſe, on all ſides, the endeuours of this new Sect; and cals for both approbation, and wonder. Thoſe things by the report of their owne pens (other witneſſes I ſee none) haue beene done by the ten Patriarks of the Ieſuitiſh Religion, both aliue and dead, which can hardly be matched of him, whoſe name they haue vſurped. And now the vulgar can ſay, If theſe men were not of God, they could doe nothing: How can a man that is a ſinner doe ſuch miracles? not diſtruſting either the fame, or the worke; but applauding the Authors, for what was ſaid to be done. But now leſt the enuy of the fact ſhould ſurpaſſe the wonder, they haue learned to caſt this glory vpon their wooden Ladies, and to communicate the gaine vnto the whole Religion: Two blockes at *Hale* and *Scherpen heuuell*, haue ſaid and done more for Poperie, than all Friers, euer ſince *Francis* wore his breeches on his head. But becauſe that praiſe is ſweet, which ariſes from the diſgrace of a riuall; therefore this holy ſocietie hath, beſides, euer wont to honour it ſelfe by the brokage of ſhameleſſe vntruths againſt the aduerſe part; not caring how probable any report is, but how odious. A iuſt volume would not containe thoſe willing lies, wherewith they haue purpoſely loaded religion, and vs; that the multitude might firſt hate vs, and then inquire: and theſe courſes are held not tolerable, but meritorious. So the end may be attained, all meanes are iuſt; all wayes ſtrait. Whom wee may, wee ſatisfie: but wounds once giuen are hardly healed without ſome ſcarres: and commonly accuſations are vocall, Apologies dumbe. How eaſie is it to make any cauſe good, if we may take libertie of tongue and conſcience? Yet leſt ſome glimpſe of our truth and innocence ſhould perhaps lighten the eyes of ſome more inquiſitiue Reader, they haue by ſtrict prohibitions, whether of bookes, or conference, reſtrained all poſſibilitie of true informations: Yea their owne writings, wherein our opinions are reported with confutation, are not allowed to the common view; leſt if it ſhould appeare what wee hold, our meere opinion ſhould preuaile more than their ſubtileſt anſwer. But aboue all, the reſtraint of Gods booke hath gained them moſt: If that might be in the hands of men, their religion could not be in their hearts; now, the concealement of Scriptures breeds ignorance, and ignorance ſuperſtition. But becauſe forbiddance doth but whet deſire, and worke a conceit of ſome ſecret excellence in things denied; therefore haue they deuiſed to affright this dangerous curioſitie, with that cruell, butcherly, helliſh Inquiſition; wherein yet there is not leſſe craft than violence. For ſince they haue perceiued the bloud of Martyrs to be but the ſeed of the Church, and that theſe perfumes are more diſperſed with beating; they haue now learned to murder without noiſe, and to bring forth (if at leaſt they liſt ſometimes to make the people priuy to ſome examples of terror) not men, but carcaſſes. Behold, the conſtant confeſſions of the dying Saints haue made them weary of publike executions: none but bare walls ſhall now teſtifie the courage and faith of our happy Martyrs. A diſguiſed corpſe is only brought forth to the multitude, either for laughter, or feare. Yet becauſe the very dead ſpeake for truth in a loud ſilence, theſe ſpectacles are rare; and the graues of heretikes are become as cloſe as their death.

Yet leſt (ſince neither liuing mouthes, nor faithfull pens may be ſuffered to inſinuate any truth) thoſe ſpeeches ſhould perhaps be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartiall antiquitie muſt be depraued; all witneſſes that might ſpeake againſt them muſt be corrupted, with a fraudulent violence; and ſome of them purged to the death. So whiles ours are debarred, and the Ancients altered, poſteritie ſhall acknowledge no aduerſarie.

What ſhould I ſpeake of thoſe plauſible deuices, which they haue inuented, to make ſuperſtitious and fooliſh Proſelytes? Their proud vaunts of antiquitie, vniuerſalitie, ſucceſſion, and the name of their fore-fathers, doe not onely perſwade, but amaze and beſot an ignorant heart. The glorious ſhewes of their proceſſions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and manner of their Seruices, the triumphs of their great Feſtiuals, are enough to bewitch any childiſh, ſimple, or vaine beholders. Who knowes not that nature is moſt led by ſenſe? Sure, children and fooles (ſuch are all meere naturall men) cannot be of any other Religion.

Beſides all theſe, their perſonall vndertakings, what for cunning, what for boldneſſe, could promiſe nothing but ſucceſſe. They can transforme themſelues into all ſhapes, and in theſe falſe formes thruſt themſelues into all Courts, and companies ; not oftner changing their habit, than their name. They can take the beſt opportunities to worke vpon thoſe which are either moſt vnable to reſiſt, or moſt like to beſtead them. That I may not ſpeake of the wrongs of vnſeaſonable trauell ; wherein many vnſetled heads haue met dangers, and ſollicited errors, who like fond and idle *Dinahs*, going abroad to gaze, haue beene rauiſhed ere their returne. Neuer was any bird ſo laid for by the nets and calls of the fowler, as the great heire of ſome noble familie, or ſome fiery wit, is by theſe impoſtors. They know that greatneſſe is both lawleſſe, and commanding ; if not by precept, yet by example : their very ſilence is perſwaſorie, and imperious. But alas for that other ſex : Still the Deuill begins with *Eue* ; ſtill his aſſault is ſtrongeſt where is weakeſt reſiſtance. *Simon Magus* had his *Helena*, *Nicolas* the Deacon had his *choros fœmineos*, (as *Hierome* calls them) *Marcion* had his Factoreſſe at *Rome* ; *Appelles* his *Philumena*, *Montanus* his *Priſca* and *Maximilla* ; *Arrius* his *Conſtantines ſiſter*, *Donatus* his *Lucilla*, *Elpidius* his *Agape* ; *Priſcillianus* his *Galla* : and our Ieſuites haue their painted Ladies (not dead,but liuing) both for obiects and inſtruments. When they ſaw they could not blow vp religion with French powder into Heauen, they now trie by this Moabitiſh plot to ſinke it downe to Hell. Thoſe ſillie women, which are laden with ſinnes, and diuers luſts, muſt now be the ſtales of their ſpirituall fornications : But for that theſe enterpriſes want not danger,that both parts may ſecurely ſucceed, behold publique libertie of diſpenſations, whether for diſſembled religion, or not vnprofitable filthineſſe. Theſe meanes are (like the Authors) diſhoneſt, and godleſſe. Adde (if you pleaſe) hereto, thoſe which pretend more innocent policie : their common dependances vpon one Commander, their intelligences giuen, their charges receiued, their rewards and honours (perhaps of the Calender, perhaps of a red Hat) duly conferred. Neither may the leaſt helpe be aſcribed to the conference of ſtudies ; (the conioyned labours of whole Societies directed to one end, and ſhrouded vnder the title of one Author) to large maintenances,raiſed from the death-beds of ſome guilty benefactors : from whence flow both infinite numbers, and incomparable helps, of Students. Vnder which head, for the time paſt, not a few are moued by the remembrance of the bounteous hoſpitalitie of the religious ; who hauing ingroſſed the world to themſelues, ſeemed liberall in giuing ſome thing ; like vnto ſome vaine-glorious theeues, which hauing robbed wealthy Merchants, beſtow ſome pence vpon beggers. Further, the ſmothering, if not compoſing of their frequent ſtrifes, and confining of brawles within their owne threſholds ; with the nice menaging of their knowne oppoſitions, hath wonne many ignorant friends. Laſtly, the excellent correſpondence of their doctrines vnto nature, hath beene their beſt ſollicitor. We haue examined particulars in a former Epiſtle : wherein wee haue made it euident, that Poperie affects nothing but to make Nature either proud, or wanton : it offers difficulties, but carnall ; and ſuch as the greateſt louer of himſelfe would eaſily embrace for an aduantage. That we may therefore ſumme vp all ; I need not accuſe our careleſneſſe, indifferencie, idleneſſe, looſe carriage ; in all which, would God wee had not aided them, and wronged our ſelues ; nor yet their zeale and forwardneſſe, worſe meanes are guiltie of their gaine. In ſhort, the faire outſide which they ſet vpon Religion, which ſure is the beſt they haue, if not all ; their pretended miracles, wilfull vntruths, ſtrait prohibitions, bloudy and ſecret inquiſitions, deprauations of ancient witneſſes , expurgation of their owne, gay and gariſh ſights, glorious titles , crafty changes of names, ſhapes, habits, conditions ; inſinuations to the great , oppugnation of the weaker ſex ; falſhood of anſwers, and oathes , diſpenſations for ſinnes , vniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions : Where we on the contrary care not to ſeeme, but to be, diſclaime miracles, dare not ſaue the life of Religion with a lie ; giue free ſcope to all pens, to all tongues, to all eyes : ſhed no bloud for Religion : ſuffer all Writers to ſpeake like themſelues; ſhew nothing but poore ſimplicitie in our deuotions; goe euer, and looke, as we are; teach the truth right-downe in an honeſt plainneſſe, take no vantage of imbecillitie; ſweare true, though wee die; giue no hope of indulgence for euill; ſtudy each retired to himſelfe, and the Muſes; publiſh our quarrels, and aggrauate them; anger nature, and conquer it. Such gaine ſhall be grauell in their throats: ſuch loſſes to vs (in our not daring to ſinne) ſhall be happy and victorious; in all other regards are both blame-worthy, and recouerable. What dulneſſe is this? Haue we ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple Crowne; ſuch Biſhops, as may iuſtly challenge the whole Conſiſtory of *Rome*; ſo many learned Doctors, and Diuines, as no Nation vnder heauen, more; ſo flouriſhing Vniuerſities, as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch incouragements; and now when wee want nothing elſe, ſhall wee be wanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceed, though wee were not: our neglect may ſlacken the paſe of truth, cannot ſtay the paſſage. Why are wee not as buſie, as ſubtill, more reſolute? Such ſpirits, and ſuch hands as yours (Reuerend Lord) muſt put life into the cold breaſts of this frozen generation, and raiſe them vp to ſuch thoughts and endeuours, as may make the emulation of our aduerſaries equall to their enmitie.

To my Lord Biſhop of WORCESTER.

Ep. II. ***Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformitie thereto in all things.***

I Feare not to ſay, thoſe men are but ſuperſtitiouſly curious (Right Reuerend, and Honourable) which would call backe all circumſtances to their firſt patternes. The Spouſe of Chriſt hath beene euer cloathed with her owne rites: and as apparell, ſo Religion hath her faſhions, variable according to ages and places. To reduce vs to the ſame obſeruations which were in Apoſtolicall vſe, were no better than to tie vs to the ſandals of the Diſciples, or ſeamleſſe coat of our Sauiour. In theſe caſes, they did what we need not; and we may, what they did not: God meant vs no bondage in their example: their Canons binde vs, whether for manners, or doctrine, not their Ceremonies. Neither Chriſt, nor his Apoſtles, did all things for imitation: I ſpeake not of miraculous acts. We need not be ſilent before a Iudge, as Chriſt was; we need not take a towell, and gird our ſelues, and waſh our ſeruants feet, as Chriſt did; wee need not make tents for our liuing, as *Paul*; nor goe armed, as *Peter*; nor carry about our wiues, as he, and the other Apoſtles. I acknowledge the ground not only of ſeparation, but Anabaptiſme, and wonder that theſe conceits doe not anſwer themſelues. Who can chuſe but ſee a manifeſt difference betwixt thoſe lawes, which Chriſt and his great Ambaſſadors made for eternall vſe, and thoſe rituall matters, which were confined to place and time? Euery Nation, euery perſon ſinnes that obſerues not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by vs, as vſed without preſcription or neceſſitie by the Authors. Some of them we cannot doe: others wee need not: Which of vs can caſt out deuils by command? Who can cure the ſicke by ointment, and impoſition of hands? The Diſciples did it. All thoſe Acts which proceeded from ſupernaturall priuilege, ceaſed with their cauſe: who now dare vndertake to continue them? Vnleſſe perhaps ſome bold Papiſts, who haue brought in groſſe magick in ſtead of miraculous authoritie; and daube very carcaſes in ſtead of healing diſeaſes. There be more yet which we need not doe. What need we to chuſe Miniſters by lot? What need wee to diſclaime all peculiaritie in goods? What need wee to Chriſten in riuers; or to meet vpon their bankes? What need wee to receiue Gods Supper after our owne? What to leane in each others boſome while wee receiue it? What to abhorre leauen in that holy Bread? What to celebrate loue-feaſts vpon the receit? What to abſtaine from all ſtrangled and bloud? What to depend vpon a maintenance arbitrarie, and vncertaine? What to ſpend our dayes in a perpetuall pererration, as not onely the Apoſtles, but the Prophets and Euangeliſts ſome ages after Chriſt? Whoſoeuer would impoſe all theſe on vs, he ſhould ſurely make vs, not the ſonnes, but the ſlaues of the Apoſtles. Gods Church neuer her ſelfe in ſuch ſeruile tearmes; yea Chriſt himſelfe gaue at firſt ſome precepts of this nature, which he reuerſed ere long: when he ſent the Diſciples to preach, he charges: Take not gold, nor ſiluer, nor money in your girdles; afterwards *Iudas* carried the bagge. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples haue held their Maſter to his owne rule? Is it neceſſary, that what he once commanded, ſhould be obſerued alwayes? The very next Age to theſe Chriſtian Patriarks, neither would nor durſt haue ſo much varied her rites, or augmented them; if it had found it ſelfe tied either to number, or kinde: As yet it was pure, chaſte, and (which was ground of all) perſecuted. The Church of *Rome* diſtributed the ſacramentall Bread: the Church of *Alexandria* permitted the people to take it: the Churches of *Affricke* and *Rome*, mixed their holy Wine with water; other colder Regions dranke it pure. Some kneeled in their praiers, others fell proſtrate; and ſome lifted vp eyes, hands, feet towards heauen: ſome kept their Eaſter according to the Iewiſh vſe, the fourteenth of March; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a ſet ſolemnitie: the Church of *Rome* the Sunday after the fourteenth Moone; which yet (as *Socrates* truly writes) was neuer reſtrained by any Goſpell, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour; whoſe cenſure therefore of the Aſian Churches was iuſtly cenſured by *Irenæus*. What ſhould I ſpeake of their difference of faſts? There can ſcarce be more varietie in dayes, or meats. It hath euer beene thus ſeene, according to our *Anſelmes* rule, that the multitude of different ceremonies in all Churches, hath iuſtly commended their vnitie in faith. The French Diuines preach couered; (vpon the ſame rule which required the *Corinthians* to be vncouered) wee bare: The Dutch ſit at the Sacrament, wee kneele; *Geneua* vſeth wafers, wee leauened bread; they common veſtures in Diuine Seruice, wee peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend thoſe very Nouatian Biſhops (though it is a wonder any precedent of peace ſhould fall from Schiſmaticks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was diſtracted with the differences of her Paſchall ſolemnities; concluding, how inſufficient this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needs be vnlike them in good; and ſtriue to a further diſtance from peace: whiles in a conceit not leſſe idle, than ſcrupulous, they preſſe vs to an vniforme conformitie in our faſhions to the Apoſtles. Their owne practice condemnes them: they call for ſome, and yet keepe not all: yet the ſame reaſon inforces all, that pleads for ſome: and that which warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerue for the foundation, are not of vſe for the roofe. Yea the great maſter-builder choſe thoſe workmen for the firſt ſtones, which he meant not to imploy in the walls. Doe we not ſee all Chriſts firſt agents extraordinary; Apoſtles, Euangeliſts, Prophets, Propheteſſes? See wee not fiery and clouen tongues deſcending? What Church euer ſince boaſted of ſuch founders, of ſuch meanes? Why would God begin with thoſe which he meant not to continue; but to ſhew vs we may not alwayes looke for one face of things? The nurſe feeds and tends her childe at firſt; afterward he is vndertaken by the diſcipline of a Tutor: muſt he be alwayes vnder the ſpoone, and ferule, becauſe he began ſo? If he haue good breeding, it matters not by whoſe hands. Who can denie, that we

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haue the ſubſtance of all thoſe royall lawes, which Chriſt and his Apoſtles left to his Church; What doe we now thus importunately catching at ſhadowes? If there had beene a neceſſitie of hauing what we want, or wanting what we haue, let vs not ſo farre wrong the wiſdome and perfection of the Law-giuer, as to thinke he would not haue inioyned that, and forbidden this. His ſilence in both argues his indifferencie, and calls for ours; which while it is not peaceably entertained, there is clamour without profit, malice without cauſe, and ſtrife without end.

To my Lady Mary Denny.

Ep. III. *Containing the deſcription of a Chriſtian, and his differences from the worldling.*

MADAM:

IT is true, that worldly eyes can ſee no difference betwixt a Chriſtian and another man; the out-ſide of both is made of one clay, and caſt in one mould; both are inſpired with one common breath: Outward euents diſtinguiſh them not; thoſe, God neuer made for euidences of loue or hatred. So the ſenſes can perceiue no difference betwixt the reaſonable ſoule, and that which informes the beaſt: yet the ſoule knowes there is much more, than betwixt their bodies. The ſame holds in this: Faith ſees more inward difference, than the eye ſees outward reſemblance. This point is not more high than materiall: which that it may appeare, let me ſhew what it is to be a Chriſtian: You that haue felt it, can ſecond mee with your experience; and ſupply the defects of my diſcourſe. He is the liuing temple of the liuing God; where the Deitie is both reſident and worſhipped. The higheſt thing in a man is his owne ſpirit: but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring vp. Both his heart and his hands are cleane: All his outward puritie flowes from within; neither doth he frame his ſoule to counterfet good actions; but out of his holy diſpoſition commands and produces them, in the light of God. Let vs begin with his beginning, and fetch the Chriſtian out of his nature, as another *Abraham* from his Chaldea; whiles the worldling liues and dies, in nature, out of God. The true conuert therefore, after his wilde and ſecure courſes, puts himſelfe (through the motions of Gods Spirit) to ſchoole vnto the Law; there hee learnes what he ſhould haue done, what he could not doe, what he hath done, what he hath deſerued. Theſe leſſons coſt him many a ſtripe, and many a teare, and not more griefe than terror: for this ſharpe maſter makes him feele what ſinne is, and what hell is, and in regard of both, what himſelfe is. When he hath well ſmarted vnder the whip of this ſeuere vſher, and is made vile enough in himſelfe, then is he led vp into the higher ſchoole of Chriſt, and there taught the comfortable leſſons of grace; there hee learnes what belongs to a Sauiour, what one he is, what he hath done, and for whom, how he became ours, we his: and now finding himſelfe in a true ſtate of danger, of humilitie, of need, of deſire, of fitneſſe for Chriſt, he brings home to himſelfe all that he learnes, and what he knowes, he applies. His former Tutor he feared, this he loueth; that ſhewed him his wounds, yea made them; this binds and heales them: that killed him, this ſhewes him life, and leads him to it. Now at once he hates himſelfe, defies Satan, truſts to Chriſt, makes account both of pardon and glory. This is his moſt precious Faith, whereby he appropriates, yea ingroſſes Chriſt Ieſus to himſelfe: whence he is iuſtified from his ſinnes, purified from his corruptions, eſtabliſhed in his reſolutions, comforted in his doubts, defended againſt temptations, ouercomes all his enemies. Which vertue, as it is moſt imployed, and moſt oppoſed, ſo carries the moſt care from the Chriſtian heart, that it be ſound, liuely, growing: ſound, not rotten, not hollow, not preſumptuous:

ſound in the act; not a ſuperficiall conceit, but a true, deepe, and ſenſible apprehenſion: an apprehenſion, not of the braine, but of the heart; and of the heart not approuing, or aſſenting, but truſting and repoſing. Sound in the obiect, none but Chriſt: he knowes, that no friendſhip in heauen can doe him good, without this; The Angels cannot; God will not: Ye beleeue in the Father, beleeue alſo in me.

Liuely; for it cannot giue life, vnleſſe it haue life; the faith that is not fruitfull, is dead: the fruits of faith are good workes; whether inward, within the roote of the heart, as loue, awe, ſorrow, pietie, zeale, ioy, and the reſt; or outward towards God, or our brethren: obedience and ſeruice to the one; to the other reliefe and beneficence: Theſe he beares in his time; ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill; but as it is fruitfull in workes, ſo it increaſeth in degrees: from a little ſeed it proues a large plant, reaching from earth to heauen, and from one heauen to another: euery ſhower and euery Sun addes ſomething to it. Neither is this grace euer ſolitarie, but alwayes attended royally: for he that beleeues what a Sauiour he hath, cannot but loue him; and he that loues him, cannot but hate whatſoeuer may diſpleaſe him; cannot but reioyce in him, and hope to enioy him, and deſire to enioy his hope, and contemne all thoſe vanities which he once deſired and enioyed. His minde now ſcorneth to grouell vpon earth, but ſoareth vp to the things aboue, where Chriſt ſits at the right hand of God; and after it hath ſeene what is done in heauen, lookes ſtrangely vpon all worldly things. He dare truſt his faith aboue his reaſon, and ſenſe: and hath learned to weane his appetite from crauing much. He ſtands in awe of his owne conſcience, and dare no more offend it, than not diſpleaſe himſelfe. He feares not his enemies, yet neglects them not; equally auoiding ſecurity, and timorouſneſſe. He ſees him that is inuiſible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip, with patience: he findes more comfort in his afflictions, than any worldling in pleaſures. And as hee hath theſe graces to comfort him within, ſo hath he the Angels to attend him without; ſpirits better than his owne; more powerfull, more glorious: Theſe beare him in their armes, wake by his bed, keepe his ſoule while he hath it, and receiue it when it leaues him. Theſe are ſome preſent differences: the greateſt are future; which could not be ſo great, if themſelues were not witneſſes; no leſſe than betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquenchable. Whether Infidels beleeue theſe things or no, we know them: ſo ſhall they, but too late. What remaines but that we applaud our ſelues in this happineſſe, and walke on cheerily in this heauenly profeſſion? acknowledging that God could not doe more for vs; and that we cannot doe enough for him, Let others boaſt (as your Ladiſhip might with others) of ancient and Noble Houſes, large patrimonies, or dowries, honorable commands; others of famous names, high and enuied honours, or the fauours of the greateſt; others of valour or beauty, or ſome perhaps of eminent learning and wit; it ſhall be our pride that we are Chriſtians.

To my Lady HONORIA HAY.

EP. IV. *Diſcourſing of the neceſſitie of baptiſme; and the eſtate of thoſe which neceſſarily want it.*

MADAM:

ME thinks children are like teeth, troubleſome both in the breeding, and loſing, and oftentimes painfull while they ſtand: yet ſuch, as we neither would, nor can well be without. I goe not about to comfort you thus late, for your loſſe: I rather con-

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gratulate your wiſe moderation and Chriſtian care of theſe firſt ſpirituall priuileges; deſiring onely to ſatisfie you in what you heard as a witneſſe; not in what you needed as a mother. Children are the bleſſings of Parents, and Baptiſme is the bleſſing of children, and parents: wherin there is not onely vſe, but neceſſitie; neceſſitie, not in reſpect ſo much of the end, as of the precept: God hath enioyned it, to the comfort of parents, and behooſe of children: which therefore, as it may not be ſuperſtitiouſly haſtened, ſo not negligently deferred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hell, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not a cauſe of torment; they want nothing but time; which they could not command. Becauſe they could not liue a while longer, that therefore they ſhould die euerlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorie, that ſo harſh an opinion ſhould bee graced with the name of a Father; ſo reuerend, ſo diuine: whoſe ſentence yet let no man plead by halues. He who held it vnpoſſible for a childe to be ſaued vnleſſe the baptiſmall water were powred on his face, held it alſo as vnpoſſible, for the ſame Infant, vnleſſe the ſacramentall bread were receiued into his mouth. There is the ſame ground for both, the ſame error in both, a weakneſſe fit for forgetfulneſſe; ſee yet how ignorant, or ill-meaning poſterity, could ſingle out one halfe of the opinion for truth, and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily conuince the other; yea, without all force: ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, Vnleſſe ye be borne againe of water, and the Holy Ghoſt, ſaid alſo, Except yee eat the fleſh of the Sonne of Man, and drinke his blood: an equall neceſſitie of both. And leſt any ſhould plead different interpretations, the ſame *S. Auſtin* auerres this latter opinion alſo, concerning the neceſſary communicating of children, to haue been once the common iudgement of the Church of Rome; A ſentence ſo diſpleaſing, that you ſhall finde the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this deſperate ſequele, what ſtrange, and yet wilfull cruelty had it beene in them, to deferre baptiſme a whole yeare long: till Eaſter, or that Sunday, which hath his name (I thinke) from the white robes of the baptiſed?

Yea what an aduenture was it in ſome, to adiourne it till their age (with *Conſtantine*) if being vnſure of their life, they had beene ſure the preuention of death would haue inferred damnation? Looke vnto that legall Sacrament of circumciſion, which (contrary to the fancies of our Anabaptiſts) directly anſwers this Euangelicall. Before the eight day, they could not be circumciſed: before the eight day they might die. If dying the ſeuenth day, they were neceſſarily condemned: either the want of a day is a ſinne, or God ſometimes condemneth not for ſinne: Neither of them poſſible, neither according with the iuſtice of the Law-giuer. Or if from this parallel, you pleaſe to looke either to reaſon or example, the caſe is cleere. Reaſon; no man that hath faith, can be condemned, for Chriſt dwels in our hearts by faith: and hee in whom Chriſt dwels, cannot be a reprobate. Now it is poſſible a man may haue a ſauing faith, before baptiſme: *Abraham* firſt beleeued to iuſtification: then after receiued the ſigne of circumciſion, as a ſeale of the righteouſnes of that faith, which he had when he was vncircumciſed: Therefore ſome dying before their baptiſme, may, yea muſt be ſaued. Neither was *Abrahams* caſe ſingular; he was the Father of all them alſo, which beleeue, not being circumciſed: theſe, as they are his Sonnes in faith, ſo in righteouſneſſe, ſo in ſaluation: vncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beleefe before the Sacrament, ſhall doubtleſſe reſt in his boſome, without the Sacrament; without it, as fatally abſent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh (ſaith *S. Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a full faith (ſaith *Hierom*) takes the water, takes not the ſpirit; Whence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart (ſaith *Auſtin*) vnleſſe by the power of the word, not ſpoken but beleeued? Thou ſeeſt water (ſaith *Ambroſe*,) euery water heales not, that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (ſaith *Baſil*) it is not of the nature of the water, but of the preſence of the Spirit. Baptiſme is indeed, as Saint *Ambroſe* ſtiles it, the pawne and image of our reſurrection; yea (as *Baſil*) the power of God to reſurrection: but (as *Ignatius* expounds this phraſe aright) beleeuing in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſaue a man, and by faith doth ſaue him: and faith without baptiſme (where it cannot bee had; not where it may be had, and is contemned) may ſaue him: That ſpirit which works by meanes, will not be tyed to meanes.

Examples. Caſt your eyes vpon that good theefe; good in his death, though in his life abominable: he was neuer waſhed in Iordan, yet is receiued into Paradiſe; his ſoule was foule with rapines, and iniuſtice; yea bloody with murders: and yet being ſcoured onely with the blood of his Sauiour, not with water of baptiſme, it is preſented glorious to God. I ſay nothing of the ſoules of *Traian*, and *Falconella*, meere heathens, liuing and dying without Chriſt, without baptiſme: which yet their honeſt Legend reports to be deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatory: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne Infidels? The promiſe is made to vs, and our ſeed: not to thoſe that are without the pale of the Church. Thoſe innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Kalendar (each yeare) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged; who are Chriſtened in their owne blood, in ſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for euer, except martyrs; why not, except beleeuers? It is faith that giues life to Martyrs; which if they ſhould want, their firſt death could not auoid the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptiſed becauſe he deſired it; not becauſe he had it: he knew the mind of God; who accounts vs to haue what we vnfainedly wiſh. Children cannot liue to deſire baptiſme: if their Parents deſire it for them, why may not the deſire of others be theirs, as well as (according to *Auſtins* opinion) the faith of others beleeuing, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne, it is ſafe to ſuſpend, and dangerous to paſſe iudgment. Secret things to God: He that made all ſoules, knowes what to doe with them, neither will make vs of counſell: But if wee define either way, the errors of charitie are inoffenſiue. We muſt honor good meanes, and vſe them, and in their neceſſarie want depend vpon him, who can worke, beyond, without, againſt meanes.

Thus haue I endeuoured your Ladiſhips ſatisfaction in what you heard, not without ſome ſcruple. If any man ſhall blame my choice in troubling you with a thornie and ſcholaſticall diſcourſe, let him know that I haue learned this faſhion of Saint *Hierome* the Oracle of Antiquitie, who was wont to entertaine his *Paula* and *Euſtochium*, *Marcella*, *Principia*, *Hedibia*, and other deuout Ladies, with learned canuaſes of the deepe points of Diuinitie. This is not ſo perplexed, that it need to offend: nor ſo vnneceſſary, that it may be vnknowne.

To Sir RICHARD LEA, ſince deceaſed.

EP. V. *Diſcourſing of the comfortable remedies of all afflictions.*

WISE men ſeeke remedies before their diſeaſe: ſenſible patients, when they begin to complaine: fooles, too late. Afflictions are the common maladies of Chri-

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ſtians: Theſe you feele, and vpon the firſt groanes ſeeke for eaſe. Wherefore ſerues the tongue of the learned, but to ſpeake words in ſeaſon? I am a Scholler of thoſe that can comfort you: If you ſhall, with me, take out my leſſons, neither of vs ſhall repent it. You ſmart and complaine: take heed leſt too much. There is no affliction not grieuous: the bone that was diſioynted, cannot bee ſet right without paine. No potion can cure vs, if it worke not: it workes not, except it make vs ſicke: we are contented with that ſickneſſe, which is the way to health. There is a vexation without hurt: ſuch is this: We are afflicted, not ouer-preſſed; needie, not deſperate; perſecuted, not forſaken; caſt downe, but periſh not. How ſhould we, when all the euill in a Citie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord: let him doe what hee will. Woe were vs if euils could come by chance; or were let looſe to alight where they liſt: now they are ouer-ruled; we are ſafe. The deſtinie of our ſorrowes is written in heauen by a wiſe and eternall decree: Behold, he that hath ordained, moderates them. A faithfull God, that giues an iſſue with the tentation: An iſſue, both of their end, and their ſucceſſe. He chides not alwayes, much leſſe ſtriketh. Our light afflictions are but for a moment: not ſo long, in reſpect of our vacancy, and reſt. If we weepe ſometimes, our teares are precious; As they ſhall neuer be dry in his bottle, ſo they ſhall ſoone be dry vpon our cheekes. He that wrings them from vs, ſhall wipe them off: how ſweetly doth hee interchange our ſorrowes, and ioyes, that we may neither be vaine, nor miſerable? It is true; To be ſtrooke, once in anger, is fearfull: his diſpleaſure is more than his blow: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: he is no Sonne, that is not beaten; yea till he ſmart, and cry; if not till he bleed: no Parent corrects anothers childe; and he is no good parent that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! What ſpeake I of no hurt? ſhort praiſes doe but diſcommend; I ſay more, theſe euils are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heauen yeeld better than the aſſurance of Gods Spirit: Afflictions argue, yea ſeale this to vs. Wherein ſtands perfect happineſſe, if not in our neere reſemblance of Chriſt? Why was man created happy, but becauſe in Gods image? The glorie of Paradice, the beauty of his body, the duty of the creatures, could not giue him felicitie, without the likeneſſe to his Creator. Behold, what we loſt in our height, wee recouer in our miſerie; a conformitie to the image of the Sonne of God: he that is not like his elder brother, ſhall neuer be coheire with him. Loe, his ſide, temples, hands, feet, all bleeding: his face blubbred, ghaſtly, and ſpitted on: his skin all pearled with a bloudy ſweat, his head drouping, his ſoule heauy to the death: ſee you the worldling merry, ſoft, delicate, perfumed, neuer wrinkled with ſorrow, neuer humbled with afflictions? What reſemblance is here, yea what contrarietie? Eaſe ſlayeth the foole; it hath made him reſty, and leaues him miſerable. Be not deceiued; no man can follow Chriſt without his Croſſe, much leſſe reach him; and if none ſhall reigne with Chriſt, but thoſe that ſuffer with him, what ſhall become of theſe iolly ones? Goe now thou daintie worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwayes, and be euer applauded; It is a wofull felicitie that thou ſhalt finde in oppoſition to thy Redeemer: Hee hath ſaid, Woe to them that laugh; Beleeueſt thou, and doſt not weepe at thy laughter? and with ***Salomon***, condemne it of madneſſe? And againe, with the ſame breath, Bleſſed are yee that weepe: who can beleeue this, and not reioyce in his owne teares, and not pitie the faint ſmiles of the godleſſe? Why bleſſed? For ye ſhall laugh: Behold, wee that weepe on earth, ſhall laugh in heauen: wee that now weepe with men, ſhall laugh with Angels; while the fleering worldling ſhall be gnaſhing, and howling with Deuils: wee that weepe for a time, ſhall laugh for euer: who would not be content to deferre his ioy a little, that it may be perpetuall, and infinite? What mad man would purchaſe this crackling of thornes (ſuch is the worldlings ioy) with eternall ſhrieking and torment? Hee that is the doore and the way, hath taught vs, that through many afflictions wee muſt enter into heauen. There is but one paſſage, and that a ſtrait one: If with much preſſure wee can get through, and leaue but our ſuperfluous ragges as torne from vs in the crowd, we are happy. He that made heauen, hath on purpoſe thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be ſweeter. And if before-hand you can climbe vp thither in your thoughts; looke about you, you ſhall ſee no more Palmes, than croſſes: you ſhall ſee none crowned, but thoſe that haue wreſtled with croſſes and ſorrowes, to ſweat, yea to blood; and haue ouercome. All runnes here to the ouer-commer: and ouercomming implyes both fighting and ſucceſſe. Gird vp your loynes therefore, and ſtrengthen your weake knees: reſolue to fight for heauen, to ſuffer fighting, to perſiſt in ſuffering; ſo perſiſting you ſhall ouercome, and ouercomming, you ſhall be crowned. Oh reward truly great, aboue deſert, yea aboue conceit! A crowne for a few groanes. An eternal crowne of life and glory, for a ſhort and momentany ſuffering: How iuſt is Saint *Pauls* account, that the afflictions of this preſent life are not worthy of the glory which ſhall be ſhewed vnto vs? O Lord let me ſmart that I may reigne; vphold thou me in ſmarting, that thou mayeſt hold me worthy of reigning. It is no matter how vile I be, ſo I may be glorious. What ſay you? would you not be afflicted.? Whether had you rather mourne for a while, or for euer? One muſt be choſen: the election is eaſie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon me, it is a fond couetouſneſſe, and idle ſingularitie to affect it. What? that you alone may fare better than all Gods Saints? That God ſhould ſtrew Carpets for your nice feet onely, to walke into your heauen, and make that way ſmooth for you, which all Patriarkes, Prophets, Euangeliſts, Confeſſors, Chriſt himſelfe, haue found rugged and bloodie? Away with this ſelfe-loue; and come downe you ambitious ſonnes of *Zebedee*: and ere you thinke of ſitting neere the Throne, be content to be called vnto the Cup. Now is your triall: Let your Sauiour ſee how much of his bitter potion you can pledge; then ſhall you ſee how much of his glory he can afford you. Be content to drinke of his vineger and gall, and you ſhall drinke new wine with him in his kingdome.

To Mr. Peter Movlin, Preacher of the Church at Paris.

Ep. VI. *Diſcourſing of the late French occurrents, and what vſe God expects to bee made of them.*

Since your trauels here with vs, we haue not forgotten you; but ſince that, your wittie and learned trauels in the common affaires of Religion, haue made your memorie both freſh, and bleſſed. Behold, whiles your hand was happily buſie in the defence of our King, the heads and hands of traitors were buſie in the maſſacring of your owne. God doth no memorable and publike act, which hee would not haue talked of, read, conſtrued of all the world. How much more of neighbors, whom ſcarce a ſea ſeuereth from each other? how much yet more of brethren, whom neither land, nor ſea, can ſeuer? Your dangers, and feares, and griefes haue beene ours: All the ſalt water that runnes betwixt vs, cannot waſh off our intereſt in all your common cauſes: The deadly blow of that miſcreant (whoſe name is iuſtly ſentenced to forgetfulneſſe) pierced euen our ſides. Who hath not bled within himſelfe, to thinke that he, which had ſo victoriouſly out-liued the ſwords of enemies, ſhould fall by the knife of a villaine? and that hee ſhould die in the peaceable ſtreets, whom

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no fields could kill? that all thoſe honorable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſſe and impietie, if we ſee not a diuine hand from aboue, ſtriking with this hand of diſloyaltie. Sparrowes fall not to the ground without him, much leſſe Kings. One dies by a tyle-ſheard, another by the ſplinters of a Launce, one by lice, another by a Fly, one by poyſon, another by a knife; What are all theſe but the executioners of that great God, which hath ſaid, Yee are Gods, but yee ſhall die like men? Perhaps God ſaw (that we may gueſſe modeſtly at the reaſons of his acts) you repoſed too much, in this arme of fleſh; or perhaps he ſaw this ſcourge would haue beene too early, to thoſe enemies, whoſe ſinne, though great, yet was not full: or perhaps hee ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhould not haue ſlept in yours: Or perhaps the ancient conniuence at thoſe ſtreames of blood, from your too common Duels, was now called to reckoning; or, it may be, that weak reuolt from the truth. He whoſe the rod was, knowes why he ſtrooke: yet may it not paſſe without a note, that he fell by that religion, to which he fell. How many Ages might that great Monarch haue liued (whatſoeuer the ripe head of your more than mellow *Cotton* could imagine) ere his leaſt finger ſhould haue bled, by the hand of an Huguenot? All religions may haue ſome monſters: but bleſſed bee the God of heauen, ours ſhall neuer yeeld that good Ieſuite, either a *Mariana* to teach treaſon, or a *Rauillac* to act it. But what is that we heare? it is no maruell: that holy ſocietie is a fit Gardian for the hearts of Kings: I dare ſay, none more loues to ſee them: none takes more care to purchaſe them. How happy were that Chappell (thinke they) if it were full of ſuch ſhrines? I hope all Chriſtian Princes haue long, and well learned (ſo great is the courteſie of theſe good Fathers) that they ſhall neuer (by their wils) need bee troubled with the charge of their owne hearts. An heart of a King in a Ieſuites hand, is as proper, as a wafer in a Prieſts. Iuſtly was it written of old, vnder the picture of *Ignatius Loyola, Cauete vobis Principes*; Be wiſe O ye Princes, and learne to be the keepers of your owne hearts. Yea rather, O thou keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt, keepe thou the hearts of all Chriſtian Kings, whether aliue or dead, from the keeping of this traiterous generation; whoſe very religion is holy rebellion, and whoſe merits bloody. Doubtleſſe, that murderer hoped to haue ſtabbed thouſands with that blow, and to haue let out the life of religion, at the ſide of her collapſed Patron: God did at once laugh and frowne at his proiect; and ſuffered him to liue to ſee himſelfe no leſſe a foole than a villaine. O the infinite goodneſſe of the wiſe and holy gouernour of the world! Who could haue looked for ſuch a calme in the middeſt of a tempeſt? who would haue thought that violence could beget peace? Who durſt haue conceiued that King *Henry* ſhould die alone? and that Religion ſhould loſe nothing but his perſon? This is the Lords doing, and it is maruellous in our eyes. You haue now parallel'd vs: Out of both our feares God hath fetched ſecuritie: Oh that out of our ſecuritie, wee could as eaſily fetch feare: not ſo much of euill, as of the Author of good; and yet truſt him in our feare; and in both magnifie him. Yea, you haue by this act gained ſome conuerts, againſt the hope of the agents: neither can I without many ioyfull congratulations, thinke of the eſtate of your Church; which euery day honours with the acceſſe of new clients; whoſe teares and ſad confeſſions make the Angels to reioyce in heauen, and the Saints on earth. We ſhould giue you example, if our peace were as plentifull of goodneſſe as of pleaſure. But how ſeldome hath the Church gained by eaſe? or loſt by reſtraint? Bleſſe you God for our proſperitie; and we ſhall praiſe him for your progreſſe.

TO M. THOMAS SVTTON.

Ep. VII. *Exciting him, and (in him) all others to early and cheerefull beneficence: ſhewing the neceſsity and benefit of good workes.*

SIR, I trouble you not with reaſons of my writing, or with excuſes: If I doe ill, no plea can warrant me; If well, I cannot be diſcouraged with any cenſures. I craue not your pardon, but your acceptation. It is no preſumption to giue good counſell; and preſents of loue feare not to be ill taken of ſtrangers. My pen and your ſubſtance are both giuen vs for one end, to doe good: Theſe are our talents; how happy are we, if we can improue them well! ſuffer me to doe you good with the one, that with the other you may doe good to many, and moſt to your ſelfe. You cannot but know, that your full hand and worthy purpoſes, haue poſſeſſed the world with much expectation: what ſpeake I of the world? whoſe honeſt and reaſonable claimes yet, cannot be contemned with honour, nor diſappointed with diſhonour. The God of heauen, which hath lent you this abundance, and giuen you theſe gracious thoughts of charitie, of pietie, lookes long for the iſſue of both; and will eaſily complaine either of too little, or too late. Your wealth and your will are both good: but the firſt is onely made good by the ſecond. For if your hand were full, and your heart empty, we who now applaud you, ſhould iuſtly pity you; you might haue riches, not goods, not bleſſings: your burthen ſhould be greater than your eſtate; and you ſhould be richer in ſorrowes, than in metalls. For (if we looke to no other world) what gaine is it to be the keeper of the beſt earth? That which is the common cofer of all the rich mynes, we doe but tread vpon; and account it vile, becauſe it doth but hold, and hide thoſe treaſures: Whereas the skilfull metalliſt, that findeth, and refineth thoſe precious veines, for publike vſe, is rewarded, is honoured. The very baſeſt Element yeelds gold; the ſauage Indian gets it, the ſeruile prentiſe workes it, the very Midianitiſh Camell may weare it, the miſerable worldling admires it, the couetous Iew ſwallowes it, the vnthrifty Ruffian ſpends it: what are all theſe the better for it? Onely good vſe giues praiſe to earthly poſſeſſions. Herein therefore you owe more to God, that he hath giuen you an heart to doe good: a will to be as rich in good workes, as great in riches. To bee a friend to this Mammon, is to be an enemie to God: but to make friends with it, is royall, and Chriſtian. His enemies may be wealthy: none but his friends, can either be good, or doe good. *Da & accipe*, ſaith the Wiſe-man. The Chriſtian, which muſt imitate the high patterne of his Creator, knowes his beſt riches to be bounty; God that hath all, giues all; reſerues nothing. And for himſelfe; he well conſiders, that God hath not made him an owner, but a ſeruant: and of ſeruants, a ſeruant not of his goods, but of the Giuer; not a Treaſurer, but a Steward: whoſe praiſe is more To lay out well, than to haue receiued much. The greateſt gaine therefore that he affects, is an euen reckoning, a cleare diſcharge: which ſince it is obtained by diſpoſing, not by keeping, he counts reſeruation loſſe, & iuſt expence his trade, and ioy; he knowes, that Well done faithfull ſeruant is a thouſand times more ſweet a note, than Soule take thine eaſe; for that is the voice of the maſter recompencing, this of the carnall heart preſuming: and what followes to the one, but his maſters ioy? what to the other, but the loſſe of his ſoule? Bleſſed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Goſpell, with your beneficence: Loe, we are vpbraided with barrenneſſe; your name hath beene publikely oppoſed to theſe chal-

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lenges ; as in whom it ſhall be ſeene, that the truth hath friends that can giue. I neither diſtruſt, nor perſwade you ; whoſe reſolutions are happily fixed on purpoſes of good: onely giue me leaue to haſten your paſe a little, and to excite your Chriſtian forwardneſſe, to begin ſpeedily, what you haue long and conſtantly vowed. You would not but doe good ; why not now ? I ſpeake boldly, The more ſpeed, the more comfort : Neither the times are in our diſpoſing, nor our ſelues : if God had ſet vs a day, and made our wealth vnſeparable, there were no danger in delaying ; now our vncertainty either muſt quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and loſt their crowne with lingring ? whoſe deſtinies haue preuented their deſires, and haue made their good motions the wards of their executors, not without miſerable ſucceſſe: to whom, that they would haue done good, is not ſo great a praiſe, as it is diſhonour that they might haue done it : their wracks are our warnings, we are equally mortall, equally fickle. Why haue you this reſpite of liuing, but to preuent the imperious neceſſity of death ? it is a wofull and remedileſſe complaint, that the end of our dayes hath ouer-run the beginning of our good workes. Early beneficence hath no danger, many ioyes : for the conſcience of good done, the prayers and bleſſings of the releeued, the gratulations of the Saints, are as ſo many perpetuall comforters, which can make our life pleaſant, and our death happy, our euill dayes good, and our good better. All theſe are loſt with delay : few and cold are the prayers for him that may giue : and in lieu, our good purpoſes fore-ſlowed are become our tormentors vpon our death-bed. Little difference is betwixt good deferred, and euill done : Good was meant ; who hindred it, will our conſcience ſay ? there was time enough, meanes enough, need enough, what hindred ? Did feare of enuy, diſtruſt of want ? Alas, what bugs are theſe to fright men from heauen ? As if the enuy of keeping, were leſſe than of beſtowing : As if God were not as good a debtor, as a giuer: he that giues to the poore, lends to God, ſaith wiſe ***Salomon***. If he freely giue vs what we may lend, and grace to giue; will he not much more pay vs what we haue lent ; and giue vs becauſe we haue giuen ? That is his bounty, this his iuſtice. O happy is that man that may be a creditor to his Maker : Heauen and earth ſhall be empty before he ſhall want a royall payment. If wee dare not truſt God whiles we liue, how dare we truſt men when we are dead ? men that are ſtill deceitfull, and light vpon the balance, light of truth, heauy of ſelfe-loue. How many Executors haue proued the executioners of honeſt Wils ? how many haue our eies ſeene, that after moſt carefull choice of truſty guardians, haue had their children and goods ſo diſpoſed, as if the Parents ſoule could returne to ſee it, I doubt whether it could bee happy. How rare is that man that prefers not himſelfe to his dead friend ? profit to truth ? that will take no vantage of the impoſſibilitie of account ? What-euer therefore men either ſhew, or promiſe, happy is that man that may be his owne auditor, ſuperuiſor, executor. As you loue God and your ſelfe, be not afraid of being happy too ſoone. I am not worthy to giue ſo bold aduice ; let the wiſe man of *Syrach* ſpeake for me : Doe good before thou die, and according to thine ability ſtretch out thine hands, and giue : Defraud not thy ſelfe of thy good day ; and let not the portion of thy good deſires ouer-paſſe thee : Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage ? Or let a wiſer than he, ***Salomon*** : Say not, to morrow I will giue, if now thou haue it : for thou knoweſt not what a day will bring forth. It hath beene an old rule of liberality, He giues twice that giues quickly ; whereas ſlow benefits argue vncheerfulneſſe, and loſe their worth. Who lingers his receits, is condemned as vnthriftie : he that knoweth both, ſaith, It is better to giue than to receiue. If we be of the ſame ſpirit, why are wee haſty in the worſe, and ſlacke in the better ? Suffer you your ſelfe therefore, good Sir, for Gods ſake, for the Goſpels ſake, for the Churches ſake, for your ſoules ſake, to be ſtirred vp by theſe poore lines, to a reſolute and ſpeedy performing of your worthy intentions : and take this as a louing inuitation ſent from heauen, by an vnworthy meſſenger. You cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, than want : the ſtreets, yea the world is full ; How doth *Lazarus* lie at euery doore ? how many ſonnes of the Prophets in their meanly-prouided

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Colledges may ſay, not, *Mors in olla*, but *fames*? how many Churches may iuſtly plead that which our Sauiour bade his Diſciples, The Lord hath need? And if this infinite ſtore hath made your choice doubtfull, how eaſie were it to ſhew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and bleſſed; or, if you had rather, the whole Common-wealth? But now I finde my ſelfe too bold and too buſie, in thus looking to particularities: God ſhall direct you; and if you follow him, ſhall crowne you: howſoeuer, if good be done, and that betimes; hee hath what hee deſired, and your ſoule ſhall haue more than you can deſire. The ſucceſſe of my weake, yet hearty counſell, ſhall make me as rich, as God hath made you with all your abundance. That God bleſſe it to you, and make both our reckonings cheerfull in the day of our common Audit.

To *E. B.* Dedicated to Sir *George Goring*.

EPIST. VIII. ***Remedies againſt dulneſſe and heartleſneſſe in our callings, and incouragements to cheerfulneſſe in labour.***

IT falls out not ſeldome (if wee may meaſure all by one) that the minde ouer-layed with worke, growes dull and heauy: and now doth nothing, becauſe it hath done too much; ouer-lauiſh expence of ſpirits hath left it heartleſſe: as the beſt veſſell with much motion and vent, becomes flat, and dreggiſh. And not fewer (of more weake temper) diſcourage themſelues with the difficultie of what they muſt doe: ſome Trauellers haue more ſhrunke at the Map, than at the way. Betwixt both, how many ſit ſtill with their hands folded, and wiſh they knew how to be rid of time? If this euill be not cured, wee become miſerable loſers, both of good houres, and of good parts. In theſe mentall diſeaſes, Empiricks are the beſt Phyſitians. I preſcribe you nothing but out of feeling: If you will auoid the firſt, moderate your owne vehemencie; ſuffer not your ſelfe to doe all you could doe: Riſe euer from your deske, not without an appetite. The beſt horſe will tire ſooneſt, if the reines lie euer looſe in his necke: Reſtraints in theſe caſes are encouragements: obtaine therefore of your ſelfe to deferre, and take new dayes. How much better is it to refreſh your ſelfe with many competent meales, than to buy one dayes gluttonie, with the faſt of many? And if it be hard to call off the minde, in the midſt of a faire and likely flight; know that all our eaſe and ſafety begins at the command of our ſelues; he can neuer taske himſelfe well, that cannot fauour himſelfe. Perſwade your heart, that perfection comes by leiſure; and no excellent thing is done at once: the riſing and ſetting of many Sunnes (which you thinke ſlackens your worke) in truth ripens it. That gourd which came vp in a night, withered in a day; whereas thoſe plants which abide age, riſe ſlowly. Indeed, where the heart is vnwilling, prorogation hinders: what I liſt not to doe this day, I loathe the next; but where is no want of deſire, delay doth but ſharpen the ſtomack. That which we doe vnwillingly leaue, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occaſion by the foretop, is no ſmall point of wiſdome; but to make time (which is wilde and fugitiue) tame and pliable to our purpoſes, is the greateſt improuement of a man: All times ſerue him, which hath the rule of himſelfe.

If the ſecond, thinke ſeriouſly of the condition of your being: It is that wee were made for; the Bird to flie, and Man to labour. What doe we here, if we repine at our worke? We had not beene, but that we might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toyle: there is no act that hath not his labour, which

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varies in meaſure, according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facilitie onely, but with pleaſure; and what you chuſe for eaſe, hath beene abhorred of others, as tedious. All difficultie is not ſo much in the worke, as in the Agent. To ſet the minde on the racke of a long meditation (you ſay) is a torment: to follow the ſwift foot of your hound all day long, hath no wearineſſe: what would you ſay of him that finds better game in his ſtudy, than you in the field, and would account your diſport his puniſhment? Such there are, though you doubt and wonder. Neuer thinke to detract from your buſineſſe, but adde to your will. It is the policie of our great enemy, to driue vs with theſe feares, from that he foreſees would grow profitable: like as ſome inhoſpitall Sauages make fearfull deluſions by ſorcerie vpon the ſhore, to fright ſtrangers from landing. Where you finde therefore motions of reſiſtance, awaken your courage the more, and know there is ſome good that appeares not; vaine endeuours finde no oppoſition. All croſſes imply a ſecret commoditie: reſolue then to will, becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an inualuable gaine, that we may make in this traffique: for God is bountifull, as well as iuſt; and when he ſees true endeuour, doth not onely ſell, but giue: whereas idleneſſe neither gets nor ſaues; nothing is either more fruitleſſe of good, or more fruitfull of euill; for we doe ill whiles we doe nothing, and loſe whiles we gaine not. The ſluggard is ſenſleſſe; and ſo much more deſperate, becauſe he cannot complaine: but (though he feele it not) nothing is more precious than time, or that ſhall abide a reckning more ſtrict and fearfull: yea this is the meaſure of all our actions, which if it were not abuſed, our accounts could not be but euen with God: ſo God eſteemes it (what euer our price be) that he plagues the loſſe of a ſhort time, with a reuenge beyond all times. Houres haue wings, and euery moment flie vp to the Author of time, and carrie newes of our vſage: All our praiers cannot intreat one of them either to returne, or ſlacken his pace: the miſſpence of euery minute is a new record againſt vs in heauen. Sure, if we thought thus, we would diſmiſſe them with better reports, and not ſuffer them either to goe away empty, or laden with dangerous intelligence: how happy is it that euery houre ſhould conuey vp, not onely the meſſage, but the fruits of good, and ſtay with the Ancient of dayes, to ſpeake for vs before his glorious Throne? Know this, and I ſhall take no care for your paines, nor you for paſtime. None of our profitable labours ſhall be tranſient; but euen when wee haue forgotten them, ſhall welcome vs into ioy: wee thinke wee haue left them behinde vs; but they are forwarder than our ſoules, and expect vs where we would be. And if there were no crowne for theſe toiles, yet without future reſpects there is a tediousneſſe in doing nothing. To man eſpecially, motion is naturall: there is neither minde, nor eye, nor ioynt which moueth not: and as company makes a way ſhort, houres neuer goe away ſo merrily, as in the fellowſhip of worke. How did that induſtrious Heathen draw out water by night, and knowledge by day, and thought both ſhort; euer labouring, onely that he might labour? Certainly, if idleneſſe were enacted by authoritie, there would not want ſome, which would pay their mulct, that they might worke: and thoſe ſpirits are likeſt to heauen, which moues alwayes, and the freeſt from thoſe corruptions which are incident to nature. The running ſtreame cleanſeth it ſelfe, whereas ſtanding ponds breed weeds and mud. Theſe meditations muſt hearten vs to that we muſt doe: whiles we are cheerfull, our labours ſhall ſtriue whether to yeeld vs more comfort, or others more profit.

To Sir Iohn Harrington.

Epist. IX. Diſcuſſing this Queſtion:

Whether a man and wife after ſome yeares mutuall and louing fruition of each other, may vpon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for euer.

I Wiſh not my ſelfe any other aduocate, nor you any other aduerſary, then *S. Paul*, who neuer gaue (I ſpeake boldly) a direct precept, if not in this: his expreſſe charge whereupon I inſiſted, is, Defraud not one another, except with conſent for a time, that you may giue your ſelues to faſting and prayer; and then againe come together, that Satan tempt you not for your incontinency. Euery word (if you weigh it well) oppoſes your part, and pleads for mine. By conſent of all Diuines, ancient and moderne [defrauding] is refraining from matrimoniall conuerſation: ſee what a word the Spirit of God hath choſen for this abſtinence; neuer but taken in ill part. But there is no fraud in conſent, as *Chryſoſtome, Athanaſius, Theophylaſt*, expound it: true; therefore *S. Paul* addes (vnleſſe with conſent) that I may omit to ſay, that in ſaying (vnleſſe with conſent) he implies, both that there may be a defrauding without it, and with conſent a defrauding, but not vnlawfnll: but ſee what he addes, (for a time) conſent cannot make this defrauding lawfull, except it be temporary: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for euery cauſe, not for any length of time, but onely for a while, and for deuotion (*vt vacetis, &c.*) Not that you may pray onely (as *Chryſoſtome* notes iuſtly) but that you might (giue your ſelues to prayer.) In our mariage ſociety (ſaith he, againſt that paradox of *Hierome*) we may pray, and woe to vs if we doe not; but we cannot (*vacare orationi.*) But wee are bidden to pray continually: Yet not I hope, euer to faſt and pray. Marke how the Apoſtle addes (that you may giue your ſelues to faſting and prayer.) It is ſolemne exerciſe, which the Apoſtle here intends, ſuch as is ioyned with faſting and externall humiliation; wherein all earthly comforts muſt be forborne. But what if a man liſt to taske himſelfe continually, and will be alwaies painfully deuote? may he then euer abſtaine? No: Let them meet together againe, ſaith the Apoſtle; not as a toleration, but as a charge. But what if they both can liue ſafely thus ſeuered? This is more than they can vndertake: there is danger, ſaith our Apoſtle, in this abſtinence (leſt Satan tempt you for your incontinency) what can be more plaine? Neither may the maried refraine this conuerſation without conſent: neither may they without conſent refraine it for euer. What can you now vrge vs with, but the examples, and ſentences of ſome Ancients? Let this ſtand euicted for the true and neceſſary ſenſe of the Apoſtle; and what is this, but to lay men in the balance with God? I ſee and confeſſe how much ſome of the Fathers admired Virginitie; ſo farre, that there wanted not ſome, which both deteſted mariage as vicious, and would force a ſingle life vpon mariage, as commendable: whoſe authority ſhould moue me, if I ſaw not ſome of them oppoſite to others, and others no leſſe to *S. Paul* himſelfe. How oft doth *S. Auſtin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that ſerious Epiſtle, that without conſent the continence of the maried, cannot be warrantable; teaching her (from theſe words of *S. Paul*, which hee charges her, in the contrary practice not to haue read, heard, or marked) that if her husband ſhould containe, and ſhe would not, he were bound to pay her the debt of mariage beneuolence; and that God would impute it to him for continence notwithſtanding.

Hom. in 1 Cor. 7. ſtanding. Hence is that of *Chryſoſtome*, that the wife is both the ſeruant and the miſtris of her husband; a ſeruant to yeeld her body, a miſtris to haue power of his: who alſo in the ſame place determines it forbidden fraud, for the husband, or wife, to containe alone: according to that of the Paraphraſt; Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two (ſaith he) conſidering the reward of chaſtity, will containe, he ought not to aſſent to the other which containes not, &c. becauſe luſt ought rather to come to continency, than continency decline to luſt: concluding that a brother, or a ſiſter is not ſubiect in ſuch a caſe; and that God hath not called vs to vncleanneſſe, but to holineſſe. A ſtrange gloſſe to fall from the pen of a Father: which yet I durſt not ſay, if it were more boldneſſe for me to diſſent from him, than for him to diſſent from all others. He that cenſures *S. Paul* to argue groſly to his Galatians, may as well tax him of an vnfit direction to his Corinthians: It ſhall be no preſumption to ſay, that in this point all his writings bewray more zeale than truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſex; or his admiration of Virginity tranſported him to a contempt of mariage. Antiquity will afford you many examples of holy men voluntarily ſequeſtred from their wiues: Precepts muſt be our guides, and not patternes. You may tell me of *Sozomens Ammon*, that famous Monke, who hauing perſwaded his bride the firſt day to continuance of Virginity, liued with her 18 yeares in a ſeuerall bed, and in a ſeuerall habitation, vpon the mountaine Nitria, 22 yeares: you may tell me of *Ieromes Malchus*, *Auſtins Edicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their practice with *S. Pauls* rule, I ſhall both magnifie and imitate them. I profeſſe before God and men, nothing ſhould hinder me but this law of the Apoſtle: whereto conſider, I beſeech you, what can be more oppoſite than this opinion, than this courſe of life.

The Apoſtle ſayes, Refraine not but with conſent for a time: your words, and their practice ſaith, Refraine with conſent for euer: he ſaith (meet together againe) you ſay, neuer more: he ſaith (meet leſt you be tempted) you ſay, meet not though you be tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, we may, and (in this latter caſe) we muſt forbeare all matrimoniall acts, end thoughts; not for that they are ſinfull, but vnſeaſonable. As mariage muſt be alwaies vſed chaſtly, and moderately: ſo ſometimes it muſt be forgotten. How many are drunke with their owne vines, and ſurfet of their owne fruits: either immodeſty, or immoderation in man or wife, is adulterous. If yet I ſhall further yeeld, that they may conditionally agree, to refraine from each other, ſo long till they be perplexed with temptations on either part: I ſhall goe as farre as the reach of my warrant, at leaſt; perhaps beyond it: ſince the Apoſtle chargeth, Meet againe leſt you be tempted; not, meet when you are tempted: But to ſay abſolutely, and for euer renounce (by conſent) the conuerſation of each other, what temptation ſo euer aſſault you, is directly, not beyond, but againſt *Pauls* diuinity, no leſſe than my aſſertion is againſt yours. The ground of all theſe errors in this head of Matrimonie, is an vnworthy conceit of ſome vnchriſtian filthineſſe in the mariage-bed: Euery man will not vtter, but too many hold that concluſion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is euill; whom I doubt not, but *S. Auſtin* meant to oppoſe, while he writes, *Bonum inquam ſunt nuptiæ, & contra omnes calum-*
De bono coniug. cap. 16. *nias poſſunt ſana ratione defendi*: Mariage (I ſay) is a good thing, and may by ſound proofe be defended, againſt all ſlanders: well may man ſay, that it is good, which God ſaith is honourable; and both good and honourable muſt that needs be, which was inſtituted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let vs take heed of caſting ſhame vpon the ordinance of our Maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, Increaſe and multiply: there ſhould haue beene, if there were not. Thoſe that were naked without ſhame ſhould haue beene conioyned without ſhame, becauſe without ſin. Meats and drinks,
De bono coniug. cap. 9. & c. 16. and acts of mariage (ſaith *Auſtin*) for theſe he compares both in lawfulneſſe, and ne-

ceſſity) are, as they are vſed, either lawfull, veniall, or damnable. Meats are for the preſeruation of man : mariage acts for the preſeruation of mankinde : neither of them without ſome carnall delight : which yet, if by the bridle of temperance it be held to the proper and naturall vſe, cannot be tearmed luſt. There is no ordinance of God which either is of more excellent vſe, or hath ſuffered more abuſe in all times : the fault is in men, not in mariage : let them rectifie themſelues, their bed ſhall be bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhneſſe, and cloſe corruption from the ſoule; which whoſoeuer hath learned to remoue, ſhall finde the crowne of matrimoniall chaſtity, no leſſe glorious than that of ſingle continence.

To M. WILLIAM KNIGHT.

Ep. X. *Incouraging him to perſiſt in the holy calling of the miniſtery ; which vpon conceit of his inſufficiencie, and want of affection, he ſeemed inclining to forſake and change.*

I Am not more glad to heare from you, than ſorry to heare of your diſcontentment : whereof, as the cauſe is from your ſelfe, ſo muſt the remedy. We Schollers are the apteſt of all others to make our ſelues miſerable : you might be your owne beſt counſellor, were you but indifferent to your ſelfe. If I could but cure your preiudice, your thoughts would heale you : and indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I need not tell you, that your calling is honourable : if you did not thinke ſo, you had not complained. It is your vnworthineſſe that troubles you. Let mee boldly tell you, I know you in this caſe better than yourſelfe : you are neuer the more vnſufficient, becauſe you thinke ſo : if we will be rigorous, *Pauls* queſtion (τίς ἱκανὸς) will appoſe vs all : but according to the gracious indulgence of him that calls things which are not as if they were, we are that we are, yea, that we ought; and muſt be thankfull for our any thing. There are none more fearefull than the able, none more bold than the vnworthy. How many haue you ſeene and heard, of weaker graces (your owne heart ſhall be the Iudge) which haue ſate without paleneſſe, or trembling, in that holy chaire, and ſpoken as if the words had beene their owne ; ſatisfying themſelues, if not the hearers? And doe you (whoſe gifts many haue enuied) ſtand quaking vpon the loweſt ſtaire ? Hath God giuen you that vnuſuall varietie of tongues, ſtill of Arts, a ſtile worth emulation, and (which is worth all) a faithfull and honeſt heart ; and doe you now ſhrinke backe, and ſay, Send him by whom thou ſhouldeſt ſend? Giue God but what you haue ; he expects no more : This is enough to honour him, and crowne you. Take heed while you complaine of want, leſt pride ſhroud it ſelfe vnder the skirts of modeſty : How many are thankfull for leſſe ? You haue more than the moſt ; yet this contents you not ; it is nothing vnleſſe you may equall the beſt, if not exceed ; yea, I feare how this may ſatisfie you, vnleſſe you may thinke your ſelfe ſuch as you would be. What is this but to grudge at the beſtower of graces ? I tell you without flattery, God hath great gaines by fewer talents : ſet your heart to employ theſe, and your aduantage ſhall be more than your maſters. Neither doe now repent you of the vnaduiſedneſſe of your entrance; God called you to it vpon an eternall deliberation, and meant to make vſe of your ſuddenneſſe, as a meanes to fetch you into his worke, whom more leiſure would haue found refractarie : Full little did the one *Saul* thinke of a kingdome, when he went to ſeeke his fathers ſtrayes in the land of Shaliſhah ; or the other *Saul* of an Apoſtleſhip, when he went with his Commiſſion to *Damaſcus* : God thought of both ; and effected what they meant not. Thus hath hee done to you : acknowledge this hand, and follow it. He found and gaue both faculty and opportunitie to enter: finde you but a will to proceed, I dare promiſe you abundance of comfort. How many of the Ancients, after a forceable ordination, became not profitable onely, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiencie, you flie to alienation of affection; in the truth whereof, none can controll you but your owne heart; in the iuſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelues: wherefore ſerues religion, if not to make vs Lords of our owne affections? If we muſt be ruled by our ſlaues, what good ſhould we doe? Can you more diſlike your ſtation, then we all naturally diſtaſte goodneſſe? Shall we neglect the purſuit of vertue, becauſe it pleaſes not; or rather diſpleaſe, and neglect our ſelues, till it may pleaſe vs? Let me not aske whether your affections be eſtranged, but wherefore? Diuinity is a miſtreſſe worthy your ſeruice: All other Arts are but drudges to her alone: Fooles may contemne her; who cannot iudge of true intellectuall beauty: but if they had our eyes, they could not but be rauiſhed with admiration. You haue learned (I hope) to contemne their contempt, and to pity iniurious ignorance. Shee hath choſen you as a worthy clyent, yea a fauorite; and hath honoured you with her commands, and her acceptations; who but you would plead ſtrangeneſſe of affection? How many thouſands ſue to her, and cannot be lookt vpon? You are happy in her fauours, and yet complaine; yea ſo farre, as that you haue not ſtucke to thinke of a change. No word could haue fallen from you more vnwelcome. This is Satans policie, to make vs out of loue with our callings, that our labours may be vnprofitable, and our ſtandings tedious. He knowes that all changes are fruitleſſe, and that while we affect to be other, wee muſt needs be weary of what we are: That there is no ſucceſſe in any endeuour without pleaſure; that there can be no pleaſure, where the minde longs after alterations. If you eſpie not this craft of the common enemie, you are not acquainted with your ſelfe. Vnder what forme ſoeuer it come, repell it; and abhorre the firſt motion of it, as you loue your peace, as you hope for your reward. It is the miſery of the moſt men, that they cannot ſee when they are happy; and whiles they ſee but the out-ſide of others conditions, preferre that which their experience teaches them afterwards to condemne, not without loſſe and teares. Far be this vnſtableneſſe from you, which haue beene ſo long taught of God. All vocations haue their inconueniencies; which if they cannot be auoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolue that this calling is the beſt, both in it ſelfe, and for you: and know that it cannot ſtand with your Chriſtian courage to runne away from theſe incident euils, but to encounter them. Your hand is at the plough: if you meet with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedie in your feet by flight, but in your hands by a conſtant endeuonr. Away with this weake timorouſneſſe, and wrongfull humilitie. Be cheerefull and couragious in this great worke of God; the end ſhall be glorious, your ſelfe happy, and many in you.

EPISTLES.

THE SIXT DECAD.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3. ANCHORA FIDEI

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THE SIXT DECAD.

To my Lord DENNY.

EPIST. I. *A particular account how our dayes are, or ſhould bee ſpent, both common and holy.*

Every day is a little life; and our whole life is but a day repeated: whence it is that old *Iacob* numbers his *life* by daies, and *Moſes* deſires to bee taught this point of holy Arithmeticke, To number not his yeares, but his daies: Thoſe therefore that dare loſe a day, are dangerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelues: let me tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred; that you (or whoſoeuer others, ouer-hearing mee) may either approue my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome he hath made ours, not to command, but to vſe. In none may wee forget him: in ſome wee muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt; pleaſure is not a fit rule for reſt, but health; neither doe I conſult ſo much with the Sunne, as mine owne neceſſity, whether of body, or in that, of the minde. If this vaſſall could well ſerue me waking, it ſhould neuer ſleepe: but now, it muſt be pleaſed, that it may be ſeruiceable. Now, when ſleepe is rather driuen away, than leaues mee; I would euer awake with God; my firſt thoughts are for him, who hath made the night for reſt, and the day for trauell: and as he giues, ſo bleſſes both. If my heart bee early ſeaſoned with his preſence, it will ſauour of him all day after. While my body is dreſſing, not with an effeminate curioſitie, nor yet with rude neglect; my minde addreſſes it ſelfe to her enſuing taske; bethinking what is to bee done, and in what order; and marſhalling (as it may) my houres with my worke: That done, after ſome whiles meditation, I walke vp to my maſters and companions, my bookes; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I haue firſt looked vp to heauen, and craued fauour of him to whom all my ſtudies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth thoſe, which may beſt fit my occaſions; wherein, I am not too ſcrupulous of age: Sometimes I put my ſelfe to ſchoole, to one of thoſe Ancients, whom the Church hath honoured with the name of Fathers; whoſe Volumes, I confeſſe not to open, without a ſecret reuerence of their holineſſe, and grauity: Sometimes to thoſe later Doctors, which want nothing but age to make them claſſicall: alwaies, to Gods Booke. That day is loſt, whereof ſome houres are not improued in thoſe Diuine Monuments: others I turne ouer out of choice; theſe out of duty. Ere I can haue ſate vnto wearineſſe, my family, hauing now ouercome all houſhold-diſtractions, inuites me to our common deuotions: not without ſome ſhort preparation. Theſe heartily performed, ſend me vp, with a more ſtrong and cheerefull appetite to my former worke, which I find made eaſie to me by intermiſſion, and varietie: Now therefore can I deceiue the houres with change of pleaſures, that is, of labours. One while mine eies are buſied, another while my hand, and ſometimes my minde takes the burden from them both: Wherein, I would imitate the skilfulleſt Cookes, which make the beſt diſhes with manifold mixtures: one houre is ſpent in Textuall Diuinity, another in Controuerſie: Hiſtories releeue them both. Now, when the minde is wearie of others labours, it beginnes to vndertake her owne: ſometimes it meditates and winds vp for future vſe; ſometimes it layes forth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter for others. Neither know I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no worke more vſe: Onely the decay of a weake body, makes me thinke theſe delights inſenſibly laborious. Thus could I all day (as Ringers vſe) make my ſelfe Muſicke with changes, and complaine ſooner of the day for ſhortneſſe, than of the buſineſſe for toyle; were it not that this faint monitor interrupts me ſtill in the midſt of my buſie pleaſures, and inforces me both to reſpite and repaſt: I muſt yeeld to both; while my body and minde are ioyned together in theſe vnequall couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts; and now, would forget that I euer ſtudied: A full minde takes away the bodies appetite, no leſſe than a full body makes a dull and vnweildy minde: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The palate may not be pleaſed, but the ſtomacke; nor that for it owne ſake: Neither would I thinke any of theſe comforts worth reſpect in themſelues, but in their vſe, in their end; ſo farre, as they may inable me to better things. If I ſee any diſh to tempt my palate, I feare a Serpent in that Apple, and would pleaſe my ſelfe in a wilfull deniall: I riſe capable of more, not deſirous: not now immediately from my trencher, to my booke; but after ſome intermiſſion. Moderate ſpeed is a ſure helpe to all proceedings; where thoſe things which are proſecuted with violence of endeuour, or deſire, either ſucceed not, or continue not.

After my later meale, my thoughts are ſleight: onely my memory may be charged with her taske, of recalling what was committed to her cuſtody in the day; and my heart is buſie in examining my hands and mouth, and all other ſenſes, of that dayes behauiour: and now the euening is come, no Tradeſ-man doth more carefully take in his wares, cleare his ſhop-board, and ſhut his Windowes, than I would ſhut vp my thoughts, and cleare my minde. That Student ſhall liue miſerably, which like a Camell lies downe vnder his burden. All this done, calling together my family, wee end the day with God. Thus doe we rather driue away the time before vs, than follow it. I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The liues of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countriman, differ no leſſe than their diſpoſitions: yet muſt all conſpire in honeſt labour. Sweat is the deſtiny of all trades, whether of the browes, or of the minde. God neuer allowed any man to doe nothing. How miſerable is the condition of thoſe men, which ſpend the time as if it were giuen them, and not lent: as if houres were waſte creatures, and ſuch as ſhould neuer be accounted for: as if God would take this for a good bill of reckoning; *Item*, ſpent vpon my pleaſures forty yeares. Theſe men ſhall once finde, that no bloud can priuilege idleneſſe; and that nothing is more precious to God, than that which they deſire to caſt away; *Time*. Such are my common dayes: but Gods day calls for another reſpect. The ſame Sunne ariſes on this day, and enlightens it; yet becauſe that Sunne of righteouſneſſe aroſe vpon it, and gaue a new life vnto the world in it, and drew the ſtrength of Gods morall precept vnto it, therefore iuſtly doe we ſing with the Pſalmiſt; *This is the day which the Lord hath made*. Now, I forget the world, and in a ſort my ſelfe; and deale with my wonted thoughts, as great men vſe, who at ſome times of their priuacie, forbid the acceſſe of all ſuters. Prayer, meditation, reading, hearing, preaching, ſinging, good conference, are the buſineſſes of this day; which I dare not beſtow on any worke, or pleaſure, but heauenly. I hate ſuperſtition on the one ſide, and looſeneſſe on the other; but I finde it hard to offend in too much deuotion, eaſie in prophaneneſſe. The whole weeke is ſanctified by this day: and according to my care of this, is my bleſſing on the reſt. I ſhew your Lordſhip what I would doe, and what I ought: I commit my deſires to the imitation of the weake; my actions to the cenſures of the Wiſe and Holy; my weakneſſes to the pardon and redreſſe of my mercifull God.

To Mr. *T. S.* Dedicated to Sir *Fulke Greuill.*

Ep. II. *Diſcourſing how we may vſe the world without danger.*

HOw to liue out of the danger of the World, is both a great and good care, and that which troubles too few. Some, that the world may not hurt them, run from it; and baniſh themſelues to the tops of ſolitary mountaines: changing the Cities for Deſarts, houſes for Caues, and the ſocietie of men for beaſts; and leſt their enemie might inſinuate himſelfe into their ſecrecie, haue abridged themſelues of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to haue left off themſelues, no leſſe than companions.

As if the world were not euery where; as if we could hide our ſelues from the Deuill; as if ſolitarineſſe were priuileged from Temptations: as if we did not more violently affect reſtrained delights; as if theſe *Ieromes* did not finde *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, theſe places of retiredneſſe, founded at firſt vpon neceſſity mixt with deuotion, haue proued infamouſly vncleane; Cels of luſt, not of pietie. This courſe is prepoſterous; if I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, eſtrange and weane it from the loue, not from the vſe of the world: Chriſtianity hath taught vs nothing, if we haue not learned this diſtinction; It is a great weakneſſe not to ſee, but we muſt be enamoured: *Eliſha* ſaw the ſecret ſtate of the Syrian Court, yet as an enemie: The bleſſed Angells ſee our earthly affaires, but as ſtrangers: *Moſes* his body was in the Court of *Pharaoh*, amongſt the delicate *Egyptians*, his heart was ſuffering with the afflicted *Iſraelites*. *Lot* tooke part of the faire medowes of *Sodom*, not of their ſinnes. Our bleſſed Sauiour ſaw the glory of all Kingdomes, and contemned them: and cannot the world looke vpon vs Chriſtians, but we are bewitched? Wee ſee the Sunne daily, and warme vs at his beames, yet make not an Idoll of it; doth any man hide his face, leſt he ſhould adore it? All our ſafety or danger therefore is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that bee retired in affections, the body is but a Cipher: Lo then the eyes will looke careleſly and ſtrangely on what they ſee, and the tongue will ſometimes anſwer to that was not asked. Wee eat and recreate, becauſe we muſt, not becauſe we would: and when we are pleaſed, we are ſuſpicious: Lawfull delights, wee neither refuſe nor dote vpon, and all contentments goe and come like ſtrangers. That all this may be done, take vp your heart with better thoughts; be ſure it will not be empty: if heauen haue fore-ſtalled all the roomes, the world is diſappointed, and either dares not offer, or is repulſed. Fix your ſelfe vpon the glory of that eternity, which abides you after this ſhort pilgrimage. You cannot but contemne what you finde, in compariſon of what you expect.

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Leaue not till you attaine to this, that you are willing to liue, becauſe you cannot as yet be diſſolued : Bee but one halfe vpon earth, let your better part conuerſe aboue whence it is, and enioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully : what ſtings there are with this Honey, what Farewell ſucceeds this Welcome.

When this *Iael* brings you milke in the one hand, know ſhe hath a naile in the other. Aſke your heart what it is the better, what the merier, for all thoſe pleaſures wherewith it hath befriended you: let your owne tryall teach you contempt ; Thinke how ſincere, how glorious thoſe ioyes are, which abide you elſewhere, and a thouſand times more certaine (though future) than the preſent.

And let not theſe thoughts be flying, but fixed : In vaine doe we meditate, if wee reſolue not : when your heart is once thus ſetled, it ſhall command all things to aduantage. The world ſhall not betray, but ſerue it ; and that ſhall be fulfilled which God promiſes by his *Salomon* ; *When the wayes of a man pleaſe the Lord, he will make his enemies alſo at peace with him.*

Sir, this aduice my pouerty afforded long ſince to a weake friend ; I write it not to you any otherwiſe, than as Schollers are wont to ſay their part to their Maſters. The world hath long and iuſtly both noted and honoured you for eminence in wiſdome and learning, and I aboue the moſt ; I am ready with the awe of a Learner, to embrace all precepts from you : you ſhall expect nothing from me, but Teſtimonies of reſpect and thankfulneſſe.

To Sir George Fleetwood.

Ep. III. *Of the remedies of ſinne, and motiues to auoid it.*

THere is none, either more common or more troubleſome gueſt, than Sin. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act, it wearies vs with a wicked importunity; after the act, it torments vs with feares, and the painfull gnawings of an accuſing Conſcience : Neither is it more irkſome to men, than odious to God ; who indeed neuer hated any thing but it ; and for it any thing. How happy were wee, if we could be rid of it? This muſt bee our deſire, but cannot bee our hope, ſo long as we carry this body of ſinne and death about vs : yet (which is our comfort) it ſhall not carry vs, though we carry it : It will dwell with vs, but with no command ; yea, with no peace : We grudge to giue it houſe-roome ; but wee hate to giue it ſeruice. This our *Hagar* will abide many ſtrokes, ere ſhe be turned out of doores : ſhe ſhall goe at laſt ; and the ſeed of promiſe ſhall inherit alone. There is no vnquietneſſe good, but this : and in this caſe, quietneſſe cannot ſtand with ſafety : neither did euer warre more truly beget peace, than in this ſtrife of the ſoule.

Reſiſtance is the way to victory ; and that, to an eternall peace and happineſſe. It is a bleſſed care then, how to reſiſt ſinne, how to auoid it : and ſuch as I am glad to teach and learne. As there are two grounds of all ſinne, ſo of the auoidance of ſinne ; Loue and Feare : Theſe if they be placed amiſſe, cauſe vs to offend : if right, are the remedies of euill. The loue muſt be of God ; Feare, of iudgement.

As he loues much, to whom much is forgiuen : ſo he that loues much, will not dare to doe that which may need forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter relliſh of ſinne : This is both a ſtronger motiue than Feare, and more Noble ; None but a good heart is capable of this grace : which who ſo hath receiued, thus powerfully repels tentations.

Haue I found my God ſo gracious to me, that he hath denied me nothing, either in earth or heauen : and ſhall not I ſo much as deny my owne will for his ſake ? Hath my deare Sauiour bought my ſoule at ſuch a price, and ſhall he not haue it ? Was he crucified for my ſinnes, and ſhall I by my ſinnes crucifie him againe ? Am I his in ſo many bonds, and ſhall I ſerue the Deuill ? O God ! is this the fruit of thy beneficence to me, that I ſhould wilfully diſhonor thee ? Was thy blood ſo little worth, that I ſhould tread it vnder my feet ? Doth this become him that ſhall be once glorious with thee ? Haſt thou prepared heauen for me, and doe I thus prepare my ſelfe for heauen ? Shall I thus recompence thy loue, in doing that which thou hateſt ? Satan hath no Dart (I ſpeake confidently) that can pierce this ſhield : Chriſtians are indeed too oft ſurprized, ere they can hold it out : there is no ſmall policy in the ſuddenneſſe of temptation : but if they haue once ſetled it before their breſt, they are ſafe, and their enemie hopeleſſe. Vnder this head therefore, there is ſure remedy againſt ſinne, by looking vpwards, backwards, into our ſelues, forwards. Vpwards, at the glorious Maieſtie, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face we ſinne : whoſe mercies, and whoſe holineſſe is ſuch, that if there were no hell, we would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our ſelues, at that honorable vocation, wherewith hee hath graced vs, that holy profeſſion we haue made of his calling, and grace, that ſolemne vow and couenant, whereby wee haue confirmed our profeſſion ; the gracious beginnings of that Spirit in vs, which is grieued by our ſinnes, yea quenched. Forwards, at the ioy which will follow vpon our forbearance, that peace of conſcience, that happy expectation of glory, compared with the momentarie and vnpleaſing delight of a preſent ſinne ; All theſe, out of loue ; Feare is a retentiue, as neceſſarie, not ſo ingenuous. It is better to be wonne, than to be frighted from ſinne : to be allured, than drawne. Both are little enough in our proneneſſe to euill : Euill is the onely obiect of feare. Herein therefore, we muſt terrifie our ſtubbornneſſe, with both euils; Of loſſe, and of ſenſe : that if it be poſſible, the horror of the euent may counteruaile the pleaſure of the tentation : Of loſſe ; remembring that now we are about to loſe a God ; to caſt away all the comforts and hopes of another world ; to rob our ſelues of all thoſe ſweet mercies we enioyed ; to thruſt his ſpirit out of doores (which cannot abide to dwell within the noiſome ſtench of ſinne,) to ſhut the doores of heauen againſt our ſelues. Of ſenſe ; That thus we giue Satan a right in vs ; power ouer vs ; aduantage againſt vs ; That we make God to frowne vpon vs in heauen ; That we arme all his good creatures againſt vs on earth ; That we doe as it were take Gods hand in ours : and ſcourge our ſelues with all temporall plagues, and force his curſes vpon vs, and ours : That we wound our owne conſciences with ſinnes, that they may wound vs with euerlaſting torments ; That we doe both make a hell in our breaſts beforehand, and open the gates of that bottomleſſe pit, to receiue vs afterwards: That we doe now caſt brimſtone into the fire ; and leſt we ſhould faile of tortures, make our ſelues our owne fiends : Theſe, and what euer other terrors of this kinde, muſt be laid to the ſoule : which, if they be throughly vrged to an heart, not altogether incredulous, well may a man aske himſelfe, how he dare ſinne? But if neither this Sun of mercies, nor the tempeſtuous windes of iudgment can make him caſt off *Peters* cloake of wickedneſſe ; he muſt be clad with confuſion, as with a cloake, according to the Pſalmiſt.

I tremble to thinke how many liue, as if they were neither beholden to God, nor afraid of him, neither in his debt, nor danger: As if their heauen and hell were both vpon earth; ſinning not onely without ſhame, but not without malice: It is their leaſt ill to doe euill : Behold they ſpeake for it, ioy in it, boaſt of it, inforce to it ; as if they would ſend challenges into heauen, and make loue to deſtruction : Their lewdneſſe cals for our ſorrow, and zealous obedience; that our God may haue as true ſeruants, as enemies. And as we ſee naturall qualities, increaſed with the reſiſtance of their contraries ; ſo muſt our grace with others ſinnes : wee ſhall redeeme ſomewhat of Gods diſhonour by ſinne, if we ſhall thence grow holy.

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To M. Doctor Milbvrne.

Ep. IV. *Diſcourſing how farre, and wherein Popery deſtroyeth the foundation.*

The meane in all things is not more ſafe than hard; whether to finde or keepe: and as in all other morality, it lyeth in a narrow roome; ſo moſt in the matter of our cenſure, eſpecially concerning Religion: wherein we are wont to be either careleſſe or too peremptory. How farre, and wherein Popery razeth the foundation, is worth our inquirie: I need not ſtay vpon words. By foundation, wee meane the neceſſary grounds of Chriſtian faith. This foundation Papiſtry defaces, by laying a new, by caſting downe the old. In theſe caſes, addition deſtroyes: he that obtrudes a new word, no leſſe ouerthrowes the Scripture, than he that denies the old; yea this very obtruſion denies: he that ſets vp a new Chriſt, reiects Chriſt: Two foundations cannot ſtand at once; the Arke and *Dagon:* Now Papiſtry layes a double new foundation: the one, a new rule of faith, that is, a new word; the other, a new Author, or guide of faith, that is, a new head beſides Chriſt. God neuer laid other foundation, than in the Prophets and Apoſtles: vpon their diuine writing, he meant to build his Church; which he therefore inſpired, that they might be (like himſelfe) perfect and eternall: Popery builds vpon an vnwritten word; the voice of old (but doubtfull) Traditions; the voice of the preſent Church, that is, as they interpret it, theirs; with no leſſe confidence and preſumption of certainty, than any thing euer written by the finger of God: If this be not a new foundation, the old was none. God neuer taught this holy Spouſe to know any other husband, than Chriſt; to acknowledge any other head; to follow any other Shepherd; to obey any other King: he alone may be enioyed without iealouſie, ſubmitted to without danger, without error beleeued, ſerued without ſcruple: Popery offers to impoſe on Gods Church a King, Shepherd, Head, Husband, beſides her own: A man; a man of ſinne. He muſt know all things, can erre in nothing: direct, informe, animate, command, both in earth and Purgatorie; expound Scriptures, canonize Saints, forgiue ſinnes, create new Articles of Faith; and in all theſe, is abſolute and infallible as his Maker: who ſees not, that if to attribute theſe things to the Son of God, be to make him the foundation of the Church; then to aſcribe them to another, is to contradict him that ſaid, *other foundation can no man lay, than that which is laid, which is Ieſus Chriſt.* To lay a new foundation, doth neceſſarily ſubuert the old: yet ſee this further actually done in particulars; wherein yet this diſtinction may cleare the way: The foundation is ouerthrown two wayes; either in flat tearmes, when a maine principle of faith is abſolutely denied, as the deity and conſubſtantialitie of the Son by *Arrius*, the Trinitie of perſons by *Sabellius* and *Seruetus*, the reſurrection of the body by *Himeneus* & *Philetus*, the laſt Iudgement by S. *Peters* mockers: Or ſecondly, by conſequent, when any opinion is maintained, which by iuſt ſequell ouer-turneth the truth of that principle, which the defendant profeſſes to hold; yet ſo, as he will not grant the neceſſitie of that deduction. So the ancient *Minæi*, of whom *Ierome* ſpeaketh, while they vrged Circumciſion, by conſequent, according to *Pauls* rule, reiected Chriſt: So the *Pelagians*, while they defended a full perfection of our righteouſnes in our ſelues, ouerthrew Chriſts iuſtification: and in effect ſaid, *I beleeue in Chriſt, and in my ſelfe*: So ſome *Vbiquitaries*, while they hold the poſſibilitie of conuerſion and ſaluation of reprobates, ouerthrow the doctrine of Gods eternall Decree, and immutabilitie. Poperie comes in this latter ranke, and may iuſtly bee tearmed Hereſie, by direct conſequent: though not in their grant, yet in neceſſarie proofe and inference. Thus it ouerthrowes the truth of Chriſts humanitie, while it holds his whole humane body locally circumſcribed in heauen, and at once (the ſame inſtant) wholly preſent in ten thouſand places on earth, without circumſcription: That whole Chriſt is in the formes of bread, with all his dimenſions, euery part hauing his owne place and figure; and yet ſo, as that hee is wholly in euery part of the bread. Our iuſtification, while it aſcribes it to our owne workes: The all-ſufficiencie of Chriſts owne ſacrifice, whiles they reiterate it daily by the hands of a Prieſt. Of his ſatisfaction, while they hold a paiment of our vtmoſt farthings, in a deuiſed Purgatory. Of his mediation, while they implore others to aid them, not onely by their interceſſion, but their merits; ſuing not onely for their prayers, but their gifts: The value of the Scriptures, whiles they hold them inſufficient, obſcure, in points eſſentiall to ſaluation, and binde them to an vncertaine dependance vpon the Church. Beſides hundreds of this kinde, there are Hereſies in actions, contrary to thoſe fundamentall practices which God requires of his: as prohibitions of Scriptures to the laitie: Preſcriptions of deuotion in vnknowne tongues: Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Croſſes, Images: All which, are ſo many reall vnderminings of the ſacred foundation, which is no leſſe actiue, than vocall. By this the ſimpleſt may ſee, what we muſt hold of Papiſts; neither as no Hereticks, nor yet ſo palpable as the worſt. If any man aske for their conuiction: In the ſimpler ſort, I grant this excuſe faire and tolerable; poore ſoules, they cannot be any otherwiſe informed, much leſſe perſwaded: Whiles in truth of heart, they hold the maine principles which they know; doubtleſſe the mercy of God may paſſe ouer their ignorant weakneſſe, in what they cannot know. For the other, I feare not to ſay, that many of their errors are wilfull. The light of truth hath ſhined out of heauen to them, and they loue darkneſſe more than light. In this ſtate of the Church, he ſhall ſpeake and hope idly, that ſhall call for a publique and vniuerſall euiction: How can that be, when they pretend to be Iudges in their owne cauſe? Vnleſſe they will not be aduerſaries to themſelues, or judge of vs, this courſe is but impoſſible. As the Deuill, ſo Antichriſt, will not yeeld: both ſhall bee ſubdued; neither will treat of peace: what remaines, but that the Lord ſhall conſume that wicked man (which is now clearely reuealed) with the breath of his mouth, and aboliſh him with the brightneſſe of his comming. Euen ſo, *Lord Ieſus come quickly.* This briefly is my conceit of Popery; which I willingly referre to your cleare and deepe iudgment; being not more deſirous to teach the ignorant what I know, than to learne of you what I ſhould teach, and know not: The Lord direct all our thoughts to his glory, and the behoofe of his Church.

Written long ſince to M^{r}. *J. W.*

Ep. V. *Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.*

IN my former Epiſtle (I confeſſe) I touched the late ſeparation with a light hand: onely ſetting downe the iniury of it (at the beſt) not diſcuſſing the grounds in common: now your danger drawes me on to this diſcourſe: it is not much leſſe thankeworthy to preuent a diſeaſe, than to cure it: you confeſſe that you doubt; I miſlike it not; doubting is not more the way to error, than to ſatisfaction; lay downe firſt, all pride and preiudice, and I cannot feare you: I neuer yet knew any man of this way, which hath not bewraid himſelfe far gone with ouer-weening: and therefore it hath been iuſt with God, to puniſh their ſelfe-loue with error; an humble ſpirit is a fit ſubiect for truth: prepare you your heart, and let me then anſwer, or rather God for mee; you doubt whether the notorious ſinne of one vnreformed, vncenſured, defile not the whole congregation ; ſo as we may not without ſinne communicate therewith : and why not the whole Church ? woe were vs, if wee ſhould thus liue in the danger of all men : haue we not ſinnes enow of our owne, but wee muſt borrow of others ? Each man ſhall beare his owne burden : is ours ſo light that wee call for more weight, and vndertake what God neuer impoſed ? It was enough for him that is God and Man, to beare others iniquities ; it is no taske for vs, which ſhrinke vnder the leaſt of our owne. But it is made ours, you ſay (though anothers) by our toleration and conniuence : indeed, if we conſent to them, incourage them, imitate, or accompany them in the ſame exceſſe of ryot; yet more, the publike perſon that forbeares a knowne ſinne, ſinneth; but if each mans knowne ſinne, be euery mans, what difference is betwixt the root and the branches ? *Adams* ſinne ſpred it ſelfe to vs, becauſe we were in him, ſtood or fell in him ; our caſe is not ſuch. Doe but ſee how God ſcorneth that vniuſt Prouerb of the Iews, *That the Fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge:* How much leſſe are ſtrangers? Is any bond ſo neere as this of bloud ? Shall not the childe ſmart for the Parent; and ſhall we (euen ſpiritually) for others? You obiect *Achans* ſtealth, and *Iſraels* puniſhment : an vnlike caſe, and extraordinary: for ſee how direct Gods charge is, *Be ye ware of the execrable thing, leſt ye make your ſelues execrable; and in taking of the execrable thing, make alſo the Hoaſt of Iſrael execrable and trouble it.* Now euery man is made a party, by a peculiar iniunction : and not onely all *Iſrael* is as one man ; but euery *Iſraelite* is a publike perſon in this act, you cannot ſhow the like in euery one, no, not in any : it was a law for the preſent, not intended for perpetuitie: you may as well challenge the Trumpets of Rams-hornes, and ſeuen daies walke vnto euery ſiege. Looke elſe-where : The Church of *Thyatira* ſuffers the woman *Iezabel* to teach and deceiue. A great ſinne, *Yet to you* (ſaith the Spirit) *the reſt of Thyatira, as many as haue not this learning, I will put vpon you none other burden, but that which you haue, hold faſt*; He ſaith not, *Leaue your Church*, but *Hold faſt your owne.* Looke into the practice of the Prophets, ranſacke their burdens, and ſee if you finde this there; yea, behold our beſt patterne, the Sonne of God. The Iewiſh Rulers in Chriſt's time were notoriouſly couetous, proud, oppreſſing, cruell, ſuperſtitious : our Sauiour feared not polluting, in ioyning with them; and was ſo farre from ſeparating himſelfe, that hee called and ſent others to them. But, a little Leauen leauens the whole lumpe: it is true; by the infection of it, ſinne, where it is vnpuniſhed, ſpreadeth; it ſowreth all thoſe whoſe hands are in it, not others. If we diſlike it, deteſt, deſiſt, reproue, and mourne for it, we cannot be tainted : the Corinthian loue-feaſts had groſſe and ſinfull diſorder: yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe be reformed*; Rather hee enioynes the act, and controules the abuſe : God hath bidden you heare and receiue: ſhew me, where he hath ſaid, except others be ſinfull. Their vncleanneſſe can no more defile you, than your holineſſe can excuſe them. But while I communicate (you ſay) I conſent; God forbid. It is ſinne, not to caſt out the deſeruing : but not yours; who made you a Ruler and a Iudge? The vncleane muſt be ſeparated ; not by the people: Would you haue no diſtinction betwixt priuate and publike perſons ? What ſtrange confuſion is this ? And what other than the old note of *Corah* and his company, *Yee take too much vpon you*, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them : wherefore then lift ye vp your ſelues aboue the Congregation of the Lord ? What is (if this be not) to make a Monſter of Chriſts body ? hee is the head, his Church the body, conſiſting of diuers limbes. All haue their ſeuerall faculties and imployments; not euery one, all; who would imagine any man ſo abſurd, as to ſay, that this body ſhould be all tongue, or all hands ; euery man a Teacher, euery man a Ruler ? As Chriſt had ſaid to euery man, *Goe teach, and whoſe ſinnes yee remit:* How ſenſeleſſe are theſe two extreames ? Of the Papiſts, that one man hath the Keyes: Of the Browniſts, that euery man hath them. But theſe priuiledges and charges are giuen to the Church : True; to be executed by her Gouernours : the faculty of ſpeech is giuen to the whole man, but the vſe of it to the proper inſtrument. Man ſpeaketh; but by his tongue; if a voice ſhould be heard from his hand, eare, foot, it were vnnaturall: Now if the tongue ſpeake not when it ought, ſhall wee bee ſo fooliſh as to blame the hand? But you ſay; if the tongue ſpeake not, or ſpeake ill, the whole man ſmarteth; the man ſinneth: I grant it, but you ſhall ſet the naturall body on too hard a rack, if you ſtraine it in all things, to the likeneſſe of the ſpirituall, or ciuill. The members of that being quickned by the ſame ſoule, haue charge of each other, and therefore either ſtand or fall together: It is not ſo in theſe. If then notwithſtanding vnpuniſhed ſinnes, we may ioyne with the true Church: Whether is ours ſuch? You doubt, and your ſolicitors deny: ſurely, if we haue many enormities, yet none worſe than raſh and cruell iudgement; let them make this a colour to depart from themſelues: there is no leſſe woe to them that call good euill. To iudge one man is bold and dangerous. Iudge then what it is to condemne a whole Church; God knowes, as much without cauſe, as without ſhame. Vaine men may libell againſt the Spouſe of Chriſt: her husband neuer diuorced her: No, his loue is ſtill aboue their hatred, his bleſſings aboue their cenſures: Doe but aske them, were we euer the true Church of God? If they deny it, Who then were ſo? Had God neuer Church vpon earth, ſince the Apoſtles time, till *Barrow* and *Greenwood* aroſe? And euen then ſcarce a number? nay, when or where was euer any man in the world (except in the ſchooles perhaps of *Donatus* or *Nouatus*) that taught their doctrine; and now ſtill hath he none, but in a blinde lane at *Amſterdam*? Can you thinke this probable? If they affirme it, when ceaſed we? Are not the points controuerted ſtill the ſame? The ſame gouernment, the ſame doctrine? Their minds are changed, not our eſtate: Who hath admoniſhed, euinced, excommunicated vs; and when? All theſe muſt be done. Will it not be a ſhame to ſay; that *Francis Iohnſon*, as he tooke power to excommunicate his Brother, and Father; ſo had power to excommunicate his Mother, the Church? How baſe and idle are theſe conceits? Are wee then Hereticks condemned in our ſelues? Wherein ouerthrow wee the foundation? What other God, Sauiour, Scriptures, Iuſtification, Sacraments, Heauen, doe they teach beſides vs? Can all the Maſters of Separation, yea can all the Churches in Chriſtendome, ſet forth a more exquiſite and worthy confeſſion of faith, than is contained in the Articles of the Church of England? Who can hold theſe and bee hereticall? Or, from which of theſe are we reuolted? But to make this good, they haue taught you to ſay, that euery truth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities; Whereof ſtill one breeds another more deformed than it ſelfe. That *Trophimus* was left at *Miletum* ſicke, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Pauls* hoaſt, ſaluted the *Romanes*, that *Nabal* was drunke; or that *Thamar* baked Cakes, and a thouſand of this nature are fundamentall: how large is the Separatiſts Creed, that hath all theſe Articles? If they ſay all Scripture is of the ſame Author, of the ſame authoritie; ſo ſay we, but not of the ſame vſe: is it as neceſſary for a Chriſtian to know that *Peter* hoſted with one *Simon* a Tanner in *Ioppa*, as that Ieſus Chriſt the Sonne of God was borne of the Virgin *Mary*? What a monſter is this of an opinion, that all truths are equall? that this ſpirituall houſe ſhould be all foundation, no walls, no roofe? Can no man be ſaued but he that knowes euery thing in Scripture? Then both they and wee are excluded: heauen would not haue ſo many, as their Parlor at *Amſterdam*. Can any man be ſaued that knowes nothing in Scripture? It is farre from them to bee ſo ouercharitable to affirme it: you ſee then that both all truths muſt not of neceſſitie bee knowne, and ſome muſt; and theſe we iuſtly call fundamentall: which who ſo holdeth, all his hay and ſtubble (through the mercy of God) condemne him not: ſtill he hath right to the Church on earth, and hope in heauen: but whether euery truth bee fundamentall, or neceſſary? diſcipline (you ſay) is ſo: indeed neceſſary to the well-being of a Church, no more: it may be true without it, not perfect. Chriſt compares his Spouſe to an Army with banners: as order is to an Armie, ſo is diſcipline to the Church: if the troopes be not well marſhalled in their ſeuerall rankes, and moue not forward according to the diſcipline of warre, it is an Armie ſtill: confuſion may hinder their ſucceſſe, it cannot bereaue them of their name : it is, as beautifull proportion to the bodie, an hedge to a vineyard, a wall to a City, an hem to a garment , ſeeling to an houſe. It may be a body, vineyard, citie, garment, houſe, without them: it cannot be well and perfect: yet which of our aduerſaries will ſay we haue no diſcipline ? Some they grant, but not the right: as if they ſaid : Your Citie hath a bricke wall indeed, but it ſhould haue one of hewne ſtone; your Vineyard is hedged, but it ſhould be paled and ditched: while they cauill at what we want, we thanke God for what we haue; and ſo much we haue, in ſpight of all detraction, as makes vs both a true Church, and a worthy one.

But the maine quarrell is againſt our Miniſterie, and forme of worſhip : let theſe be examined; this is the circle of their cenſure. No Church, therefore no Miniſtery: and no Miniſterie, therefore no Church: vnnaturall ſonnes, that ſpit in the face of thoſe ſpirituall Fathers that begot them, and the Mother that bore them. What would they haue ? Haue we not competent gifts from aboue, for ſo great a function ? Are wee all vnlearned, vnſufficient ? Not a man that knowes to diuide the word aright? As *Paul* to the *Corinths*, Is it ſo that there is not one wiſe man amongſt vs ? No man will affirme it : ſome of them haue cenſured our exceſſe in ſome knowledge ; none, our defect in all : What then ? Haue we not a true deſire to doe faithfull ſeruice to God and his Church ? No zeale for Gods glory ? Who hath been in our hearts to ſee this ? Who dare vſurpe vpon God, and condemne our thoughts ? Yea, we appeale to that onely Iudge of hearts, whether he hath not giuen vs a ſincere longing for the good of his Sion : he ſhall make the thoughts of all hearts manifeſt : and then ſhall euery man haue praiſe of God. If then we haue both abilitie and will to doe publike good : our inward calling (which is the maine point) is good and perfect; for the outward, what want we? Are we not firſt (after good tryall) preſented and approued by the learned in our Colledges, examined by our Church-gouernors, ordain'd by impoſition of hands of the Elderſhip, allowed by the Congregations we are ſet ouer ? Doe we not labour in word and doctrine ? doe we not carefully adminiſter the Sacraments of the Lord Ieſus ? haue we not by our publike meanes wonne many ſoules to God ? what ſhould we haue and doe more ? All this, and yet no true Miniſters ? we paſſe very little to bee iudged of them, or of mans day : but our Ordainers (you ſay) are Antichriſtian : ſurely our cenſurers are vnchriſtian : tho we ſhould grant it, ſome of vs were baptized by Hereticks : is the Sacrament annihilated, and muſt it be redoubled ? How much leſſe Ordination, which is but an outward admiſſion to preach the Goſpell ? God forbid that we ſhould thus condemne the innocent: more hands were laid vpon vs, than one: and of them, for the principall, except but their perpetuall honour , and ſome few immateriall Rites, let an enemie ſay what they differ from Super-intendents; and can their double honour make them no Elders ? If they haue any perſonall faults, why is their calling ſcourged? Looke into our Sauiours times : what corruptions were in the very Prieſthood ? It was now made annuall, which was before fixed and ſingular. Chriſt ſaw theſe abuſes, and was ſilent : here was much diſlike and no clamour : we, for leſſe, exclaime and ſeparate : euen perſonall offences are fetcht in to the condemnation of lawfull courſes. God giue both pardon and redreſſe to this foule vncharitableneſſe. Alas, how ready are we to toſſe the fore-part of our Wallet, whiles our owne faults are ready to breake our necks behinde vs : all the world ſees and condemnes their Ordination to be faulty, yea none at all : yet they cry out firſt on vs, craftily (I thinke) leſt we ſhould complaine. That Church-gouernors ſhould ordaine Miniſters, hath bin the conſtant practice of the Church, from Chriſts time, to this houre. I except onely, in an extreme deſolation, meerely for the firſt courſe : that the people ſhould make their Miniſters, was vnheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow* : and hath neither colour nor example : Doth not this compariſon ſeeme ſtrange and harſh ? Their tradeſ-men may make true Miniſters, our Miniſters cannot : who but they would not be aſhamed of ſuch a poſition ? Or who but you would not thinke the time miſ-pent in anſwering it ? No leſſe friuolous are thoſe exceptions that are taken againſt our worſhip of God, condemned for falſe and idolatrous, whereof Volumes of

Apologies are written by others: we meet together, pray, reade, heare, preach, ſing, adminiſter, and receiue Sacraments: wherein offend we? How many Gods doe we pray to? or to whom but the True God? In what words but holy? whom doe we preach but the ſame Chriſt with them? what point of faith, not theirs? What Sacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? In the manner of performing: in ſet prayers, Antichriſtian Ceremonies of croſſing, kneeling, &c. For the former: what ſinne is this? The originall and truth of prayer is in the heart, the voice is but as accidentall; if the heart may often conceiue the ſame thought, the tongue her ſeruant may often vtter it, in the ſame words: and if daily to repeat the ſame ſpeeches be amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinfull: to ſpeake once without the heart is hypocriticall: but to ſpeake often the ſame requeſt with the heart, neuer offendeth. What intolerable boldneſſe is this; to condemne that in vs which is recorded to haue beene the continuall practice of Gods Church in all ſucceſſions? Of the *Iewes*, in the time of *Moſes, Dauid, Salomon, Iehoſaphat, Ezekiah, Ieremie*: Of the ancient Chriſtian aſſemblies, both Greeke, and Latine, and now at this day of all reformed Churches in Chriſtendome; yea, which our Sauiour himſelfe ſo directly allowed, and in a manner preſcribed, and the bleſſed Apoſtles *Paul* and *Peter* in all their formall ſalutations (which were no other than ſet prayers) ſo commonly practiſed: for the other, (leſt I exceed a Letter) though we yeeld them ſuch as you imagine (worſe they cannot be) they are but Ceremonious appendances, the body and ſubſtance is ſound. Bleſſed be God that wee can haue his true Sacraments at ſo eaſie a rate, as the payment (if they were ſuch) of a few circumſtantiall inconueniences: how many deare children of God in all ages, euen neere the golden times of the Apoſtles, haue gladly purchaſed them much dearer, and not complained: but ſee how our Church impoſes them: not as to binde the conſcience, otherwiſe than by the common bond of obedience; not as actions, wherein Gods worſhip eſſentially conſiſteth, but as themſelues, Ceremonies: comely or conuenient, not neceſſary; whatſoeuer: is this a ſufficient ground of ſeparation? How many moderate and wiſer ſpirits haue we, that cannot approue the Ceremonies, yet dare not forſake the Church? and that hold your departure farre more euill, than the cauſe. You are inuited to a feaſt, if but a Napkin or Trencher be miſ-placed, or a diſh ill carued; do you run from the Table, and not ſtay to thanke the Hoaſt? Either be leſſe curious or more charitable. Would God both you and all other, which either fauour the Separation or profeſſe it, could but reade ouer the ancient ſtories of the Church to ſee the true ſtate of things and times; the beginnings, proceedings, increaſes, encounters, yeeldings, reſtaurations of the Goſpell, what the holy Fathers of thoſe firſt times were glad to ſwallow for peace; what they held, practiſed, found, left: whoſoeuer knowes but theſe things, cannot ſeparate; and ſhall not be contented only, but thankfull: God ſhall giue you ſtill more light: in the meane time, vpon the perill of my ſoule, ſtay, and take the bleſſed offers of your God, in peace: And ſince Chriſt ſaith by my hand, will you alſo goe away? Anſwer him with that worthy Diſciple, *Maſter whither ſhall I goe from thee? thou haſt the words of eternall life.*

To M^{r}. *J. B.*

Ep. VI. *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honour bloud without good qualities; not ſpare it, with ill. There is nothing that I more deſire to be taught, than what is true Nobilitie: What thanke is it to you, that you are borne well? If you could haue loſt this priuiledge of

Nature,

hall, J.

Nature, I feare you had not beene thus farre Noble : that you may not plead deſert, you had this before you were ; long ere you could either know or preuent it ; you are deceiued if you thinke this any other than the bodie of Gentilitie : the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit without haughtineſſe, without inſolence, without ſcornfull ouerlineſſe : ſhortly, in generous qualities, cariage, actions. See your errour, and know that this demeanor doth not anſwer an honeſt birth : If you can follow all faſhions, drinke all healths, weare fauours and good cloaths, conſort with Ruffianly companions, ſweare the biggeſt oathes, quarrell eaſily, fight deſperately, game in euery inordinate Ordinary, ſpend your patrimony ere it fall, looke on euery man betwixt ſcorne and anger ; vſe gracefully ſome geſtures of apiſh complement ; talke irreligiouſly, dally with a Miſtris, or (which tearme is plainer) hunt after Harlots, take ſmoke at a Play-houſe, and liue as if you were made all for ſport, you thinke you haue done enough, to merit, both of your bloud, and others opinions. Certainly, the world hath no baſeneſſe, if this be generoſitie : well-fare the honeſt and ciuill rudeneſſe of the obſcure ſonnes of the earth, if ſuch be the graces of the eminent: The ſhame whereof (me thinkes) is not ſo proper to the wildneſſe of youth, as to the careleſneſſe or vanitie of Parents : I ſpeake it boldly; our Land hath no blemiſh comparable to the miſ-education of our Gentry : Infancie and youth are the ſeed-times of all hopes : if thoſe paſſe vnſeaſonably, no fruit can be expected from our age, but ſhame and ſorrow : who ſhould improue theſe, but they which may command them ? I cannot altogether complaine of our firſt yeares. How like are wee to children, in the training vp of our children ! Giue a childe ſome painted Babe ; he ioyes in it at firſt ſight, and for ſome dayes will not abide it out of his hand or boſome ; but when hee hath ſated himſelfe with the new pleaſure of that gueſt, he now (after a while) caſts it into corners, forgets it, and can looke vpon it, with no care : Thus doe we by ours. Their firſt times finde vs not more fond, than carefull : wee doe not more follow them with our loue, than ply them with inſtruction : When this delight begins to grow ſtale, we begin to grow negligent. Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Fooliſh Mothers admit of Tutots, but debar rods. Theſe, while they deſire their children may learne, but not ſmart, as is ſaid of Apes, kill their young ones with loue ; for what can worke vpon that age, but feare ? And what feare without correction ? Now at laſt, with what meaſure of Learning their owne will would vouchſafe to receiue, they are too early ſent to the common Nurſeries of Knowledge ; There (vnleſſe they fall vnder carefull tuition) they ſtudy in ieſt, and play in earneſt. In ſuch vniuerſall meanes of Learning, all cannot fall beſides them ; what their company, what ther recreation would either inſtill or permit, they bring home to their glad Parents. Thence are they tranſplanted to the Collegiate Innes of our common Lawes : and there too many learne to be lawleſſe, and to forget their former little : *Pauls* is their *Weſtminſter*, their Study, an Ordinary, or Play-houſe, or Dancing-ſchoole, and ſome *Lambert* their *Ploydon*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match ; Wherein the Father inquires for wealth, the ſonne for beauty, perhaps the mother for Parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care ; their diſcourſe, yea, their Trade, but either an Hound, or an Hawke ? And it is well, if no worſe : And now, they ſo liue, as if they had forgotten that there were bookes : Learning is for Prieſts, and Pedants ; for Gentlemen, pleaſure. Oh ! that either wealth or wit ſhould be caſt away thus baſely : That euer reaſon ſhould grow ſo debauched, as to thinke any thing more worthy than knowledge. With what ſhame and emulation may wee looke vpon other Nations (whoſe apiſh faſhions we can take vp in the channels, neglecting their imitable examples) and with what ſcorne doe they looke vpon vs ? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility : from which they returne richly furniſhed, both for action, and ſpeculation. They account knowledge and abilitie of diſcourſe as eſſentiall to greatneſſe, as bloud: neither are they more aboue the vulgar in birth, than in vnderſtanding: They trauell with iudgement, and returne with experience: ſo doe they follow the exerciſes of the body, that they neglect not the culture of the minde. From hence growes ciuility, and power to manage affaires, either of Iuſtice, or State: from hence encouragement to learning, and reuerence from inferiors. For thoſe onely can eſteeme knowledge, which haue it; and the common ſort frame either obſeruance, or contempt, out of the example of their Leaders.

Amongſt them, the ſonnes of Nobles ſcorne not either Merchandize, or learned profeſſions; and hate nothing ſo much as to doe nothing: I ſhame and hate to thinke, that our Gallants hold, there can be no diſparagement, but in honeſt callings. Thus perhaps I haue abated the enuy of this reproofe, by communicating it to more; which I had not done, but that the generality of euill importunes redreſſe. I well ſee that either good or euill deſcends: In vaine ſhall we hope for the reformation of the many, while the better are diſordered. Whom to ſolicite herein, I know not, but all: How glad ſhould I be to ſpend my light to the ſnuffe, for the effecting of this! I can but perſwade and pray; theſe I will not faile of: The reſt to him that both can amend and puniſh.

To M. Ionas Reigesbergivs in Zeland.

Ep. VII. *Written ſome whiles ſince, concerning ſome new opinions then broached in the Churches of* Holland; *and vnder the name of* Arminius *(then liuing) perſwading all great wits to a ſtudy and care of the common peace of the Church, and diſſwading from all affectation of ſingularity.*

I Receiued lately a ſhort relation of ſome new Paradoxes from your *Leiden*; you would know what we thinke: I feare not to be cenſured, as medling: your truth is ours: The Sea cannot diuide thoſe Churches whom one faith vnites. I know not how it comes to paſſe, that moſt men, while they too much affect ciuility, turne flatterers; and plaine truth is moſt-where counted rudeneſſe. He that tels a ſicke friend hee lookes ill, or termes an angry tumour the Gowt, or a watriſh ſwelling Dropſie; is thought vnmannerly. For my part, I am glad that I was not borne to feed humors: How euer you take your own euils, I muſt tell you, we pity you, and think you haue iuſt cauſe of deiection, and we for you: not for any priuate cares, but (which touch a Chriſtian neereſt) the Common-wealth of God. Behold, after all thoſe hills of carkaſſes, and ſtreames of bloud, your ciuill ſword is ſheathed, wherein we neither congratulate, nor feare your peace; lo now, in ſtead of that, another while, the ſpirituall ſword is drawne and ſhaken, and it is well, if no more. Now the politicke State ſits ſtill, the Church quarrels: Oh! the inſatiable hoſtility of our great enemie, with what change of miſchiefes doth he afflict miſerable man? No ſooner did the Chriſtian world beginne to breathe from perſecution, but it was more puniſhed with *Arrianiſme*: when the red Dragon cannot deuoure the childe, hee tryes to drowne the mother; and when the waters faile, he raiſes warre. Your famous *Iunius* had nothing more admirable than his loue of peace: when our buſie Separatiſts appealed him, with what a ſweet calmneſſe did he reiect them, and with a graue importunitie call'd them to moderation! How it would haue vexed his holy ſoule (now out of the danger of paſſions) to haue foreſeene his chaire troubleſome. God forbid that the Church ſhould finde a Challenger, in ſtead of a Champion: Who would thinke but you ſhould haue beene taught the benefit of peace, by the long want? But if your temporall ſtate (beſides either hope, or beleefe) hath growne wealthy with warre, like thoſe Fowles which fatten with hard weather: yet bee too ſure, that theſe ſpirituall broyles cannot but impoueriſh the Church; yea, affamiſh it. It were pity that your *Holland* ſhould bee ſtill the Amphitheatre of the world, on whoſe ſcaffolds all other Nations ſhould ſit, & ſee variety of bloudy ſhews, not without pitie, and horror. If I might challenge ought in that your acute and learned *Arminius*; I would thus ſolicite and coniure him: Alas that ſo wiſe a man ſhould not know the worth of peace; that ſo noble a ſonne of the Church ſhould not bee brought to light, without ripping the wombe of his mother! What meane theſe ſubtill Nouelties? if they make thee famous, and the Church miſerable, who ſhall gaine by them? Is ſingularity ſo precious, that it ſhould coſt no leſſe, than the ſafety and quiet of our common mother? If it be truth thou affecteſt; what alone? Could neuer any eyes (till thine) be bleſſed with this obiect? Where hath that ſacred verity hid her ſelfe thus long from all her carefull Inquiſitors, that ſhe now firſt ſhewes her head to thee vnſought? Hath the Goſpell ſhined thus long, and bright, and left ſome corners vnſeene? Away with all new truths; faire and plauſible they may bee, ſound they cannot: ſome may admire thee for them; none ſhall bleſſe thee. But grant that ſome of theſe are no leſſe true, than nice points: what doe theſe vnſeaſonable crochets and quauers trouble the harmonious plaine-ſongs of our peace? Some quiet error may bee better than ſome vnruly truth. Who bindes vs to ſpeake all we thinke? So the Church may be ſtill, would God thou wert wiſe alone. Did not our aduerſaries quarrell enough before, at our quarrells? Were they not rich enough with our ſpoiles? By the deare name of our common parents, what meaneſt thou *Arminius*? Whither tend theſe new-rais'd diſſentions? Who ſhall thriue by them but they which inſult vpon vs, and riſe by the fall of truth? Who ſhall be vndone, but thy brethren? By that moſt precious, and bloudy ranſome of our Sauiour, and by that awfull appearance wee ſhall once make before the glorious Tribunall of the Sonne of God, remember thy ſelfe, and the poore diſtracted limmes of the Church: Let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow way, and cauſe any weake one either to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wits haue ſought no by-paths, and now are happy with their fellowes! Let it be no diſparagement to goe with many to heauen. What could he reply to ſo plaine a charge? No diſtinction can auoid the power of ſimple truth. I know he heares not this of me firſt: Neither that learned and worthy *Fran. Gomarus*, nor your other graue fraternitie of reuerend Diuines, haue beene ſilent in ſo maine a cauſe. I feare rather too much noiſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſuters is commonly powerfull; how much more in iuſt motions? But if either he, or you, ſhall turne me home, and bid me ſpend my little moiſture vpon our owne brands, I grant there is both the ſame cauſe, and the ſame need. This counſell is no whit further from vs, becauſe it is directed to you: Any Reader can change the Perſon: I lament to ſee, that euery where peace hath not many clients, but fewer louers; yea, euen many of thoſe that praiſe her, follow her not. Of old, the very *Nouatian* men, women, children, brought ſtones and mortar (with the Orthodox) to the building of the Church of the reſurrection, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrels diuide vs; and euery diuiſion ends in blowes, and euery blow is returned; and none of all lights beſide the Church. Euen the beſt Apoſtles diſſented; neither knowledge, nor holineſſe can redreſſe all differences: True, but wiſdome and charitie could teach vs to auoid their preiudice. If we had but theſe two vertues, quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelfe-loue is too ſtrong for both theſe: This alone opens the floud-gates of diſſention, and drownes the ſweet, but low valley of the Church. Men eſteeme of opinions, becauſe their owne; and will haue truth ſerue, not gouerne. What they haue vndertaken, muſt be true: Victory is ſought for, not ſatiſfaction; victory of the Author, not of the cauſe: Hee is a rare man that knowes to yeeld, as well as to argue : what ſhould we doe then, but beſtow our ſelues vpon that which too many neglect, publike peace ; firſt, in prayers that we may preuaile, then in teares that we preuaile not ? Thus haue I beene bold to chat with you of our greateſt and common cares. Your old loue, and late hoſpitall entertainment in that your Iland called for this remembrance ; the rather to keepe your Engliſh tongue in breath, which was wont not to be the leaſt of your deſires. Would God you could make vs happie with newes, not of truce, but ſincere amitie and vnion ; not of Prouinces, but ſpirits. The God of ſpirits effect it both here and there, to the glory of his Name and Church.

To *W. J.* condemned for murder.

Ep. VIII. *Effectually preparing him, and (vnder his name) whatſoeuer Malefactor for his death.*

IT is a bad cauſe that robbeth vs of all the comfort of friends ; yea, that turnes their remembrance into ſorrow. None can do ſo, but thoſe that proceed from our ſelues: for outward euils, which come from the infliction of others, make vs cleaue faſter to our helpers, and cauſe vs to ſeeke and find eaſe in the very commiſeration of thoſe that loue vs : whereas thoſe griefes which ariſe from the iuſt diſpleaſure of conſcience, will not abide ſo much as the memorie of others affection ; or if it doe, makes it ſo much the greater corraſiue, as our caſe is more vncapable of their comfort. Such is yours. You haue made the mention of our names tedious to your ſelfe, and yours to vs. This is the beginning of your paine, that you had friends : If you may now ſmart ſoundly from vs, for your good, it muſt be the only ioy you muſt expect, and the finall dutie we owe to you. It is both vaine and comfortleſſe, to heare what might haue beene ; neither would I ſend you backe to what is paſt, but purpoſely to increaſe your ſorrow ; who haue cauſed all our comfort to ſtand in your teares. If therefore our former counſels had preuailed, neither had your hands ſhed innocent blood, nor iuſtice yours. Now, to your great ſinne, you haue done the one ; and the other muſt bee done to your paine : and we your well-willers, with ſorrow and ſhame liue to be witneſſes of both. Your ſinne is gone before, the reuenge of iuſtice will follow : ſeeing you are guilty, let God be iuſt. Other ſinnes ſpeake, this cryeth, and will neuer be ſilent, till it be anſwered with it ſelfe. For your life ; the caſe is hopeleſſe ; feede not your ſelfe with vaine preſumptions, but ſettle your ſelfe to expiate anothers blood with your own. Would God your deſert had beene ſuch, that we might with any comfort haue deſired you might liue. But now, alas, your fact is ſo hainous, that your life can neither bee craued without iniuſtice, nor be protracted without inward torment. And if our priuate affection ſhould make vs deafe to the ſhouts of blood, and partialitie ſhould teach vs to forget all care of publique right ; yet reſolue, there is no place for hope. Since then you could not liue guiltleſſe, there remaines nothing, but that you labour to die penitent ; and ſince your bodie cannot bee ſaued aliue, to endeuour that your ſoule may be ſaued in death. Wherein, how happy ſhall it be for you, if you ſhall yet giue eare to my laſt aduice ; too late indeed for your recompence to the world, not too late for your ſelfe. You haue deſerued death, and expect it : Take heed leſt you ſo faſten your eyes vpon the firſt death of the bodie, that you ſhould not looke beyond it to the ſecond, which alone is worthy of trembling, worthy of teares.

For, this, though terrible to Nature, yet is common to vs, with you. You muſt die: what doe we elſe ? And what differs our end from yours, but in haſte and violence ?

hall, J.

And who knowes whether in that? It may be a ſickneſſe as ſharpe, as ſudden, ſhall fetch vs hence: it may be the ſame death, or a worſe, for a better cauſe: Or if not ſo, there is much more miſery in lingring: He dies eaſily, that dies ſoone: but the other is the vtmoſt vengeance that God hath reſerued for his enemies: This is a matter of long feare, and ſhort paine. A few pangs let the ſoule out of priſon: but the torment of that other is euerlaſting; after ten thouſand yeares ſcorching in that flame, the paine is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe with this eternitie. You that ſhall feele the paine of one minutes dying, thinke what paine it is to be dying for euer and euer. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits haue endured without ſhew of yeeldance. I haue heard of an Iriſh Traitor, that when he lay pining vpon the wheele with his bones broke, asked his friend if he changed his countenance at all; caring leſſe for the paine, than the ſhew of feare. Few men haue died of greater paines, than others haue ſuſtained and liue. But that other ouerwhelmes both bodie and ſoule, and leaues no roome for any comfort in the poſſibilitie of mitigation. Here, men are executioners, or diſeaſes; there fiends. Thoſe Deuils that were ready to tempt the graceleſſe vnto ſinne, are as ready to follow the damned with tortures. Whatſoeuer become of your carkaſe, ſaue your ſoule from the flames; and ſo manage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now puniſhed your former ſinnes with this: a fearfull puniſhment in it ſelfe, if it deſerued no more: your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, than murder; yea, more proper to it. Turne ouer thoſe holy leaues (which you haue too much neglected, and now ſmart for neglecting) you ſhall finde murderers among thoſe that are ſhut out from the preſence of God: you ſhall find the Prince of that darkneſſe, in the higheſt ſtile of his miſchiefe, termed a man-ſlayer. Alas! how fearefull a caſe is this, that you haue herein reſembled him, for whom *Topheth* was prepared of old; and imitating him in his action, haue endangered your ſelfe to partake of his torment! Oh, that you could but ſee what you haue done, what you haue deſerued; that your heart could bleed enough within you, for the blood your hands haue ſhed: That as you haue followed Satan our common enemy in ſinning, ſo you could defie him in repenting: That your teares could diſappoint his hopes of your damnation. What a happie vnhappineſſe ſhall this be to your ſad friends, that your better part yet liueth? That from an ignominious place your ſoule is receiued to glory? Nothing can effect this but your repentance; and that can doe it. Feare not to looke into that horror, which ſhould attend your ſinne: and be now as ſeuere to your ſelfe, as you haue beene cruell to another. Thinke not to extenuate your offence with the vaine titles of manhood: what praiſe is this, that you were a valiant murderer? Strike your owne breſt (as *Moſes* did his Rocke) and bring downe riuers of teares to waſh away your blood-ſhed. Doe not ſo much feare your iudgment, as abhorre your ſinne; yea, your ſelfe for it. And with ſtrong cries lift vp your guilty hands to that God whom you offended, and ſay, *Deliuer me from blood-guiltineſſe O Lord*. Let me tell you: As without repentance there is no hope; ſo with it, there is no condemnation. True penitence is ſtrong, and can grapple with the greateſt ſinne, yea with all the powers of hell. What if your hands be red with blood? Behold, the blood of your Sauiour ſhall waſh away yours: If you can bathe your ſelfe in that; your Scarlet ſoule ſhall bee as white as Snow. This courſe alone ſhall make your Croſſe the way to the Paradiſe of God. This plaiſter can heale all the ſores of the ſoule, if neuer ſo deſperate: Onely, take heed that your heart bee deepe enough pierced, ere you lay it on; elſe, vnder a ſeeming skin of diſſimulation, your ſoule ſhall feſter to death. Yet ioy vs with your true ſorrow, whom you haue grieued with your offence; and at once comfort your friends, and ſaue your ſoule.

To Mr. Iohn Mole, of a long time now priſoner vnder the Inquiſition at *Rome*.

Epist. IX. *Exciting him to his wonted conſtancy, and encouraging him to Martyrdome.*

What paſſage can theſe lines hope to find into that your ſtrait and curious thraldome? Yet who would not aduenture the loſſe of this paines for him, which is readie to loſe himſelfe for Chriſt? what doe we not owe to you which haue thus giuen your ſelfe for the common faith? Bleſſed be the name of that God who hath ſingled you out for his Champion, and made you inuincible; how famous are your bonds? how glorious your conſtancy? Oh, that out of your cloſe obſcurity, you could but ſee the honour of your ſuffering, the affections of Gods Saints, and in ſome, an holy enuie at your diſtreſſed happineſſe. Thoſe wals cannot hide you: No man is attended with ſo many eies from earth & heauen: The Church your Mother beholds you, not with more compaſſion, than ioy: Neither can it be ſayd, how ſhee at once pities your miſery, and reioyces in your patience: The bleſſed Angels looke vpon you with gratulation and applauſe. The aduerſaries with an angry ſorrow to ſee themſelues ouercome by their captiue, their obſtinate cruelty ouer-matched with humble reſolution, and faithfull perſeuerance. Your Sauiour ſees you from aboue, not as a meere ſpectator, but as a patient with you, in you, for you: yea, as an agent in your indurance and victory, giuing new courage with the one hand, and holding out a Crowne with the other. Whom would not theſe ſights incourage? who now can pity your ſolitarines? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall obiect of ſo many prayers, yea the God of heauen was neuer ſo neere you, as now you are remoued from men. Let me ſpeake a bold, but true word. It is as poſſible for him to be abſent from his heauen, as from the priſons of his Saints. The glorified ſpirits aboue ſing to him; the perſecuted ſoules below, ſuffer for him, and cry to him; he is magnified in both, preſent with both; the faith of the one, is as pleaſing to him, as the triumph of the other. Nothing obligeth vs men ſo much, as ſmarting for vs; words of defence are worthy of thanks, but paine is eſteemed aboue recompence. How doe we kiſſe the wounds which are taken for our ſakes, & profeſſe that we would hate our ſelues, if we did not loue thoſe that dare bleed for vs? How much more ſhall the God of mercies bee ſenſible of your ſorrowes, and crowne your patience? To whom you may truly ſing that ditty of the Prophet, *Surely for thy ſake am I ſlaine continually, and am counted as a ſheepe for the ſlaughter.* What need I to ſtir vp your conſtancy, which hath already amazed, and wearied your perſecutors? No ſuſpicion ſhall driue me hereto; but rather the thirſt of your praiſe. He that exhorts to perſiſt in well-doing, while he perſwades, commendeth: Whither ſhould I rather ſend you, than to the ſight of your owne Chriſtian fortitude? which neither prayers, nor threats, haue beene able to ſhake: Here ſtands on the one hand, liberty, promotion, pleaſure, life, and (which eaſily exceeds all theſe) the deare reſpect of wife and children (whom your only reſolution ſhall make widow and orphanes) theſe with ſmiles, and vowes, and teares, ſeeme to importune you. On the other hand, bondage, ſolitude, horror, death, (and the moſt lingring of all miſeries) ruine of poſterity: theſe with frownes and menaces labour to affright you: Betwixt both, you haue ſtood vnmoued; fixing your eyes either right forward vpon the cauſe of your ſuffering, or vpwards vpon the crowne of your reward: It is an happy thing when our own actions may be either examples, or arguments of good. Theſe bleſſed proceedings call you on to your perfection; The reward of good beginnings proſecuted, is doubled; neglected, is loſt. How vaine are thoſe temptations, which would make you a loſer of all this praiſe, this recompence? Goe on therefore happily; keepe your eyes where they are, and your heart cannot be but where it is, and where it ought: Looke ſtill, for what you ſuffer, and for whom: For the truth, for Chriſt: what can be ſo precious as truth? Not life it ſelfe. All earthly things are not ſo vile to life, as life to truth; Life is momentarie, Truth eternall; Life is ours, the truth, Gods: Oh happy purchaſe, to giue our life for the truth. What can we ſuffer too much for Chriſt? He hath giuen our life to vs; hee hath giuen his owne life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather if he call for what he hath lent vs; yet not to bereaue, but to change it; giuing vs gold for clay, glory for our corruption. Behold that Sauiour of yours weeping, and bleeding, and dying for you: alas! our ſoules are too ſtrait for his ſorrowes; wee can be made but paine for him; He was made ſinne for vs: wee ſuſtaine, for him, but the impotent anger of men; he ſtrugled with the infinite wrath of his Father for vs. Oh, who can endure enough for him, that hath paſſed thorow death and hell for his ſoule? Thinke this, and you ſhall reſolue with *David, I will bee yet more vile for the Lord.* The worſt of the deſpight of men, is but Death; and that, if they inflict not, a diſeaſe will; or if not that, Age. Here is no impoſition of that, which would not be; but an haſtning of that which will be: an haſtning to your gaine. For behold, their violence ſhall turne your neceſſitie, into vertue and profit. Nature hath made you mortall: none but an enemie can make you a Martyr; you muſt die, though they will not; you cannot die for Chriſt, but by them. How could they elſe deuiſe to make you happie? ſince the giuer of both liſes hath ſaid, *He that ſhall loſe his life for my ſake ſhall ſaue it.* Loe, this alone is loſt with keeping, and gained by loſſe. Say you were freed, vpon the ſafeſt conditions, and returning: (as how welcome ſhould that newes bee, more to yours, than to your ſelfe) perhaps, Death may meet you in the way, perhaps ouertake you at home: neither place, nor time, can promiſe immunitie from the common deſtinie of men: Thoſe that may abridge your houres, cannot lengthen them; and while they laſt, cannot ſecure them from vexation; yea, themſelues ſhall follow you into their duſt; and cannot auoid what they can inflict; death ſhall equally tyrannize by them, and ouer them: ſo their fauours are but fruitleſſe, their malice gainfull. For it ſhall change your Priſon into Heauen, your Fetters into a Crowne, your Iaylors to Angels, your miſerie into glory. Looke vp to your future eſtate, and reioyce in the preſent: Behold, the Tree of Life, the hidden Manna, the Scepter of power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heauen, are addreſſed ſor you. Ouercome and enioy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Sauiour in bleſſedneſſe; whoſe honour is to attend him for euer, whom they haue ioyed to imitate. *What are theſe which are araied in long white robes, and whence came they? Theſe are* (ſayes that heauenly Elder) *they which came out of great tribulation, and waſhed their long Robes, and haue made their Robes white, in the blood of the Lambe.*

Therefore they are in the preſence of the Throne of God, and ſerue him day and night in his Temple: and he that ſitteth on the Throne, will dwell among them, and gouerne them, and lead them vnto the liuely Fountaines of waters, and God ſhall wipe all teares from their eyes.

All the elect haue Seales in their fore-heads: but Martyrs haue Palmes in their hands. All the elect haue white Robes; Martyrs, both white and long: white, for their glory; long, for the largeneſſe of their glory. Once red with their owne bloud; now white with the bloud of the Lambe: there is nothing in our bloud, but weake obedience; nothing but merit in the Lambes bloud. Behold, his merit makes our obedience glorious. You doe but ſprinkle his feet with your bloud; loe, hee waſhes your long white Robes, with his. Euery drop of your bloud is anſwered with a ſtreame of his; and euery drop of his is worth Riuers of ours: *Precious in the ſight of the Lord is the* *death of his Saints* : Precious in preuention, precious in acceptation, precious in remuneration. Oh, giue willingly that which you cannot keepe, that you may receiue what you cannot leeſe. The way is ſteepe, but now you breathe towards the top. Let not the want of ſome few ſteps, loſe you an eternall reſt. Put to the ſtrength of your owne Faith : The prayers of Gods Saints ſhall further your pace ; and that gracious hand that ſuſtaines heauen and earth, ſhall vphold, and ſweetly draw you vp to your glory. Goe on to credit the Goſpell with your preſeuerance : and ſhew the falſe-hearted clients of that Roman-Court, that the Truth yeelds reall and hearty profeſſors ; ſuch as dare no leſſe ſmart, than ſpeake for her.

Without the wals of your reſtraint, where can you looke beſide incouragements of ſuffering ? Behold in this, how much you are happier than your many predeceſſors. Thoſe haue found friends, or wiues, or children, the moſt dangerous of all tempters. Suggeſtions of weakneſſe, when they come masked with loue, are more powerfull to hurt. But you, all your many friends, in the valour of their Chriſtian loue, wiſh rather a bleſſed Martyr, than a liuing and proſperous reuolter : yea, your deare wife (worthy of this honour, to be the wife of a Martyr) prefers your faith, to her affection ; and in a courage beyond her ſex, contemnes the worſt miſery of your loſſe ; profeſſing ſhee would redeeme your life with hers, but that ſhe would not redeeme it with your yeeldance : and while ſhe lookes vpon thoſe many pawnes of your chaſte loue, your hopefull children, wiſhes rather to ſee them fatherleſſe, than their father vnfaithfull : The greateſt part of your ſufferings are hers : She beares them with a cheerefull reſolution : She diuides with you in your ſorrowes, in your patience ; ſhe ſhall not bee diuided in your glory : For vs, we ſhall accompany you with our prayers, and follow you with our thankfull commemorations ; vowing to write your name in red letters in the Kalendars of our hearts ; and to regiſter it in the monuments of perpetuall Records, as an example to all poſterity, *The memoriall of the iuſt ſhall be bleſſed.*

To all READERS.

Ep. X. *Containing Rules of good aduice for our Chriſtian and ciuill cariage.*

I Grant, breuity where it is neither obſcure, nor defectiue, is very pleaſing, euen to the daintieſt indgments. No maruell therefore, if moſt men deſire much good counſell in a narrow roome ; as ſome affect to haue great perſonages drawne in little tablets; or, as we ſee worlds of Countries deſcribed in the compaſſe of ſmall maps : Neither do I vnwillingly yeeld to follow them; for both the powers of good aduice are the ſtronger when they are thus vnited ; and breuity makes counſell more portable for memorie, and readier for vſe. Take theſe therefore for more ; which as I would faine practiſe, ſo am I willing to commend. Let vs begin with him who is the firſt and laſt : Informe your ſelfe aright concerning God ; without whom, in vaine doe we know all things : Be acquainted with that Sauiour of yours, which paid ſo much for you on earth, and now ſues for you in heauen ; without whom we haue nothing to doe with God, nor he with vs. Adore him in your thoughts, truſt him with your ſelfe : Renew your ſight of him euery day, and his of you. Ouer-looke theſe earthly things ; and when you doe at any time caſt your eyes vpon heauen, think, there dwels my Sauiour, there I ſhall be. Call your ſelfe to often recknings ; caſt vp your debts, payments, graces, wants, expences, employments ; yeeld not to thinke your ſet deuotions troubleſome : Take not eaſie denials from your ſelfe ; yea, giue peremptory denials to your ſelfe : Hee can neuer bee good that flatters himſelfe : hold nature to her allowance ; and let your will ſtand at

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courteſie : happy is that man which hath obtained to be the maſter of his owne heart. Thinke all Gods outward fauours and prouiſions the beſt for you : your owne abilitie, and actions the meaneſt. Suffer not your mind to be either a Drudge, or a Wanton ; exerciſe it euer, but ouer-lay it not : In all your buſineſſes, looke through the world, at God ; whatſoeuer is your leuell, let him be your ſcope : Euery day take a view of your laſt ; and thinke either it is this, or may be : Offer not your ſelfe either to honour, or labour ; let them both ſeeke you : Care you onely to be worthy, and you cannot hide you from God. So frame your ſelfe to the time and company, that you may neither ſerue it, nor ſullenly neglect it ; and yeeld ſo far, as you may neither betray goodneſſe, nor countenance euill. Let your words be few, and digeſted: It is a ſhame for the tongue to cry the heart mercy, much more to caſt it ſelfe vpon the vncertaine pardon of others eares. There are but two things which a Chriſtian is charged to buy, and not to ſell, *Time* and *Truth* ; both ſo precious, that we muſt purchaſe them at any rate. So vſe your friends, as thoſe which ſhould be perpetuall, may be changeable. While you are within your ſelfe, there is no danger : but thoughts once vttered muſt ſtand to hazard. Do not heare from your ſelfe, what you would be loth to heare from others. In all good things, giue the eye and eare the full of ſcope, for they let into the mind : reſtraine the tongue, for it is a ſpender. Few men haue repented them of ſilence. In all ſerious matters, take counſell of dayes, and nights, and friends ; and let leiſure ripen your purpoſes: neither hope to gaine ought by ſuddenneſſe. The firſt thoughts may be confident, the ſecond are wiſer. Serue honeſty euer, though without apparent wages : ſhee will pay ſure, if ſlow. As in apparell, ſo in actions, know not what is good, but what becomes you. How many warrantable acts haue miſ-ſhapen the Authors ? Excuſe not your owne ill, aggrauate not others : and if you loue peace, auoid cenſures, compariſons, contradictions. Out of good men chuſe acquaintance ; of acquaintance, friends ; of friends, familiars : after probation admit them, and after admittance change them not: Age commendeth friendſhip. Doe not alwayes your beſt : it is neither wiſe, nor ſafe for a man euer to ſtand vpon the top of his ſtrength. If you would bee aboue the expectation of others, be euer below your ſelfe. Expend after your purſe, not after your mind : take not where you may deny, except vpon conſcience of deſert, or hope to requite. Either frequent ſuits, or complaints, are weariſome to a friend. Rather ſmother your griefes and wants as you may, than be either querulous, or importunate. Let not your face belie your heart, nor alwayes tell tales out of it : he is fit to liue amongſt friends or enemies, that can be ingenuouſly cloſe. Giue freely, ſell thriftily : Change ſeldome your place, neuer your ſtate : either amend inconueniences, or ſwallow them, rather then you ſhould run from your ſelfe to auoid them.

In all your recknings for the world, caſt vp ſome croſſes that appeare not ; either thoſe will come, or may : Let your ſuſpicions be charitable ; your truſt fearfull ; your cenſures ſure. Giue way to the anger of the great : The thunder and cannon will abide no fence. As in throngs we are afraid of loſſe ; ſo while the world comes vpon you, looke well to your ſoule ; There is more danger in good than in euill : I feare the number of theſe my rules ; for Precepts are wont (as nayles) to driue out one another : but theſe, I intended to ſcatter amongſt many : and as I was loth that any gueſt ſhould complaine of a niggardly hand ; Dainty diſhes are wont to be ſparingly ſerued out : homely ones ſupply in their bigneſſe, what they want in their worth.

FINIS.

PHARISAISME AND CHRISTIANITIE.

COMPARED AND SET FORTH IN A SERMON AT *Pauls Croſſe*, MAY I. 1608.

By IOS. HALL.

Vpon MATTH. 5. 20.
Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heauen.

Imprinted at LONDON, 1627.

TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY good Lord, THOMAS, Lord Biſhop of LONDON, I. H. wiſheth all Grace and *Happineſſe*.

Right Reuerend and Honourable:

I Know there is ſtore of Sermons extant: The Pulpit ſcarce affordeth more than the Preſſe. I adde to the number, and complaine not: in all good things, abundance is an eaſie burden. If the ſoule may feed it ſelfe with varietie, both by the eare, and by the eye, it hath no reaſon to finde fault with choice. But if any weaker ſtomacke (as in our bodily Tables) ſhall feare to ſurfet at the ſight of too much, it is eaſie for that man to looke off, and to confine his eyes to ſome few: Who cannot much ſooner abate to himſelfe, than multiply to another? Let not his nice ſullenneſſe preiudice that delight and profit which may ariſe to others from this number. For mee, I dare not be ſo enuious, as not to bleſſe God for this plenty, and ſeriouſly to reioyce that Gods people may thus liberally feaſt themſelues by both their ſenſes: neither know I for whether

more:

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more: The ſound of the word ſpoken pierceth more; the letter written endureth longer: the eare is taught more ſuddenly, more ſtirringly; the eye with leiſure and continuance. According to my poore abilitie, I haue deſired to doe good both wayes; not ſo much fearing cenſures, as caring to edifie. This little labour ſubmiſſely offers it ſelfe to your Lordſhip, as iuſtly yours: being both preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iuriſdiction, who vnfainedly deſires by all meanes to ſhew his true heart to Gods Church, together with his humble thankefulneſſe to your Lordſhip: and profeſſeth ſtill to continue

Your Lordſhips in all humble

duty and obſeruance,

IOS. HALL.

PHARISAISME
AND
CHRISTIANITIE.

MATTH. Chap. 5. Verſ. 20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heauen.

THE curious Doctors of the Iewes had reduced all Gods ſtatute-law to ſix hundred and thirteene precepts; ſo many as there are dayes in the yeere, and members in the body. It was an honeſt and (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *Dauid* abridges all theſe to eleuen, in his Pſalme 15. *Eſay* to ſix, in his 33. 15. *Michai* yet lower to three, in his 6, 8. *Eſay* yet againe to two, in his 56. 1. *Habacuc* to one, *The iuſt man ſhall liue by faith.* So yee ſee, the Law ends in the Goſpell: and that Father ſaid not amiſſe, *The Law is the Goſpell foretold; and the Goſpell is the Law fulfilled.* Theſe two are the freehold of a Chriſtian; and what but they?

Petr. Galatin. de arcan. fidei Cath. ad finem ex gloſ. Rab. Shelemoh.

Lex eſt Euangelium prædictum: Euangelium lex completa.

The Iewes of theſe times peruerted the Law, reiected the Goſpell. Our Sauiour therefore, that great Prophet of the world (as it was high time) cleares the Law, deliuers and ſettles the Goſpell, well approuing in both theſe, that he came not to conſume, but to conſummate the Law. Wherein (as *Paul* to his Corinths) he had a great doore, but many aduerſaries: amongſt theſe were the great maſters of Iſrael (ſo our Sauiour tearmes the Phariſes) and their fellowes (and yet their riuals) the Scribes: both ſo much harder to oppoſe, by how much their authority was greater.

1 Cor. 16. 9.
Iohn 3.
Art thou a Maſter in Iſrael?

Truth hath no roome till falſhood be remoued: Our Sauiour therefore (as behooueth) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion: and if both their life and doctrine be naught; what free part is there in them? And loe both of theſe ſo faulty, that *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the kingdome of Heauen.*

What were the men? What was their righteouſneſſe? What wanted it? Follow me, I beſeech you, in theſe three: and if my diſcourſe ſhall ſeeme, for a while, more thorny and perplexed, remedy it with your attention.

Thoſe things which are out of the ken of ſenſe or memory, muſt be fetcht from Story. The Sect (or order whether) of the Phariſes ceaſed with the Temple; ſince that, no man reades of a Phariſe; and now is growne ſo farre out of knowledge, that the moderne Iewes are more ready to learne of vs who they were: There is no point, wherein

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Ezr. 6. 7.

Ier 8. 8.

it is more difficult to auoid variety, yea oſtentation of reading ; without any curious trauerſing of opinions, I ſtudy for ſimple truth, as one that will not lead you out of the rode-way to ſhew you the turnings. *Scribes* were ancient ; *Ezra* is called *(Sopher mahir) a prompt Scribe.* As long before him, ſo euer ſince they continued till Chriſts time ; but in two rankes ; ſome were γραμματεῖς λαοῦ ; others νόμου. Some popular, others legall ; Some the peoples ; others, Gods ; the one, *Secretaries, Recorders, Notaries,* as 2 Chron: 24. 11. *(Sopher hamelec) the Kings Scribe* : The other Doctors of the Law of God : *The Law of the Lord is with vs, in vaine made he it, the penne of the Scribe is in vaine.*

Neh. 8. 4.
Mat. 23. 2.
Clerici Iudæorũ, ſaith Ierome.
Euſeb. eccl. hiſt. l. 4. c. 22. Erant in circumciſione diuerſæ ſententiæ quæ maximè tribui Iudæ aduerſabantur, &c. vide Ioſ. Scalig. reſp. ad Serariũ. Orig. lib. 5. aduerſ. Celſ. Chriſtianos nõ habere verã religionem, quod in varias ſectas diuiſi eſſent. Domus Sammai & Hillel. Ar. Mont. in Euang. Ante aduentum Chriſti, non tot & tam blaſphemæ hæreſes. Iren. lib. 5.
Act. 15. 5.

As the Phariſes were (νομοδιδάσκαλοι ;) *Law maſters* : ſo theſe are the ſame which *Luke* 11. 45. are called (νομικοὶ) *interpreters of the Law.* Tho to ſome not meane Critickes it ſeemes theſe ſhould be a third ſort ; which conſider not that our Sauiour on purpoſe addreſſing his ſpeech to the *Phariſes,* fell by the way vpon the *Scribes* ; and being admoniſhed by one of them, as of an ouer-ſight, now auerres right downe of the *Scribes,* what before he had but indifferently glanced at. What they were, is plaine by *Ezraes* pulpit, and *Moſes* his chaire. Theſe and *Phariſes* differed not ſo much ; they agreed in ſome good, but in more euill. But the profeſſion of *Phariſes,* becauſe it is more obſcure, you ſhall giue me leaue to fetch ſomewhat further.

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion ; which all croſſed the Tribe of *Iuda* : *Eſſens, Galileans, Emerobaptiſts, Masbutheans, Samaritans, Phariſes, Sadduces.* It were eaſie to helpe him with more, *Sebuans, Cannaeans, Sampſeans* ; and if need were, yet more. Where are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that rotten argument of profane *Celſus* againſt the Chriſtians ? Say the Papiſts, one ſaith I am *Caluins,* another, I am *Luthers.* We diſclaime, we defie theſe titles, theſe diuiſions : we are one in truth : would God we were yet more one : It is the lace and fringe of Chriſts garment that is queſtioned amongſt vs, the cloth is ſound. But what ? Was the Iewiſh Church before Chriſt, Gods true Church, or not ? If it were not, which was it ? If it were : lo that here rent in more then eight parts, & one of them differing from it ſelfe in eighteene opinions : and yet as *Irenaus* well obſerues, Before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Shew me a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen : although to ſome, *Phariſaiſme* ſeemes rather a ſeuerall order, then a ſect : but S. *Luke* that knew it better, hath (αἵρεσιν φαρισαίων) *the ſect of the Phariſes.* When the Profeſſion began, no hiſtory recordeth. Some would faine fetch them *Eſay* 65. 5. *Touch me not, for I am holier then thou.* But theſe ſtraine too farre ; for in the verſe before, the ſame men eat Swines fleſh ; which to the *Phariſes* is more then piacular. Heare briefly their name, their original, their office. Their name (though it might admit of other probable deriuations, yet) by conſent of all * Hebrew Doctors (I haue a great author for it) is fetcht from *ſeparation* ; tho vpon what grounds, all agree not ; doubtleſſe for the perfection of their doctrine, and auſterity of life. Their originall is more intricate ; which after ſome ſcanning, I haue thus learned of ſome great Maſters of Iewiſh Antiquities. Before there was any open breach in the old Iewiſh Church, there were two generall and diuers conceits about Gods ſeruice : One that tooke vp onely with the law of God ; and if they could keepe that, thought they needed no more ; neither would they *ſapere ſupra ſcriptum, be wiſer than their Maker* : Theſe were called (*Karraim*) of which ſort there are diuers at this day in *Conſtantinople,* and other-where, at deadly feod with the other Iewes, which they now call *Rabbiniſts.*

In eam conſentiunt omnes Hebræi, teſte Babal. Haruch, Pagnin. in פרש *Ar. Montanus Ioſ. Scal. I. Druſius, &c.*

The other, that thought it ſmall thanks to doe onely what they were bidden ; Gods Law was too ſtraight for their holineſſe : It was nothing, vnleſſe they did more than content God, earne him (for theſe were popiſh Iewes) and ſupererrogate of him. Theſe were therefore called *Chaſidim, Holy, aboue the Law.* They plyed God with vnbidden oblations, gaue more than needed, did more than was commanded ; yet ſo, as both parts pleaſed themſelues, reſiſted not the other. The more franke ſort vpbraided not the other, with too much niggardlineſſe; neither did the ſtraiter-handed enuy the other for too much lauiſhneſſe. Would God we could doe thus. They agreed, though they differed. But now, when theſe voluntary ſeruices began to be drawne into Canons (as *Scaliger* ſpeaketh) and that which was before but arbitrary, was impoſed as neceſſary, (neceſſary for beleefe, neceſſary for action) queſtions aroſe, and the rent began in the Iewes. Thoſe dogmaticall Doctors which ſtood for ſupererogation, and traditions aboue Law, were called *(Peruſchim) Phariſes*; ſeparate frō the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe, as they were the brood of thoſe *(Chaſidim)* whom wee find firſt mentioned in the Machabees, by the corrupt name of *Aſideans*; ſo from them againe, in a ſecond ſucceſſion proceeded (as their more refined iſſue) the Eſſens, both Collegiate and Eremiticall: Theſe *Phariſes* then, were a fraternitie or College of extraordinary deuotion; whoſe rule was Tradition, whoſe practiſe voluntary auſtereneſſe: To them the *Scribes* ioyned themſelues, as the purer Iewes; for *Paul* calls them [ἀκριβεστάτην αἵρεσιν] ***the moſt exquiſite ſect***; yea, &(as *Ioſephus*) the beſt expoſitors; willingly expounding the law according to their Traditiōs, & countenancing their traditions by the forced ſenſes of the Law. Both which profeſſions were greatly inlarged & graced by two famous Doctors, *Sammai* & *Hillel* (whom ſome, though falſly, would haue the founders of them) not long before Chriſts time; for old *Hillel* of a 120. yeeres, protracted his daies by likely cōputation, to ten yeeres after Chriſts birth. How *Hierom* fetcheth their names with more wittines than probabilitie, from *Diſſipating* & *Profaning* the Law; and what bickerings & deadly quarels were euen amongſt themſelues in thoſe two famous houſes; and what were the foure expoſitions of the Law which they followed, I liſt not now to diſcourſe. Their imploiment was, expounding the Law, and vrging Traditions; therefore their auditors had wont to ſay, when they called one another to Church (as S^t^. *Hierome* tells vs) [οἱ σοφοὶ δευτερῶσι] ***The wiſe***, that is, the Phariſes, ***expound to day***. Whence perhaps, that may be interpreted of S. *Paul* to the Corinths, ***Where is the wiſe? where is the Scribe?*** So did the Scribes too; but the difference was, that the *Scribes* were more Textuall, the *Phariſes* more Traditionall: therefore obſerue, that the *Scribe* findes fault with the ſuſpicion of blaſphemy; the *Phariſe*, with vnwaſhen hands: the *Scribes* (their Doctors) exceld for learning, the *Phariſes* for piety. Their attire was the ſame, and their faſhions: but the *Phariſes* had [πολιτείας μείζω] ***more ſway***; and were more ſtrict and Cappucine-like; profeſſed more yeeres continency; and in a word, tooke more paines to goe to hell. Theſe did ſo carry away the hearts of the Iewes, that there was no holy man, which was not tearmed a *Phariſe*; and therefore among the ſeuen kindes of *Phariſes* in their ***Talmud***, they make ***Abraham*** a ***Phariſe*** of ***Loue***, ***Iob*** a ***Phariſe*** of ***Feare***. And if from the men you caſt your eyes vpon their righteouſneſſe, you cannot but wonder at the curioſity of their zeale. Wherein looke (I beſeech you) firſt at their deuotion, then their holy carriage, laſtly their ſtrict obſeruation of the Law.

Such was their deuotion, that they prayed [συνεχῶς] as a Father ſaith, oft and long: thriſe a day was ordinary; at nine, twelue, and three a clocke: yea their progenitors (whom they would ſcorne not to match) diuided the day into three parts; whereof one was beſtowed on prayer, the next on the Law, the third on their worke. See here, God had two parts of three, themſelues but one: beſides at their meales what ſtrictneſſe?

Their very diſciples were taught (to ſhame vs Chriſtians) if they had forgotten to giue thankes, to returne from the field to the boord to ſay grace. For diuine ſeruice; the Decalogue muſt be read once a day of euery man: the *Scribes* ſay the firſt watch; the *Phariſes*, any houre of the night: others, twice, without mouing eye, hand, foot, in a cleane place, free from any excrement, and foure cubits diſtant from any ſepulchre. For faſting, they did it twice a weeke; not popiſhly (which *Wickliffe* iuſtly calls Foole-faſting) but in earneſt; on Monday and Thurſday. Beſides (to omit their almes, which were euery way proportionable to the reſt) what miſerable penance did they wilfully? They beat their heads againſt the walls, as they went, till bloud came: whence one of their ſeuen ***Phariſes*** is called ***(Kizai)*** a ***Phariſe-draw-bloud***: They put thornes in their skirts, to ſting them themſelues; they lay, on plankes, on ſtones, on thornes: and ***Banus*** that

1 Mac. 2. 47.

Act. 26. 5.
Eruditius cæteris legem exponunt Phar. Ioſ. l. 1. de bello Iud. c. 4.
An old ſaying.
ὑδὶς τὸ στιβιζόμενον ὑβρίζει.
Diſcipuli Sammai occidebant diſcipulos Hillel.
δευτερώσεις 4.
Epiphan.
In nomen.
Moſis,
Acibæ,
Annæ,
Filiorum
Aſſamonei.
Hier. Algaſiæ de 11. quæſtionib.
1 Cor. 1. 20.
ποῦ σοφὸς, ποῦ γραμματεὺς?
Scribæ lectionarij, quaſi Scripturarij vel Textuarij; Phariſei δευτερωταὶ, *Druſ.*
Matt. 9.
Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & Calceamentorum figulis procedentes. Epiphan.
Meahauab.
Epiph.

Chaſidim.

Præc. Moſaica cum expoſ. Rabbinorum à Munſter. ed.
Ibid.
δευτέραν καὶ πέμπτην.
Epiphan.
Hier. in Mat. 23
Acutiſſimas in eis ſpinas ligabant, vt ambulantes & ſedentes pungerentur & admonerentur officij.
Ioſephus.

that Heremiticall *Phariſe* drencht himſelfe oft, night and day, in cold water [πρὸς ἁγνείαν] *for chaſtity*; or (if you read it without an aſpiration) it ſignifies *for folly* rather: what could that apiſh and ſtigmaticall Frier haue done either more or worſe? This was their deuotion. The holineſſe of their carriage was ſuch, that they auoided euery thing that might carry any doubt of pollution: they would not therefore conuerſe with any different religion; and this Law went currant amongſt them: *He that eats a Samaritans bread, be as he that eats ſwines fleſh.* An Hebrew Midwife might not helpe a Gentile; not bookes, not wax, not incenſe, might be ſold to them: yea, no familiarity might be ſuffered with their owne vulgar. For whereas there were three ranks among the Iewes; the wiſe, (thoſe were the *Phariſes*) their Diſciples, and the *populus terræ*, (as they called them) this was one of the ſix reproaches to a nouice of the *Phariſes*, *To eat with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould haue beene toucht by any, contrary to the warning of their phylacteries, they ſcoure themſelues at their returne; and eat not, vnleſſe they haue waſht [πυγμῇ] that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euery water (marke the niceneſſe) but with that onely which they had drawne vp with their owne labour: and to make vp the meaſure of their pretended ſanctimony, they vowed continency, not perpetuall (as our Romaniſts vrge) but for eight or tenne yeeres. Thus they did vnbidden. How ſtrictly did they performe what was inioyned? No men ſo exact in their tithes: *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctor noteth) it was more than he needed. God would haue a Sabbath kept; they ouerkeepe it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knocke on a table to ſtill a childe: what ſhould I note more? not rub or ſcratch in publike. God commands them to weare *(Totaphoth) phylacteries*: they do (which our Sauiour reproues) [πλατύνουσι] *enlarge them*: and theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſt the Paſſeouer; they will haue it done (in an exceſſe of care) not with an iron, but a woodden ſpit, and curiouſly chuſe the wood of Pomegranate: God commanded to auoid Idolatry; they taught their Diſciples, if an Image were in the way, to fetch about ſome other; if they muſt needs goe that way, to runne: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit downe to pull it out, leſt they ſhould ſeeme to giue it reuerence. I weary you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder that our Sauiour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heauen*: That is, If your doctrine be not more righteous, you ſhall not be entred of the Church: if your holineſſe be not more perfect, you ſhall not enter into heauen: behold, Gods kingdome below and aboue is ſhut vpon them.

The poore Iewes were ſo beſotted with the admiration of theſe two, that they would haue thought if but two men muſt go to heauen, the one ſhould be a Scribe, the other a Phariſe. What ſtrange newes was this from him that kept the keyes of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and loe nothing but their righteouſnes is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaued, muſt exceed them. Doe but thinke how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceed the *Phariſes* in righteouſneſſe? It were much for an Angell from Heauen. What ſhall the poore ſonnes of the earth doe, if theſe Worthies be turned away with a repulſe? yea perhaps, your ſelues, all that heare me this day, receiue this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holineſſe with theirs, finde it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon; for (to ſet you forward) muſt we exceed them, or elſe not be ſaued? If we let them exceed vs, what hope, what

ψυχρῷ ὕδατι, &c.

Qui comedit panem ſamariticum ſic ſi comederet ſuillam. Præcept. Moſ. cum expoſ. Rab. ὁ ὄχλος, in the new Teſtament, the cōmon people.

Vnum ex ſex opprobrijs vitandis à diſcipulis ſapientium, Comeſſatio cum populo terræ.

Ar. Mont. in Euan. Epiphan. ἐὰν μὴ πυγμῇ ϛον). Mark. 7. 3.

Præc. Moſ. cum expoſ. Rab.

Epiphan. l. 1. τὰς ἀπαρχὰς ἐδίδουν.

Monten. in loc.

Præc. Moſ. cum expoſ.

Vox Egyptiaca.

Verſus quidam ex lege Moſis in pergameno ſcript. ſc. 14. priores 13. Exo. 4, 5, 6, 7, 8, 9. 6. *Deut. Pagn.*

Quò ferrum vim aſſandi habet.

Præc. Moſ. cum Expoſ. Ibid.

what poſſibilitie is there of our ſaluation? Ere we therefore ſhew how farre we muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behinde them.

They taught diligently, and kept *Moſes* his chaire warme: how many are there of vs, whom the great Maſter of the Vineyard may finde loytering in this publike market-place, and ſhake vs by the ſhoulder with a *Quid ſtatis otioſi? Why ſtand you here idle?*

Matth.23.3.

They compaſt ſea and land (Satans walke) to make a proſelyte: we ſit ſtill and freeze in our zeale, and loſe proſelytes with our dull and wilfull neglect. They ſpent one quarter of the day in prayer: how many are there of vs that would not thinke this an vnreaſonable ſeruice of God? Wee are ſo farre from this extreme deuotion of the old *Euchita*, that we are rather worthy of a cenſure with thoſe Spaniſh Prieſts for our negligence. How many of you Citizens can get leaue of Mammon to beſtow one houre of the day in a ſet courſe, vpon God? How many of you Lawyers, are firſt clients to God, ere you admit others, clients to you? How many of you haue your thoughts fixed in Heauen, ere they be in *Weſtminſter*? Alas, what dulneſſe is this? what iniuſtice? All thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (ſome) twice a day; neuer went without ſome parts of it about them: but to what effect? There is not one of our people (ſaith *Ioſephus*) but anſwers to any queſtion of the Law as readily as his owne name. How ſhall their diligence vpbraid, yea condemne vs? Alas! how doe our Bibles gather duſt for want of vſe, while our Chronicle, or our Statute-booke, yea perhaps our idle and ſcurrilous play-bookes, are worne with turning? Oh how happy were our fore-fathers (whoſe memory is bleſſed for euer) if they could with much coſt and more danger get but one of *Pauls* Epiſtles in their boſomes; how did they hugge it in their armes, hide it in their cheſt, yea in their hearts! How did they eat, walk, ſleep, with that ſweet companion, and in ſpight of perſecution, neuer thought themſelues well, but when they conuerſed with it in ſecret! Lo now theſe ſhops are all open, we buy them not; theſe books are open, we read them not, and we will be ignorant becauſe we will. The Sunne ſhines and we ſhut our windowes. It is enough for the miſerable Popiſh Laitie to be thus dark, that liue in the perpetual night of Inquiſition. Shall this be the only difference betwixt them and vs; that they would reade theſe holy leaues, & may not; we may, & will not? There is no ignorance, to the wilfull. I ſtand not vpon a formall and verball knowledge: that was neuer more frequent, more flouriſhing. But if the maine grounds of Chriſtianity were throughly ſetled in the hearts of the multitude, we ſhould not haue ſo much cauſe of ſhame and ſorrow, nor our aduerſaries of triumph and inſultation. Shew leſſe therefore for Gods ſake, and learne more; and ballace your wauering heart with the ſound truth of godlineſſe, that you may flie ſteadily thorow all the tempeſts of errours. Make Gods Law of your learned counſell with *Dauid*, and be happy. Elſe if you will needs loue darkneſſe, you ſhall haue enough of it: you haue here inward darkneſſe, there outward (σκότος ἐξώτερον) This is your owne darkneſſe, that his of whom the Pſalmiſt; *He ſent darkneſſe, and it was darke*: Darke indeed: A thicke and terrible darkneſſe, ioyned with weeping and gnaſhing. I vrge not their awfull reuerence in their deuotion, our ſleepy or wilde careleſneſſe; their auſtere and rough diſcipline of the bodie, our wanton, pampering of the fleſh; though who can abide to thinke of a chaſte *Phariſe*, and a filthy *Chriſtian*? a temperate *Phariſe*, and a drunken *Chriſtian*? how ſhamefully is this latter vice (eſpecially) growne vpon vs with time? we knew it once in our ordinary ſpeech appropriated to beggers, now gallants fight for it. This beaſtlineſſe had wont be baſhfull, now it is impudent; once children were wont to ſhout at a drunkard (as ſome foule wonder) now not to be drunke is quarrell enough among men, among friends: Thoſe knees that we were wont to bow to the God of Heauen, are now bent to *Bacchus*, in a paganiſh, beſtiall, deuilliſh deuotion. To leaue the title of *Chriſtians*, for ſhame let vs be either men or beaſts. My ſpeech haſtens to their holy and wiſe ſtrictneſſe of carriage; wherein I can neuer complaine enough of our inequality: They haced the preſence, the fire, the faſhion, the bookes of a Gentile, of a Samaritane; neither

Correcti à Concilio Toletan. Bellarm.

Quilibet noſtrũ de lege interrogatus, faciliùs quàm nomen ſuũ reſpondet. Ioſ. contr. App. lib. 2.

Matth.8.12.

Choſhec Aphelah: Tenebræ caliginis.

In aquam ſecum veſtibus immergunt vbi contigerint aliquem ex alia gente. μιαρὸν γὰρ ὁ γοῦν, &c. *Epiph.*

was there any hatred loſt on the Samaritans part; for if he had but toucht a Iew, hee would haue throwne himſelfe into the water, cloathes and all: both of them equally ſicke of a *Noli me tangere*; *Touch me not, for I am holier*, Eſay 65.

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, we diſlike not: We match, conuerſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Apelles* in *Euſebius*; *Sat eſt credere in crucifixum*: but that which I moſt lament, and yee, Fathers and Brethren, if my voice may reach to any whom it concerneth, in the bowels of Chriſt let me boldly (though moſt vnworthy) moue your wiſdoms, your care to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of Philoſophie, ſpend their firſt houres in the great Doctors of Popiſh controuerſies; *Bellarmine* is next to *Ariſtotle*: yea, our very vngrounded Artizans, young Gentlemen, fraile Women, buy, reade, trauerſe promiſcuouſly the dangerous Writings of our ſubtileſt Ieſuits. What is the iſſue? Many of them haue taken poyſon, ere they know what milke is; and when they haue once taſted this bane, they muſt drinke and die. Oh what pity, what vexation is it to a true heart, to ſee vs thus rob'd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeueritie of our Aduerſaries, which vpon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authors, which they terme infectious; where was euer *Caluin* publikely bought in one of their Church-yards? where euer read without licence, without ſecurity? I cenſure not this as the peculiar fault of this place: would God this open remiſſeneſſe were not a common euill, and had not ſpred it ſelfe wide thorow all thoſe Churches that are gone out of *Babylon*. Let no man tell me of the diſtinction of that old Canoniſt: *Some things* (ſaith he) *we reade leſt they ſhould be neglected, as the Bible; ſome leſt they ſhould be vnknowne, as Arts and Philoſophie; ſome that they may be reiected, as Hereticall bookes.* True; But let them reade that can reiect, that can confute; we diſtruſt not our cauſe, but their weake iudgements. A good Apothecary can make a good medicine of a ſtrong poyſon; muſt children therefore be allowed that box? I know how vnworthy I am to aduiſe; only I throw downe my ſelfe at your feet, and beſeech you, that our loſſes and their examples may make vs no leſſe wiſe in our generation.

Barthol. Brixenſis.

Matth. 23. 13.

I follow the compariſon; They paid tithes of all they had: not a pot-herbe, but they tithed it. Heare this ye ſacrilegious Patrons, the merchants of ſoules, the Pirats of the Church, the enemies of religion; they tithed all; you nothing; they paid to their Leuites, your Leuites muſt pay to you: Your Cures muſt be purchaſed, your tithes abated or compounded for: O the ſhame of Religion! How too iuſtly may I vſurpe of you that of *Seneca*? *Pettie ſacrileges are puniſhed, while great ones ride in triumph.* Neuer excuſe it with pretence of Ceremonie; *Moſes* neuer gaue ſo ſtrict a charge for this, as *Paul* [ἐν πᾶσιν ἀγαθοῖς] communicate *all thy goods* with thy Teacher; *All*, with an emphaſis. Wel-fare yet the honeſt *Phariſes*, whoſe rule was: *(Decima vt diues fias) Tithe and be rich*: If euer thou be the fatter for this grauell, or the richer with that thou ſtealeſt from God, let me come to begge at thy doore.

Gal. 6. 6.

Woe to you ſpirituall robbers. Our blinde forefathers clothed the Church; you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robbery, ſimony, periury will not carry you to hell; hope ſtill that you may be ſaued. They gaue plentifull almes to the poore: we in ſtead of filling their bellies, grinde their faces. What excellent Lawes had we lately enacted that there ſhould be no begger in Iſrael? Let our ſtreets, wayes, hedges, witneſſe the execution. Thy liberality releeues ſome poore. It is well. But hath not thy oppreſſion made more? Thy vſury, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bounty. The mercies of the wicked are cruel. They were preciſe in their Sabbath; we ſo looſe in ours, as if God had no day: See whether our Tauerns, ſtreets, high-waies deſcry any great difference. Theſe things I vowed in my ſelfe to reproue, if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the fouleneſſe of theſe vices, not my iuſt vehemency. And you (Chriſtian hearers) than which no name can be dearer: be perſwaded to ranſacke your ſecure hearts; and if there be any of you whoſe awaked conſcience ſtrikes him for theſe ſinnes, and places him below theſe Iewes in this vnrighteouſneſſe, if you wiſh or care to be ſaued, thinke it high time, as you would euer hope for entrance into Gods Kingdome, to ſtrike your ſelues on the thigh, and with amazement and indignation to ſay, What haue I done? to abandon your wicked courſes; to reſolue, to vow, to ſtriue vnto a Chriſtian and conſcionable reformation. *Paul*, a *Phariſe*, was according to the righteouſneſſe of the Law vnreproueable: yet if *Paul* had not gone from *Gamaliels* feet, to CHRISTS, he had neuer beene ſaued. Vnreproueable, and yet reiected? Alas, my brethren, what ſhall become of our gluttony, drunkenneſſe, pride, oppreſſion, bribing, couſenages, adulteries, blaſphemies, and our ſelues for them? God and men reproue vs for theſe; what ſhall become of vs? If the ciuilly righteous ſhall not be ſaued, where ſhall the notorious ſinner appeare? A Chriſtian below a Iew? For ſhame, where are we? where is our emulation? Heauen is our goale, we all runne; loe the *Scribes* and *Phariſes* are before thee; what ſafety can it be to come ſhort of thoſe that come ſhort of Heauen? *Except your righteouſneſſe, &c.*

Phil. 6. 3.

You haue ſeene theſe *Scribes* and *Phariſes*; their righteouſneſſe and our vnrighteouſneſſe. See now with like patience, their vnrighteouſneſſe that was, and our righteouſneſſe that muſt be, wherein they failed, and we muſt exceed. They failed then in their Traditions and Practice. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faulty in matter.

To runne well, but out of the way, (according to the Greeke Prouerbe) is not better than to ſtand ſtill. Fire is an excellent thing: but if it be in the top of the chimney, it doth miſchiefe rather. It is good to be zealous in ſpight of all ſcoffes, but [ἐν καλῷ] *in a good thing*. If they had beene as hot for God, as they were for themſelues, it had beene happy: but now *in vaine they worſhip me* (ſaith our Sauiour) *teaching for doctrines the Traditions of men*. Hence was that axiome receiued currantly amongſt their Iewiſh followers: *There is more in the words of the wiſe than in the words of the Law: More*; that is, more matter, more authoritie: and from this principally ariſes and continues that mortall quarrell betwixt them and their *(Karraim)* and *(Minim)* vnto this day. A great Ieſuite (at leaſt that thinks himſelfe ſo) writes thus in great earneſt: *The Phariſes* (ſaith he) *may not vnfitly be compared to our Catholikes*. Some men ſpeake truth ignorantly, ſome vnwillingly; *Caiaphas* neuer ſpake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to theſe Phariſes in this point, beſides that of free-will, merit, full performance of the Law, which they abſolutely receiued from them: For marke, *With the ſame reuerence and deuotion doe wee receiue and reſpect Traditions, that we doe the Bookes of the Old and New Teſtament*, ſay thoſe Fathers in their fourth Seſſion: Heare both of theſe ſpeake, and ſee neither; if thou canſt diſcerne whether is the Phariſe, refuſe me in a greater truth. Not that we did euer ſay with that *Arrian* in *Hilary*: *We debarre all words that are not written*: or would thinke fit with thoſe phanaticall Anabaptiſts of Munſter, that all bookes ſhould be burnt beſides the Bible: ſome Traditions muſt haue place in euery Church; but, Their place: they may not take wall of Scripture: Subſtance may not in our valuation giue way to circumſtance, God forbid. If any man expect that my ſpeech on this opportunity ſhould deſcend to the diſcourſe of our contradicted ceremonies, let him know that I had rather mourne for this breach than meddle with it. God knowes how willingly I would ſpend my ſelf into perſwaſions if thoſe would auaile any thing: but I well ſee that teares are fitter for this Theame than words. The name of our Mother is ſacred, and her peace precious. As it was a true ſpeech cited from that Father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: ſo would God our experience did not invert it vpon vs: *The war of the Church is the peace of Heretikes*. Our diſcord is their muſicke; our ruine their glory: Oh what a ſight is this, Brethren ſtriue, while the enemy ſtands ſtill, and laughs and triumphs. If we deſired the griefe of our common mother, the languiſhing of the Goſpel, the extirpation of Religion, the loſſe of poſteritie, the aduantage of our aduerſaries, which way could theſe be better effected than by our diſſentiōs? That Spaniſh Prophet

Gal. 4. 18.

Plus eſt in verbis ſapientum quam in verbis legis. Galatin.

Serarius. *Non malè comparari Phariſæos Catholicis.*

Pari pietatis affectu & reuerentia, Traditiones vna cum libris veteris & noui Teſtamenti ſuſpicimus & veneramur. Decr. 1 Seſſ. 4.

Nolo verba quæ ſcripta non ſunt legi.

Bellum Hereticorum pax eſt Eccleſiæ: ex Hilario Bellar.

Eſcouedo.

in our Age (for ſo I finde him ſtiled) when King *Philip* asked him how hee might become maſter of the Low-Countries, anſwered: *If he could diuide them from themſelues*; According to that old Machiuellian principle of our Ieſuites, *Diuide and Rule*. And indeed it is concord onely (as the Poeſie or Mot of the vnited States runs) which hath vpheld them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our Aduerſaries already brag of their victories: and what good heart can but bleed to ſee what they haue gained ſince we diſſented; to foreſee what they will gaine? They are our mutuall ſpoiles that haue made them proud and rich. If you euer therefore looke to ſee the good daies of the Goſpell, the vnhorſing and confuſion of that ſtrumpet of *Rome*, for Gods ſake, for the Churches ſake, for our owne ſoules ſake, let vs all compoſe our ſelues to peace and loue: *Oh pray for the peace of Ieruſalem: that peace may be within her walls and proſperitie within her palaces.*

Concordiâ res paruæ creſcunt, &c.

Noſtrâ miſeriâ tu es magnus de Pomp. Mimus.

For the matter of their Traditions, our Sauiour hath taxed them in many particulars; about waſhings, oathes, offerings, retribution: whereof he hath ſaid enough when hee hath tearmed their doctrine, the *Leauen of the Phariſes*, that is, ſowre and ſwelling. *S. Hierome* reduces them to two heads: They were *Turpia anilia*; ſome ſo *ſhamefull* that they might not bee ſpoken; others idle and *dotiſh*; both ſo numerous that they cannot be reckoned. Take a taſte for all; and to omit their reall Traditions, heare ſome of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularity. The Law was, a man might not carry a burthen on the Sabbath: their Traditionall gloſſe; if he caried ought on one ſhoulder, it was a burthen; if on both, none. If ſhooes alone, no burthen; if with nailes, not tolerable. Their ſtint of a Sabbaths iourney was a thouſand cubits; their gloſſe was, That this is to be vnderſtood without the walls: but if a man ſhould walke all day thorow a Citie as bigge as *Niniue*, he offends not. The Church of *Rome* ſhall vie ſtrange gloſſems and ceremonious obſeruations with them, whether for number or for ridiculouſneſſe. The day would faile mee if I ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſiluer haue I none.* Seuen yeeres penance is inioyed to a deadly ſinne; becauſe *Miriam* was ſeparated ſeuen daies for her leproſie; and God ſayes to *Ezekiel*, *I haue giuen thee a day for a yeere.* Chriſt ſaid to Peter, *Lanch forth into the deepe:* therefore he meant that *Peters* ſucceſſor ſhould catch the great fiſh of *Conſtantines* donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly terme their Cardinall, compares ſome Popiſh faſhions of his time with the *Phariſaicall*; who when he had ſpoken of their purple fringes in the foure corners of their *(Tallin)* and the thornes which theſe Rabbins tie in their skirts, for penance, and admonition of their dutie: *Hoc apud nos* (ſaith he) *ſuperſtitioſæ mulierculæ in parvulis Euangelijs, in crucis ligno & iſtiuſmodi rebus factitant:* That is, *Thus ſuperſtitious old wiues doe amongſt vs with little Goſpels of* Ioh. *with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romiſh vſe: who if he were now aliue, and ſhould heare their Church groaning vnder the number of Ceremonies more than the Iewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Sauiours, *Woe to you Scribes, Phariſes, hypocrites: for yee finde heauy burthens and grieuous to be borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh Maſters concerning that *Pythagorian* tranſanimation or paſſage of the ſoule from one body to another (a point which the Iewes had learned from them, *Matth.* 16.14.) concerning the not riſing vp of the wicked, Aſtronomicall deſtinie, free will, merit of workes, perfection of obedience; in euery of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine vnrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God neuer ſet, as the graffing of all holineſſe & Gods ſeruice, vpon them; a faſhionable obſeruation of the outward letter, with neglect of the true ſubſtance of the Law; a vaine-glorious oſtentation of piety and perfection; and more care to be thought, than

In Mat.23.

Præc. Moſ. cum cum expoſ. Rab.

Ibid.

Ibid.

Sacrarum Ceremoniarum lib. 1. accipit de gremio Camerarij pecuniam, vbi nihil tamen eſt argenti; ſpargenſque in populo dicit: Aurū & argentum non eſt mihi: quod autē habeo, hoc tibi do. Canō. Pænitential. pag. 1.

Numb.12.
Ezec.4.
Luc.5.

Otho Friſingenſis in præfat.

In Mat.23.

Mat.23.4.

Vide Druſium de tribus ſectis Iud. Alia doctrina.

Phariſæorū, quæ eſt niſi legis ſecundum carnem obſeruatio. Hier. in Gal. 1.

to be good; a greater deſire to be great, than good; crueltie and oppreſſion coloured with deuotion. My ſpeech now towards the cloſure ſhall draw it ſelfe vp within theſe two liſts; of their *Hypocriſie*, their *Worldlineſſe*: Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Couetouſneſſe*, *Ambition*. Only ſtirre vp your ſelues a while, and ſuffer not your Chriſtian attention to faile in this laſt act.

Some of their Rabbins ſay well, that God requires two things concerning his law; *Cuſtodie* and *Worke*. Cuſtodie in the heart; worke in the execution: Theſe vnſound and ouerly Phariſes did neither. It was enough if they kept the Law in their hands; ſo they had a formall ſhew of godlineſſe, it was enough: if the outſide of the platter were cleane, they cared for no more. God had charged them to binde the Law to their hand, and before their eyes, *Deut.6.* wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation and practiſe of his Law: they, like vnto the fooliſh Patient, which when the Phyſitian bids him take that preſcript, eats vp the paper; if they could get but a liſt of parchment vpon their left arme next their heart, and another ſcroll to tie vpon their forehead, and foure corners of fringe, or (if theſe be denied) a red threed in their hand, thought they might ſay with SAVL, *Bleſſed be thou of the Lord, I haue done the commandement of the Lord.* That *Opus operatum* of the Papiſts (for I ſtill parallel them) is not more falſe Latine than falſe Diuinity: it is not the outſide of thy obedience that God cares for, if neuer ſo holy, neuer ſo glorious; it is enough that men are couſened with theſe flouriſhes: the heart and the reins are thoſe that God looks after. What cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard faſhion ſo much as ſtuffe. Thou deceiueſt thy ſelfe, if thou thinke thoſe ſhewes that bleared the eyes of the world, can deceiue him. God ſhall ſmite thee thou whited wall, God ſhall ſmite thee. Doeſt thou thinke he ſees not how ſmoothly thou haſt dawbed on thine whoriſh complexion? He ſees thee a far off, and hates thee while thy paraſites applaud thy beauty. I ſpeake not of this carrion-fleſh which thou wantonly infecteſt with the falſe colours of thy pride, which God ſhall once waſh off with riuers of brimſtone: I ſpeake of thy painted ſoule, and thy counterfeit obedience. Giue me leaue (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of many is but faſhion, and their piety gilded ſuperſtition: Men care onely to ſeeme Chriſtians; if they can get Gods liuerie on their backes, and his name in their mouthes, they out-face all reproofes. How many are there, which if they can keepe their Church, giue an almes, bow their knee, ſay their prayers, pay their tithes, and once a yeere receiue the Sacrament (it matters not how corrupt hearts, how filthy tongues, how falſe hands they beare) can ſay in their hearts with *Eſau, I haue enough my brother?* As if God cared for this thy vaine formalitie; as if he hated thee not ſo much more than a Pagan, by how much thou wouldſt ſeeme more good. Be not deceiued: If long deuotions, ſad looks, hard penances, bountifull almes, would haue carried it (without the ſolid ſubſtance of godlineſſe) theſe Scribes and Phariſes had neuer beene ſhut out of heauen. Conſider this therefore (deare brethren) none but your owne eyes can looke into your hearts: we ſee your faces, the world ſees your liues; if your liues be not holy, your hearts ſound, though your faces were like Angels, you ſhall haue your portion with Deuils. Tell not me thou heareſt, prayeſt, talkeſt, beleeueſt: How liueſt thou? What doeſt thou? *Shew me thy faith by thy workes*, ſaith *Iames*. It was an excellent anſwer that good *Moſes* gaue to *Lucius* in the Church-ſtory: *The faith that is ſeene, is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pingueſcere operibus*, *grow fat* and well-liking *with good workes*. It is a leane ſtarued carcaſſe of faith thou pretendeſt without theſe. If profeſſion be all, the Scribes and Phariſes are before thee. Ranſacke thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe, true hatred of ſinne: ranſacke thy life, and finde the truth of works, the life of obedience; then alone thy righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſes, and thou ſhalt enter into Heauen. Their oſtentation followes; wherein it is ſtrange to conſider, how thoſe that cared not to be good, ſhould deſire yet to ſeeme good: ſo did theſe Phariſes. They would not faſt without a ſmeared face,

2 Tim.3.5. μόρφωσιν. εὐσεβείας.

Si hæc prohibeantur, filum rubrum ponent in manu. Præc. Moſ. cum expoſ.

Socrat. eccl. hiſt.

12637c Hall, J.

face, not giue an almes without a trumpet, not pray without witneſſes. Scribes, Phariſes, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie had either died with them, or had only hereditarily deſcended to their ſucceſſors. Satan will not let vs be thus happy. I ſee no mans heart: but I dare boldly ſay, the world is full of hypocriſie. By their fruits yee ſhall know them (ſaith our Sauiour:) By their fruits; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion, but by the fruits of their actions. Not to ſpeake how our mint and cummin hath incroched vpon iudgement and iuſtice: Search your ſelues (yee Citizens:) now you draw neere to God with your lips, with your eares, where is your heart? Here your deuout attention ſeemes to crie, The Lord is God: how many are there of you, that haue any God at home? how many that haue a falſe God? God at Church; Mammon in your ſhops? I ſpeake not of all; God forbid. This famous Citie hath in the darkeſt, in the wantoneſt times, afforded (and ſo doth) many, that haue done God honour, honeſty to the Goſpell. But how many are there of you that vnder ſmooth faces haue foule conſciences? Faire words, falſe meaſures, forſworne valuations, adulterate wares, griping vſuries, haue filled many of your coffers, and feſtered your ſoules: You know this, and yet like *Salomons* Curtizan you wipe your mouthes, and it was not you. Your almes are written in Church-windowes, your defraudings in the ſand; all is good ſaue that which appeares not. How many are there euery where, that ſhame Religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected: for as, howſoeuer the Samaritan, not the Iew, releeued the diſtreſſed traueller, yet the Iewes religion was true, not the Samaritans; ſo in others, truth of cauſes muſt not be iudged by acts of perſons; yet, as he ſaid, *It muſt needs be good that* Nero *perſecutes*; ſo who is not readie to ſay: *It cannot be good that ſuch a miſcreant profeſſes?* Woe to thee Hypocrite, thou canſt not touch, not name goodneſſe, but thou defileſt it; God will plague thee for acting ſo high a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee: he that made the heart, ſayes thou art no better than an handſome tombe; the houſe of death. Behold here a greene turfe, or ſmooth marble, or ingrauen braſſe, and a commending Epitaph; all ſightly: but what is within? an vnſauoury, rotten carcaſſe. Though thou were wrapt in gold, and perfumed with neuer ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noyſome carrion to God: Of all earthly things, God cannot abide thee; and if thou wouldſt ſee how much lower yet his deteſtation reacheth, know that when he would deſcribe the torments of Hell, he calls them (as their worſt title) but the portion of hypocrites. Wherefore *cleanſe your hands yee ſinners, and purge your hearts yee double minded:* For *vnleſſe your righteouſneſſe exceed the* hypocriticall *righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen.* Iam.4.8. δίψυχοι.

My ſpeech muſt end in their *Couetouſneſſe* and *Ambition:* A paire of hainous vices. I ioyne them together: for they are not only brethren, but twins; yet ſo as the elder here alſo ſerues the younger. It is Ambition that blowes the fire of Couetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich, but that they may be great? Their couetouſneſſe was ſuch; that their throat (an open ſepulchre) ſwallowed vp whole houſes of Widowes. Whence their goods are called by our Sauiour [τὰ ἐνόντα] not τὰ ὄντα, as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred for the beſt ſeat; the higheſt pew: A title, a wall, a chaire, a cap, a knee, theſe were goodly cares for them that profeſſed grauitie, humilitie, mortification. Let me boldly ſay, *Ieruſalem* neuer yeelded ſo very *Phariſes* as *Rome*. Theſe old diſciples of *Sammai* and *Hillel* were not *Phariſes* in compariſon of our *Ieſuites*. From iudgement (you ſee) I am deſcended to practice: wherein it is no leſſe eaſily made good that theſe are more kindly *Phariſes*, than the ancient. A poore Widowes Cottage filled the panch of an old *Phariſe*; How many faire Patrimonies of deuout young

Luke 13.41.

πρωτοκλισίαν ϗ πρωτοκαθεδρίας. Math.23.6.

Gentlemen * Druryed by them (pardon the word, it is their owne; the thing I know and can witneſſe) haue gone downe the throat of theſe Loyoliſts, let their owne *Quodlibet* and *Catechiſme* report. What ſpeake I of ſecular inheritances? theſe eyes haue ſeene no meane houſes of deuotion and charitie ſwallowed vp by them. As for their ambitious inſinuations, not only all their owne Religious enuiouſly crie downe, but the whole world ſees and rings of. What oare of State can ſtir without their rowing? What Kingdome either ſtands or falls without their intermedling? What noble Family complaines not of their proling and ſtealth? And all this with a ſterne face of ſad pietie and ſterne mortification. Yea what other is their great Maſter, but the King of *Phariſes?* who, vnder a pretence of ſimple pietie, challenges without ſhame to haue deuoured the whole Chriſtian world, the naturall inheritances of ſecular Princes, by the foiſted name of *Peters* patrimony, and now in moſt infamous and ſhameleſſe ambition calls great Emperours to his ſtirrup, yea to his foot-ſtoole. But what wander we ſo far from home? *Væ nobis miſeris* (ſaith S. Ierome) *ad quos Phariſæorum vitia tranſierunt,* (*Woe to vs wretched men, to whom the Phariſes vices are deriued.*) The great Doctor of the Gentiles long agoe ſaid, *All ſeeke their owne, and not the things of God*; and is the world mended with age? would God we did not finde it a ſure rule; that (as it is in this little world) the older it growes, the more diſeaſed, the more couetous: we are all too much the true ſonnes of our great grandmother; and haue each of vs an *Eues* ſweet tooth in our heads, we would be more than we are: and euery man would be either (τὶς) or (ὁ) either the man, or ſome-body. If a number of your conſciences were ript, O yee that would be Chriſtian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your mawes? Here the deuoured patrimonie of poore Orphans; there the commons of whole Townſhips: here the impropriate goods of the Church; their piles of vſury: here bribes and vnlawfull fees; there the raw and indigeſted gobbets of Simony: yea, would God I might not ſay, but I muſt ſay it, with feare, with ſorrow, euen of our ſacred & diuine profeſſion, that which our Sauiour of his Twelue, *Yee are cleane, but not all.* The multitude of our vnregarded Charges, and ſoules dying and ſtarued, for want of ſpirituall prouiſion, (while they giue vs bodily) would condemne my ſilence for too partiall. In all conditions of men (for particulars are ſubiect to enuie and exception) the daughters of the horſe-leach had neuer ſuch a fruitfull generation: They crie ſtill, *Giue, Giue:* not giue alone, that is, the bread of *ſufficiencie*; but *giue, giue*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the inſatiable gulfe of humane deſires? Euery man would ingroſſe the whole world to himſelfe, and with that ambitious Conquerour feares it will be too little; and how few *Agurs* are there, that pray againſt too much? From hence it is, that yee Courtiers grate vpon poore Trades with hard Monopolies. Hence, yee Merchants load them with deepe and vnreaſonable prices, and make them pay deare for daies. Hence yee great men wring the poore ſponges of the Commonaltie into your priuate purſes, for the maintenance of pride and exceſſe. Hence yee cormorant corne-mongers hatch vp a dearth in the time of plenty. God ſends graine, but many times the Deuill ſends garners. The earth hath beene no niggard in yeelding: but you haue beene lauiſh in tranſporting, and cloſe in concealing. Neuer talke of our extreme froſts: we ſee Gods hand, and kiſſe the rod; but if your hearts, your charitie, were not more frozen than euer the earth was, meane Houſe-keepers ſhould not need to beg, nor the meaneſt to ſtarue for want of bread. Hence laſtly, our loud oppreſſions of all ſorts crie to heauen, and are anſwered with threats, yea with variety of vengeances. Take this with thee yet, O thou worldling, which haſt the greedy-worme vnder thy tongue with *Eſaies* dogges, and neuer haſt enough; Thou ſhalt meet with two things as vnſatiable as thy ſelfe: the *Graue* and *Hell*; and thou, whom all the world could not ſatisfie, there be two things whereof thou ſhalt haue enough: *Enough mould in the graue, enough fire in hell.*

I loue not to end with a iudgement; and as it were to let my Sunne ſet in a cloud. We are all Chriſtians, we ſhould know the World what it is, how vaine, how tranſitorie, how

** A word which the Seminaries report (in their* Quodlibet) *vſuall amongſt them, to ſignifie beguiled and wiped of their inheritance; from the example of M. Henry Drury of Lawſhull in Suffolke, ſo defeated by the Ieſuits. As at Winnoxberg in Flanders neere Dunkerke, where a rich Legacie giuen by a charitable Ladie for the building of an Hoſpitall, was cunningly turned to the maintenance of Ieſuites.*

Sacr. cerem. l. 1. de Conſe. Benedict. & coron. Pontif. Poſtea Imperator ſi præſens eſt ſtapham equi Papalis tenet, & dein ducit equum per frænũ aliquantulum. And afterward: Dum Imperator hæc officia præſtat, debet Papa modeſtè recuſare: tandem cum aliquibus bonis verbis recipiendo permittit aliquãtulum progredi &c. That is, While the Emperor doth theſe ſeruices to the Pope, of holding his ſtirrup and leading his horſe by the bridle, the Pope ought modeſtly to refuſe: but at laſt with ſome good words, he ſuffers him to goe on a while; and then at laſt ſtaies himſelfe, &c.

Act. 9. 8.

αὐτὸς ὁ.

Giue me not pouertie nor riches. Prou. 30. 8.

how worthleſſe. We know where there are better things, which we profeſſe our ſelues made for, and aſpiring to: Let vs vſe the world like it ſelfe, and leaue this importunate wooing of it, to Heathens and Infidels, that know no other heauen, no other God. Or if you like that counſell better; *Be couetous: Be ambitious; Couet ſpirituall gifts*, 1 *Cor.* 14.1. Neuer thinke you haue grace enough; deſire more, ſeeke for more: this alone is worthy your affections, worthy your cares: Be ſtill poore in this, that you may be rich; be rich that you may be full; be full that you may be glorious. Be ambitious of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glory: whither, he that bought it for vs, and redeemed vs to it, in his good time, ſafely and happily bring vs.

To that bleſſed Sauiour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, be giuen all praiſe, honour, and glory now and for euer. *Amen.*

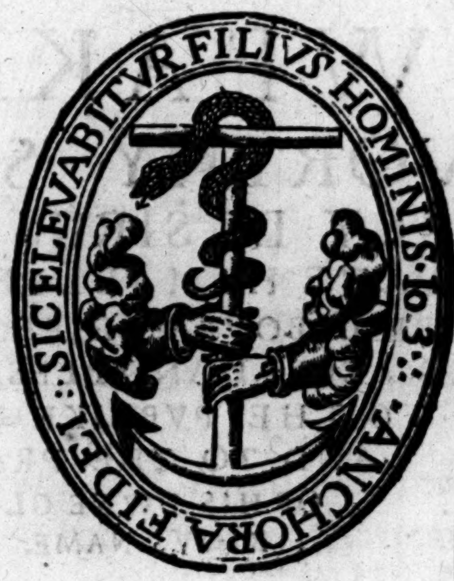
FINIS.

THE PASSION SERMON.

PREACHED AT PAVLS CROSSE ON GOOD-FRIDAY.

Aprill. 14. 1609.

By IOS. HALL.


SIC ELEVABITVR FILIVS HOMINIS IO. 3.
ANCHORA FIDEI

Imprinted at LONDON, 1627.

TO THE ONELY
HONOVR AND GLORY
OF GOD MY DEARE AND
BLESSED SAVIOVR (WHICH
HATH DONE AND SVFFERED
AL THESE THINGS FOR
MY SOVLE.)

HIS WEAKE AND
VNWORTHY SERVANT
HVMBLY DESIRES TO CONSECRATE
HIMSELFE AND HIS
POORE LABOVRS: BESEECHING HIM
TO ACCEPT AND BLESSE THEM
TO THE PVBLIKE GOOD,
AND TO THE PRAISE
OF HIS OWNE GLORIOVS
NAME.

TO THE READER.

I Deſire not to make any Apologie for the Edition of this my Sermon: It is motiue enough, that herein I affect a more publike and more enduring good. Spirituall niceneſſe, is the next degree to vnfaithfulneſſe: this point cannot be too much vrged, either by the tongue, or Preſſe. Religion and our ſoules depend vpon it, yet are our thoughts too much beſide it. The Church of Rome ſo fixes her ſelfe (in her adoration) vpon the Croſſe of Chriſt, as if ſhe forgat his glorie: Many of vs ſo conceiue of him glorious, that we neglect the meditation of his Croſſe, the way to his glorie and ours. If we would proceed aright, we muſt paſſe from his *Golgotha* to the mount of *Oliues*, and from thence to heauen, and there ſeeke and ſettle our reſt. According to my weake abilitie, I haue led this way in my ſpeech, beſeeching my Readers to follow me with their hearts, that we may ouertake him which is entred into the true Sanctuarie, euen the higheſt heauens, to appeare now in the ſight of GOD for vs.

Hall, J.

THE PASSION SERMON.

IOH. 19. VER. 30.

When Ieſus therefore had receiued the Vineger, he ſaid, It is finiſhed ; *and bowing the head, he gaue vp the ghoſt.*

THE bitter and yet victorious paſſion of the Sonne of God, (Right Honourable and beloued Chriſtians) as it was the ſtrangeſt thing that euer befell the earth ; ſo is both of moſt ſoueraigne vſe, and lookes for the moſt frequent and carefull meditation. It is one of thoſe things, which was once done, that it might bee thought of for euer. Euery day therefore muſt be the Good-Friday of a Chriſtian : who, with that great Doctor of the Gentiles, muſt deſire to know nothing but Ieſus Chriſt, and him crucified.

There is no branch or circumſtance in this wonderfull buſineſſe, which yeelds not infinite matter of diſcourſe. According to the ſolemnitie of this time and place, I haue choſen to commend vnto your Chriſtian attention, our Sauiours Farewell to Nature (for his reuiuing was aboue it) in his laſt word, in his laſt act. His laſt word, *It is finiſhed* ; his laſt act, *He gaue vp the Ghoſt*. That which he ſaid, hee did. If there be any theame that may challenge and command our eares and hearts, this is it : for behold, the ſweeteſt word that euer Chriſt ſpake, and the moſt meritorious act that euer he did, are met together, in this his laſt breath. In the one ye ſhall ſee him triumphing ; yeelding in the other; yet ſo as he ouercomes. Imagine therefore, that you ſaw Chriſt Ieſus, in this day of his paſſion (who is euery day here crucified before your eyes) aduanced vpon the Chariot of his Croſſe ; and now, after a weary conflict, cheerefully ouer-looking the deſpight and ſhame of men, the wrath of his Father, the Law, ſinne, death, hell ; which all lie gaſping at his foot : and then you ſhall conceiue, with what ſpirit he ſaith, *Conſummatum eſt*, *It is finiſhed.* What is finiſhed ? Shortly ; All the prophecies that were of him ; All legall obſeruations, that prefigured him ; his owne ſufferings ; our ſaluation. The prophecies are accompliſht, the ceremonies aboliſht, his ſufferings ended, our ſaluation wrought : theſe foure heads ſhall limit this firſt part of my ſpeech ; only let them finde and leaue you attentiue.

Euen this very word is propheſied of ; *All things that are written of me haue an end*, ſaith Chriſt. What end ? This, *It is finiſhed*. This very end hath his end here. What therefore is finiſhed ? Not this prediction only of his laſt draught, as *Auguſtine* : that were too particular. Let our Sauiour himſelfe ſay, *All things that are written of mee by the Prophets*. It is a ſure and conuertible rule ; Nothing was done by Chriſt, which was not foretold: Nothing was euer foretold by the Prophets of Chriſt, which was not done.

Hall, J.

☞	☜
Eſay 7. 14.	Matth. 1. 23.
Michah 5. 2.	Matth. 2. 6.
Eſay 11. 1.	Matth. 2. 15.
Ieremie 31. 15.	Matth. 2. 18.
Iudg. 13. 5.	Matth. 2. *vlt.*
Eſay 40. 3.	Matth. 3. 2.
Eſay 9. 1.	Matth. 4. 15.
Leuit. 14. 4.	Matth. 8. 4.
Eſay 53. 4.	Matth. 8. 17.
Eſay 61. 1.	Matth. 11. 4.
Eſay 42. 1.	Matth. 12. 17.
Ionah 1. 17.	Matth. 12. 40.
Eſay 6. 9.	Matth. 13. 14.
Pſalm. 78. 2.	Matth. 13. 35.
Eſay 35. 5, 6.	Matth. 15. 30.
Eſay 62. 11.	Matth. 21. 5.
Zach. 9. 9.	Matth. *Ibidem.*
Ieremie 7. 11.	Matth. 21. 13.
Pſal. 8. 2.	Matth. 21. 16.
Eſay 5. 8.	Matth. 21. 33.
Pſal. 118. 22.	Matth. 21. 44.
Pſal. 110. 1.	Matth. 22. 44.
Eſay 8. 14.	Matth. 21. 44.
Pſalm. 41. 9.	Matth. 26. 31.
Eſay 53. 10.	Matth. 26. 54.
Zach. 13. 7.	Matth. 26. 31.
Lam. 4. 20.	Matth. 26. 56.
Eſay 50. 6.	Matth. 26. 67.
Zach. 11. 13.	Matth. 27. 9.
Pſalm. 22. 18.	Matth. 27. 35.
Pſalm. 22. 2.	Matth. 27. 46.
Pſalm. 69. 22.	Matth. 27. 48.

It would take vp a life to compare the Prophets and Euangeliſts, the predictions and the hiſtorie, and largely to diſcourſe how the one foretels, and the other anſwers: let it ſuffice to looke at them running. Of all the Euangeliſts, Saint *Matthew* hath beene moſt ſtudious, in making theſe reſferences and correſpondences; with whom, the burden or vnderſong of euery euent, is ſtill *(vt impleretur) that it might be fulfilled.* Thus hath he noted (if I haue reckoned them aright) two and thirtie ſeuerall prophecies concerning Chriſt, fulfilled in his birth, life, death.

To which *S. Iohn* addes many more. Our ſpeech muſt be directed to his Paſſion: Omitting the reſt, let vs inſiſt in thoſe.

He muſt be apprehended: it was fore-propheſied; *The Anointed of the Lord was taken in their nets*, ſaith *Ieremie:* but how? he muſt bee ſold: for what? for thirtie ſiluer peeces; and what muſt thoſe doe? buy a field: all foretold; *And they tooke thirtie ſiluer peeces, the price of him that was valued, and gaue them for the potters field*, ſaith *Zacharie* (miſwritten *Ieremie*, by one letter miſtaken in the abbreuiation.) By whom? *That childe of perdition, that the Scripture might bee fulfilled.* Which was hee? It is foretold; *He that eateth bread with me*, ſaith the Pſalmiſt. And what ſhall his Diſciples doe? Runne away: ſo ſaith the Prophecie: *I will ſmite the ſhepherd, and the ſheepe ſhall be ſcattered*, ſaith *Zacharie.* What ſhall bee done to him? Hee muſt bee ſcourged and ſpet vpon: behold, not thoſe filthy excrements could haue light vpon his ſacred face, without a prophecie; *I hid not my face from ſhame and ſpetting*, ſaith *Eſay.* What ſhall bee the iſſue? In ſhort, he ſhall be led to death: it is the prophecie, *The Meſsias ſhall be ſlaine*, ſaith *Daniel:* what death? He muſt be lift vp; *Like as Moſes lift vp the Serpent in the wilderneſſe, ſo ſhall the Sonne of man bee lift vp.* *Chryſoſtome* ſaith well, that ſome actions are parables; ſo may I ſay, ſome actions are prophecies, ſuch are all types of Chriſt, and this with the formoſt. Lift vp, whither? to the Croſſe: it is the prophecie, *hanging vpon a tree*, ſaith *Moſes:* how lift vp? nailed to it: ſo is the prophecie, *Foderunt manus, They haue pierced my hands and my feet*, ſaith the Pſalmiſt: With what companie? Two theeues: *With the wicked was hee numbred*, ſaith *Eſay:* Where? *Without the gates*, ſaith the prophecie: What becomes of his garments? They cannot ſo much as caſt the dice for his coat, but it is propheſied: *They diuided my garments, and on my veſtures caſt lots*, ſaith the Pſalmiſt. He muſt die then on the Croſſe: but how? voluntarily. *Not a bone of him ſhall be broken:* what hinders it? loe, there he hangs, as it were neglected and at mercie; yet all the raging Iewes, no, all the Deuils in hell cannot ſtir one bone in his bleſſed bodie: It was propheſied in the Eaſter-Lamb, and it muſt be fulfilled in him, that is the true Paſſeour, in ſpight of fiends and men: how then? he muſt be thruſt in the ſide: behold, not the very ſpeare could touch his precious ſide being dead, but it muſt be guided by a prophecie; *They ſhall ſee him whom they haue thruſt thorow*, ſaith *Zacharie:* what ſhall he ſay the while? not his very words but are fore-ſpoken: his complaint, *Eli Eli lamma ſabactani*, as the Chaldee, or עזבתני as the Hebrew, *Pſal.* 22. 2. his reſignation, *In manus tuas, Into thy hands I commend my ſpirit*, *Pſal.* 31. 5. his requeſt, *Father forgiue them: He prayed for the tranſgreſſors*, ſaith *Eſay.* And now when he ſaw all theſe prophecies were fulfilled, knowing that one remained, he ſaid *I thirſt.* *Domine, quid ſitis?* ſaith one, O Lord, what thirſteſt thou for? A ſtrange hearing, that a man, yea that GOD and MAN dying, ſhould complaine of thirſt.

Could he endure the ſcorching flames of the wrath of his Father, the curſe of our ſinnes, thoſe tortures of bodie, thoſe horrours of ſoule, and doth he ſhrinke at his thirſt? No, no: he could haue borne his drought, he could not beare the Scripture not fulfilled. It was not neceſſity of nature, but the neceſſitie of his Fathers decree, that drew forth this word, *I thirſt.* They offered it before, he refuſed it: Whether it were an ordinarie potion for the condemned to haſten death (as in the ſtorie of *M. Antonie* which is the moſt receiued conſtruction) or whether it were that Iewiſh potion, whereof the Rabbines ſpeake; whoſe tradition was, that the malefactor to be executed, ſhould after ſome good counſell from two of their Teachers, be taught to ſay; *Let my death be to the remiſsion of all my ſinnes*; and then that he ſhould haue giuen him a boule of mixt wine, with a graine of Frankincenſe, to bereaue him both of reaſon and paine.

Sit mors mea in remiſsionem omnium iniquitatũ mearum.

Vt vſus rationis tollatur.

I durſt be confident in this latter; the rather for that *Saint Marke* calls this draught, οἶνον ἐσμυρνισμένον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with me in the end, *Ad ſtuporem & mentis alienationem*: A faſhion which *Galatine* obſerues out of the Sannedrim, to be grounded vpon *Prou.* 31. 6. *Giue ſtrong drinke to him that is ready to periſh.* I leaue it modeſtly in the middeſt; let the learneder iudge. Whatſoeuer it were, he would not die till he had complained of thirſt, and in his thirſt taſted it. Neither would he haue thirſted for, or taſted any but this bitter draught; that the Scripture might bee fulfilled; *They gaue me vineger to drinke*: And loe, now *Conſummatum eſt*; *All is finiſhed.*

If there be any Iew amongſt you, that like one of *Iohns* vnſeaſonable Diſciples, ſhall aske, *Art thou he, or ſhall we looke for another?* he hath his anſwer; Yee men of Iſrael, why ſtand you gazing and gaping for another Meſſias? In this alone, all the Prophecies are finiſhed; and of him alone, all was propheſied, that was finiſhed. *Pauls* old rule holds ſtill, *To the Iewes a ſtumbling blocke*; and that more ancient curſe of *Dauid*, *Let their table bee made a ſnare*: And *Steuens* two brands ſticke ſtill in the fleſh of theſe wretched men: One in their necke, *ſtiffe-necked*; the other in their heart, *vncircumciſed*; the one, *Obſtinacie*; the other, *Vnbeleefe*: ſtiffe necks indeed, that will not ſtoope and relent with the yoke of ſixteene hundred yeeres iudgement and ſeruilitie; vncircumciſed hearts, the filme of whoſe vnbeleefe would not be cut off with ſo infinite conuictions. Oh mad and miſerable Nation! let them ſhew vs one prophecie that is not fulfilled, let them ſhew vs one other in whom all the prophecies can be fulfilled, and we will mix pittie with our hate: If they cannot, and yet reſiſt, their doome is paſt; *Thoſe mine enemies, that would not haue me to reigne ouer them, bring them hither, and ſlay them before me.* So let thine enemies periſh, O Lord.

σκληροτράχηλοι.

ἀπερίτμητοι.

But what goe I ſo far? Euen amongſt vs (to our ſhame) this riotous age hath bred a monſtrous generation (I pray God I be not now in ſome of your boſomes, that heare me this day) compounded, much like to the Turkiſh religion, of one part, Chriſtian; another, Iew; a third, worldling; a fourth, Atheiſt; a Chriſtians face, a Iewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and know him not; that profeſſe a Chriſt, but doubt of him; yea, beleeue him not: The foole hath ſaid in his heart, There is no Chriſt. What ſhall I ſay of theſe men? They are worſe than deuils: that yeelding ſpirit could ſay, *Ieſus I know*: and theſe miſcreants are ſtill in the old tune of that tempting deuill; *Si tu es filius Dei, If thou be the Chriſt.* Oh God, that after ſo cleare a Goſpell, ſo many miraculous confirmations, ſo many thouſand martyrdomes, ſo many glorious victories of truth, ſo many open confeſsions of Angels, men, deuils, friends, enemies; ſuch conſpirations of heauen and earth, ſuch vniuerſall conteſtations of all Ages and people; there ſhould be left any ſparke of this damnable infidelitie in the falſe hearts of men. Behold then, yee deſpiſers, and wonder, and vaniſh away: Whom haue all the Prophets foretold? or what haue the prophecies of ſo many hundreds, yea thouſands of yeeres, foreſaid, that is not with this word finiſhed? who could foretell theſe things, but the Spirit of God? who could accompliſh them, but the Sonne of God? *He ſpake by the mouth of his holy Prophets*, ſaith *Zacharie*: he hath ſpoken, and he hath done; one true God in both: none other ſpirit could foreſay theſe things ſhould be done; none other power could doe theſe things, thus fore-ſhewed: this word therefore can fit none but the mouth of God our Sauiour, *It is finiſhed.* We know whom we haue beleeued; *Thou art the Chriſt the Sonne of the liuing God.* Let him that loues not the Lord Ieſus be accurſed to the death.

Aug. ad Hie. Dum volunt & Iudæi eſſe & Chriſtiani, nec Iudæi ſunt, nec Chriſtiani.

Thus the prophecies are finiſhed: Of the legall obſeruations, with more breuitie. *Chriſt is the end of the Law*: What Law? Ceremoniall, Morall. Of the Morall; it was

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was kept perfectly by himſelfe; ſatisfied fully for vs: Of the Ceremoniall; it was referred to him, obſerued of him, fulfilled in him, aboliſht by him. There were nothing more eaſie, than to ſhew you how all thoſe Iewiſh Ceremonies lookt at Chriſt: how Circumciſion, Paſſeouer, the Tabernacle, both outer and inner, the Temple, the Lauer, both the Altars, the Tables of Shew-bread, the Candleſtickes, the Vaile, the Holy of Holies, the Arke, the Propitiatorie, the pot of Manna, *Aarons* Rod, the High Prieſt, his Order & Line; his Habits, his Inaugurations, his Waſhings, his Anointings, his Sprinklings, Offerings, the Sacrifices, ἱλαστικὰ, εὐχαριστικὰ, and what euer Iewiſh Rite; had their vertue from Chriſt, relation to him, and their end in him. This was then their laſt gaſpe; for, now ſtraight they died with Chriſt, now the vaile of the Temple rent: as *Auſtin* well notes out of *Matthewes* order; It tore then, when Chriſts laſt breath paſſed. That conceit of *Theophylact* is wittie; that as the Iewes were wont to rend their garments, when they heard blaſphemie: ſo the Temple not enduring theſe execrable blaſphemies againſt the Sonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall Law cancelled; the way into the heauenly Sanctuarie opened; the ſhadow giuing roome to the ſubſtance: in a word, it doth that which Chriſt ſaith, *Conſummatum eſt.* Euen now then the law of Ceremonies died: It had a long and ſolemne buriall, as *Auguſtine* ſaith well; perhaps figured in *Moſes*, who died not lingeringly, but was thirtie dayes mourned for: what meanes the Church of *Rome* to digge them vp, now rotten in their graues? and that, not as they had beene buried, but ſowen with a plenteous increaſe; yea, with the inuerted vſurie of too many of you Citizens; ten for one. It is a graue and deepe cenſure of that reſolute *Hierome*; *Ego è contrario loquar, &c. I ſay*, ſaith he, *and in ſpight of all the world dare maintaine, that now the Iewiſh ceremonies are pernicious and deadly*; *and whoſoeuer ſhall obſerue them, whether hee bee Iew or Gentile*, in barathrum Diaboli devolutum; *ſhall frie in Hell for it.* Still Altars? ſtill Prieſts? ſacrifices ſtill? ſtill waſhings? ſtill vnctions? ſprinkling, ſhauing, puriſying? ſtill all, and more than all? Let them heare but *Auguſtines* cenſure, *Quiſqui nunc, &c. Whoſoeuer ſhall now vſe them, as it were raking them vp out of their duſt, hee ſhall not be* Pius deductor corporis, ſed impius ſepulturæ violator; *an impious and ſacrilegious wretch, that ranſacks the quiet tombes of the dead.*

ϑυμιατήριον. ϑυσιαστήριον.

Ex quo apparet tunc ſciſſum eſſe, cùm Chriſtus emiſit ſpiritum.

Ceremoniæ ſicut defuncta corpora neceſſariorum officijs deducenda erant ad ſepulturā, non ſimulatè, ſed religioſè, nec deſerenda continuò. Auguſtin. Ego è contrario loquar, & reclamante mundo liberâ voce pronunciem, ceremonias Iudæorū pernicioſas eſſe, & mortiferas, & quicunq; eas obſeruauerit, ſiue ex Iudæis ſiue ex Gentibus, in barathrum diaboli deuolutum. Hier. Quiſquis nunc ea celebrare voluerit, tanquam ſopitos cineres eruens, non erit pius, &c.

I ſay not that all Ceremonies are dead; but the Law of Ceremonies, and of Iewiſh. It is a ſound diſtinction of them, that profound *Peter Martyr* hath in his Epiſtle to that worthy Martyr, Father, Biſhop *Hooper*: Some are typicall, fore-ſignifying Chriſt to come: ſome of order and decencie, thoſe are abrogated, not theſe: the Iewes had a faſhion of Propheſying in the Churches; ſo the Chriſtians from them, as *Ambroſe*: the Iewes had an eminent pulpit of wood; ſo we: they gaue names at their Circumciſion; ſo we at Baptiſme: they ſung Pſalmes, melodiouſly in Churches, ſo doe we: they paid and receiued tithes, ſo doe we: they wrapt their dead in linnen with odors; ſo we: the Iewes had ſureties at their admiſſion into the Church; ſo wee: theſe inſtances might be infinite: the Spouſe of Chriſt cannot be without her laces, and chaines, and borders. Chriſt came not to diſſolue order. But thou O Lord, how long? how long ſhall thy poore Church finde her ornaments, her ſorrowes? and ſee the deare ſonnes of her wombe, bleeding about theſe apples of ſtrife: let me ſo name them, not for their value (euen ſmall things, when they are commanded, looke for no ſmall reſpect) but for their euent: the enemie is at the gates of our Siracuſe; how long will we ſuffer our ſelues, taken vp with angles and circles in the duſt: yee Men, Brethren, and Fathers, helpe; for Gods ſake put to your hands, to the quenching of this common flame: the one ſide by humilitie and obedience; the other by compaſſion; both by prayers and teares: who am I, that I ſhould reuiue to you the ſweet ſpirit of that diuine *Auguſtine*, who when he heard and ſaw the bitter contentions betwixt two graue and famous Diuines, *Ierome* and *Ruffine*; *Heu mihi*, ſaith he, *qui vos alicubi ſimul inuenire non poſſum*; *Alas, that I ſhould neuer finde you two together, how I would fall at your feet, how I would embrace them, and weepe vpon them, and beſeech you, either of you for other, and each for himſeſe, both of you for the Church of God, but eſpecially, for the* *weake, for whom Chriſt died, who not without their owne great danger, ſee you two fighting in this Theatre of the world.* Yet let me doe what he ſaid he would doe; begge for peace, as for life: by your filiall pietie to the Church of God, whoſe ruines follow vpon our diuiſions; by your loue of Gods truth; by the graces of that one bleſſed Spirit, whereby we are all informed and quickned; by the precious bloud of that Sonne of God, which this day, and this houre, was ſhed for our redemption, be inclined to peace and loue: and though our braines be different, yet let our hearts be one. It was, as I heard, the dying ſpeech of our late reuerend, worthy and gracious Dioceſan; *Modo me moriente viuat ac floreat Eccleſia; Oh, yet if, when I am dead, the Church may liue and flouriſh.*

What a ſpirit was here? what a ſpeech? how worthy neuer to die? how worthy of a ſoule ſo neere to his heauen? how worthy of ſo happy a ſucceſſion? Yee whom God hath made inheritours of this bleſſed care, who doe no leſſe long for the proſperitie of Sion, liue you to effect what he did but liue to wiſh; all peace with our ſelues, and warre with none but Rome and Hell. And if there bee any wayward Separatiſt, whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt: Would to God thoſe were cut off that trouble you. How cut off? As good *Theodoſius* ſaid to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flie peace, I will make thee flie the Church.* Alas, they doe flie it: that which ſhould be their puniſhment, they make their contentment; how are they worthy of pitie? As *Optatus* of his Donatiſts; they are Brethren, might be companions, and will not. Oh wilfull men; whither doe they runne? from one Chriſt to another? Is Chriſt diuided? wee haue him, thanks be to our good God, and we heare him daily; and whither ſhall wee goe from thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed*: now heare the end of his ſufferings, with like patience and deuotion: his death is here included; it was ſo neere, that he ſpake of it as done; and when it was done, all was done. How eaſie is it to loſe our ſelues in this diſcourſe! how hard not to be ouerwhelmed with matter of wonder; and to finde either beginning or end! his ſufferings found an end, our thoughts cannot. Lo, with this word, he is happily waded out of thoſe deeps of ſorrowes, whereof our conceits can finde no bottome: yet let vs, with *Peter*, gird our coat, and caſt our ſelues a little into this ſea.

All his life was but a perpetuall Paſſion: In that hee became man, hee ſuffered more than we can doe, either while wee are men, or when wee ceaſe to be men; he humbled, yea, he emptied himſelſe. Wee, when we ceaſe to be here, are cloathed vpon, 2 *Cor.* 5. Wee both winne by our being, and gaine by our loſſe; he loſt, by taking our more or leſſe to himſelfe, that is, manhood. For, though euer as God, *I and my Father are one*: yet as man, *My Father is greater than I.* That man ſhould be turned into a beaſt, into a worme, into duſt, into nothing; is not ſo great a diſparagement, as that God ſhould become man: and yet it is not finiſhed; it is but begunne. But what man? If, as the abſolute Monarch of the world, hee had commanded the vaſſalage of all Emperours and Princes, and had trod on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried ſome port with it; ſuitable to the heroicall Maieſtie of Gods Sonne. No ſuch matter: here is neither Forme nor Beautie; vnleſſe perhaps (μορφὴν δούλου) the forme of a ſeruant: you haue made me to ſerue with your ſinnes. Behold, hee is a man to God; a ſeruant to man; and, be it ſpoken with holy reuerence, a grudge to his ſeruants. Hee is deſpiſed and reiected of men; yea (as himſelſe, of himſelfe) a worme, and no man, the ſhame of men, and contempt of the people. *Who is the King of glorie? the Lord of Hoaſts, hee is the King of glorie.* Set theſe two together; the King of glorie; the ſhame of men: the more honour, the more abaſement. Looke backe to his Cradle: there you finde him reiected of the Bethlemites; borne and laid, alas, how homely, how vnworthily; ſought for by *Herod*, exiled to Ægypt, obſcurely brought vp in the Cottage of a poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred, blaſphemouſly traduced by the Iewes, pinched with hunger, reſtleſſe, harbourleſſe, ſorrowfull, perſecuted by the Elders and Phariſes, ſold by his owne ſeruant,

ἐταπείνωσε. ἐκένωσε.

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uant, apprehended, arraigned, ſcourged, condemned, and yet it is not finiſhed. Let vs, with that Diſciple, follow him a far off; and paſsing ouer all his contemptuous vſage in the way, ſee him brought to his Croſſe. Still the further we looke, the more wonder: euery thing addes to this ignominie of ſuffering, and triumph of ouer-comming. Where was it? not in a corner, as *Paul* ſaith to *Feſtus*, but in Ieruſalem, the eye, the heart of the world. Obſcuritie abateth ſhame: publique notice heightens it: *Before all Iſrael and before this Sunne*, ſaith God to *Dauid*, when hee would throughly ſhame him: In Ieruſalem, which he had honoured with his preſence, taught with his preachings, aſtoniſht with his miracles, bewayled with his teares; *O Ieruſalem, Ieruſalem, how oft would I, and thou wouldſt not: O yet, if in this thy day.* Crueltie and vnkindneſſe, after good deſert, afflict ſo much more, as our merit hath beene greater. Wherabouts? without the gates: in Caluarie, among the ſtinking bones of execrable Malefactors. Before, the glory of the place bred ſhame; now the vileneſſe of it. When? but in the Paſſeouer; a time of greateſt frequence, and concourſe of all Iewes and Proſelytes: An holy time: when they ſhould receiue the figure, they reiect the ſubſtance: when they ſhould kill and eat the Sacramentall Lambe, in faith, in thankfulneſſe, they kill the Lambe of God, our true Paſſeouer, in crueltie and contempt. With whom? The qualitie of our companie either increaſes or leſſens ſhame. In the midſt of theeues (ſaith one) as the Prince of theeues: there was no guile in his mouth, much leſſe in his hands: yet behold he that thought it no robberie to be equall with God, is made equall to robbers and murderers; yea ſuperiour in euill. What ſuffered he? As all lifes are not alike pleaſant, ſo all deaths are not equally fearefull. There is not more difference betwixt ſome life and death, than betwixt one death and another. See the Apoſtles gradation: *He was made obedient to the death, euen the death of the Croſſe.* The Croſſe, a lingring, tormenting, ignominious death. The Iewes had foure kindes of death for malefactors; the towell, the ſword, fire, ſtones; each of theſe aboue other in extremitie. Strangling with the towell, they accounted eaſieſt: the ſword worſe than the towell; the fire worſe than the ſword: ſtoning worſe than the fire: but this Romane death was worſt of all. *Curſed is euery one that hangeth on a Tree.* Yet (as *Ierome* well) he is not therefore accurſed, becauſe he hangeth; but therefore he hangeth, becauſe he is accurſed. *He was made* (κατάρα) *a Curſe for vs.* The curſe was more than the ſhame: yet the ſhame is vnſpeakable; and yet not more than the paine. Yet all that die the ſame death, are not equally miſerable: the very theeues fared better in their death than he. I heare of no irriſion, no inſcription, no taunts, no inſultation on them: they had nothing but paine to encounter, he paine and ſcorne. An ingenuous and noble Nature can worſe brooke this than the other; any thing rather than diſdainfulneſſe and deriſion: eſpecially, from a baſe enemie. I remember that learned father begins *Iſraels* affliction, with *Iſmaels* perſecuting laughter. The Iewes, the Souldiers, yea, the very Theeues flouted him, and triumpht ouer his miſerie; his bloud cannot ſatisfie them, without his reproch. Which of his ſenſes now was not a window to let in ſorrow? his eyes ſaw the teares of his Mother and friends, the vnthankfull demeanure of Mankinde, the cruell deſpight of his enemies: his eares heard the reuilings and blaſphemies of the multitude; and (whether the place were noyſome to his ſent) his touch felt the nailes, his taſte the gall. Looke vp, O all ye beholders, looke vpon this precious body, and ſee what part yee can finde free. That head which is adored and trembled at by the Angelicall ſpirits, is all raked and harrowed with thornes: that face, of whom it is ſaid; *Thou art fairer than the children of men*, is all beſmeared with the filthy ſpittle of the Iewes, and furrowed with his teares; thoſe eyes, cleerer than the Sunne, are darkned with the ſhadow of death; thoſe eares that heare the heauenly conſorts of Angels, now are filled with the curſed ſpeakings and ſcoffs of wretched men: thoſe lips that ſpake as neuer man ſpake, that command the ſpirits both of light and darkneſſe, are ſcornfully wet with vineger and gall: thoſe feet that trample on all the powers of hell (*his enemies are made his footſtoole*) are now nailed to the footſtoole of the Croſſe: thoſe hands that freely ſway the ſcepter of the heauens, now carry the reede of reproach, and are nailed to the

tree

ἐν γωνίᾳ. Act. 26.27.

& *In medio latronũ tanquam latronũ immaniſſimus. Luther.*

Caput Angelicis ſpiritibus tremebundum ſpinis coronatur, &c.

tree of reproch: that whole bodie, which was conceiued by the Holy-Ghoſt, was all ſcourged, wounded, mangled: this is the out-ſide of his ſufferings. Was his heart free? Oh no: the inner part or ſoule of this paine, which was vnſeene, is as far beyond theſe outward and ſenſible, as the ſoule is beyond the bodie; Gods wrath beyond the malice of men: theſe were but loue-ticks to what his ſoule endured. *O all yee that paſſe by the way, behold and ſee, if there be any ſorrow like to my ſorrow:* Alas, Lord, what can we ſee of thy ſorrowes? we cannot conceiue ſo much as the hainouſnes and deſert of one of thoſe ſinnes which thou bareſt: we can no more ſee thy paine, than we could vndergoe it; onely this we ſee, that what the infinite ſinnes, of almoſt infinite men, committed againſt an infinite Maieſtie, deſerued in infinite continuance; all this thou in the ſhort time of thy Paſſion haſt ſuſtained. We may behold and ſee; but all the glorious ſpirits in Heauen cannot looke into the depth of this ſuffering. Doe but looke yet a little into the paſſions of this his Paſſion: for, by the manner of his ſufferings, we ſhall beſt ſee, what he ſuffered. Wiſe and reſolute men doe not complaine of a little; holy Martyrs haue beene racked, and would not be looſed; what ſhall we ſay if the author of their ſtrength, God and Man, bewray paſſions? what would haue ouerwhelmed men, would not haue made him ſhrinke; and what made him complaine, could neuer haue beene ſuſtained by men. What ſhall we then thinke, if he were affrighted with terrors, perplexed with ſorrowes, and diſtracted with both theſe; And lo, he was all theſe: for, firſt, here was an amazed feare; for millions of men to deſpaire was not ſo much as for him to feare: and yet it was no ſlight feare: he began (ἐκθαμβεῖσθαι) to be aſtoniſhed with terror, *which in the dayes of his fleſh, offered vp prayers and ſupplications, with ſtrong cries and teares, to him that was able to helpe him, and was heard in that he feared.* Neuer was man ſo afraid of the torments of Hell, as Chriſt (ſtanding in our roome) of his Fathers wrath. Feare is ſtill ſutable to apprehenſion. Neuer man could ſo perfectly apprehend this cauſe of feare; he felt the chaſtiſements of our peace, yea, the curſe of our ſinnes; and therefore might well ſay with DAVID; *I ſuffer thy terrors with a troubled mind*; yea, with IOB; *The arrowes of God are in me, and the terrors of God fight againſt me.* With feare, there was a deiecting ſorrow (ἀδημονία) My ſoule is on all ſides heauy to the death: his ſtrong cries, his many teares, are witneſſes of this Paſſion: he had formerly ſhed teares of pittie, and teares of loue, but now of anguiſh: he had before ſent forth cries of mercy; neuer of complaint till now: when the Sonne of God weeps and cries, what ſhall we ſay or thinke? yet further, betwixt both theſe and his loue what a conflict was there? It is not amiſſe diſtinguiſhed, that he was alwayes *in Agone*; but now in ἀγωνία, in a ſtrugling paſſion of mixed griefe. Behold, this field was not without ſweat and bloud; yea, a ſweat of bloud. Oh what Man or Angell can conceiue the taking of that heart, that without all outward violence, meerely, out of the extremitie of his owne Paſſion, bled (through the fleſh and skin) not ſome faint deaw, but ſolid drops of bloud? No thornes, no nailes fetcht bloud from him, with ſo much paine as his owne thoughts: he ſaw the fierce wrath of his Fathar, and therefore feared: he ſaw the heauy burden of our ſinnes to be vndertaken; and thereupon, beſides feare, iuſtly grieued; he ſaw the neceſſitie of our eternall damnation, if he ſuffered not: if he did ſuffer, of our redemption; and therefore his loue incountred both griefe and feare. In it ſelfe, he would not drinke of that cup. In reſpect of our good, and his decree, he would and did; and while he thus ſtriueth, he ſweats and bleeds. There was neuer ſuch a combat, neuer ſuch a bloudſhed, and yet it is not finiſhed; I dare not ſay with ſome Schoolemen, that the ſorrow of his Paſſion, was not ſo great as the ſorrow of his compaſſion: yet that was ſurely exceeding great. To ſee the vngratious careleſneſſe of mankinde, the ſlender fruit of his ſufferings, the ſorrowes of his Mother, Diſciples, friends; to fore-ſee, from the watch-tower of his Croſſe, the future temptations of his children, deſolations of his Church; all theſe muſt needs ſtrike deepe into a tender heart. Theſe he ſtill ſees & pitties, but without paſſion; then he ſuffered in ſeeing them.

περίλυπος

Can we yet ſay any more? Lo, all theſe ſufferings are aggrauated by his fulneſſe of know-

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knowledge, and want of comfort: for, he did not ſhut his eyes, as one ſaith, when hee drunke this cup: he ſaw how dreggiſh, and knew how bitter it was. Sodaine euils afflict, if not leſſe, ſhorter. He fore-ſaw, and fore-ſaid, euerie particular he ſhould ſuffer: ſo long as he fore-ſaw, he ſuffered: the expectation of euill, is not leſſe than the ſenſe: to looke long for good, is a puniſhment; but for euill, is a torment. No paſſion workes vpon an vnknowne obiect: as no loue, ſo no feare is of what we know not. Hence men feare not Hell, becauſe they fore-ſee it not: if we could ſee that pit open before wee come at it, it would make vs tremble at our ſins, and our knees to knocke together, as *Baltazars*; and perhaps without faith, to runne madde at the horror of iudgement. He ſaw the burden of all particular ſinnes to be laid vpon him; euery dramme of his Fathers wrath was meaſured out to him, ere he toucht this potion; this cup was full, and hee knew that it muſt be wring'd, not a drop left: it muſt be finiſhed. Oh yet, if as he fore-ſaw all his ſorrowes, ſo hee colud haue ſeene ſome mixture of refreſhing. *But I found none to comfort me; no, none to pitty me.* And yet it is a poore comfort that ariſes from pittie. Euen ſo, O Lord, thou treadeſt this wine-preſſe alone; none to accompanie, none to aſſiſt thee. I remember *Ruffinus* in his Eccleſiaſticall ſtorie reports, that one *Theodorus* a Martyr, told him, that when he was hanging ten houres vpon the racke for religion vnder *Iulians* perſecution, his ioynts diſtended and diſtorted, his body exquiſitely tortured with change of executioners; ſo as neuer age (ſaith he) could remember the like: he felt no paine at all, but continued indeed all the while in the ſight of all men ſinging & ſmiling: for there ſtood a comely young man by him on his Iibbet (an Angell rather, in forme of a man) which with a cleane towell, ſtill wip't off his ſweat, and powred coole water vpon his racked limbs; wherewith he was ſo refreſhed, that it grieued him to be let downe. Euen the greateſt torments are eaſie, when they haue anſwerable comforts: but a wounded and comfortleſſe ſpirit, who can beare? If yet but the ſame meſſenger of God might haue attended his Croſſe, that appeared in his agonie; and might haue giuen eaſe to their Lord, as he did to his ſeruant. And yet, what can the Angels helpe, where God will ſmite? Againſt the violence of men, againſt the furie of Satan, they haue preuailed in the cauſe of God, for men: they dare not, they cannot comfort, where God will afflict. When our Sauiour had beene wreſtling with Satan in the end of his Lent, then they appeared to him, and serued; but now, while about the ſame time, hee is wreſtling with the wrath of his Father for vs, not an Angell dare be ſeene to looke out of the windowes of heauen to releeue him. For men, much leſſe could they, if they would; but what did they? Miſerable comforters are ye all: the Souldiers, they ſtript him, ſcorned him with his purple crowne, reed, ſpat on him, ſmote him; the paſſengers, they reuiled him; and inſulting, wagging their heads and hands at him, *Hey thou that deſtroyedſt the Temple, come downe &c.* The Elders and Scribes; alas, they haue bought his bloud, ſuborned witneſſes, incenſed *Pilate*, preferred *Barrabas*, vndertooke the guilt of his death, cried out, *Crucifie, Crucifie. Ho thou that ſauedſt others.* His Diſciples: alas, they forſooke him, one of them forſweares him, another runnes away naked, rather than hee will ſtay and confeſſe him. His mother and other friends, they looke on indeed, and ſorrow with him; but to his diſcomfort. Where the griefe is extreme, and reſpects neere, partnerſhip doth but increaſe ſorrow. *Paul* chides this loue: *What doe you weeping & breaking my heart?* The teares of thoſe we loue, doe either ſlacken our hearts, or wound them. Who then ſhall comfort him? himſelfe? Sometimes our owne thoughts finde a way to ſuccour vs, vnknowne to others; no, not himſelfe. Doubtleſſe (as *Aquinas*) the influence of the higher part of the ſoule, was reſtrained from the aid of the inferiour: *My ſoule is filled with euills*, Pſalm. 87. 4. Who then? his Father? here; here was his hope: *If the Lord had not holpen me, my ſoule had almoſt dwelt in ſilence: I and my Father are one.* But now (alas) hee, euen hee, deliuers him into the hands of his enemies; when he hath done, turnes his backe vpon him as a ſtranger; yea, hee woundeth him as an enemy. *The Lord would breake him*, Eſay 53. 10. yet any thing is light to the ſoule whiles the comforts of God ſuſtaine it; who can diſmay, where God will releeue? But here, *My God, my God, why haſt thou forſaken me?* What a word was here, to come from the mouth of the Son of God? My diſciples are men, weake and fearefull; no maruell if they forſake me. The Iewes are themſelues, cruell and obſtinate. Men are men, graceleſſe & vnthankfull. Deuills are, according to their nature, ſpightfull and malicious. All theſe doe but their kinde; and let them doe it: but thou, O Father, thou that haſt ſaid, *This is my welbeloued Sonne, in whom I am well pleaſed:* thou of whom I haue ſaid, *It is my Father that glorifies me*; what? *forſaken mee?* Not onely brought me to this ſhame, ſmitten me, vnregarded me; but, as it were, forgotten, yea, forſaken me? What, euen mee, my Father? How many of thy conſtant ſeruants haue ſuffered heauy things: yet in the multitudes of the ſorrowes of their hearts, thy preſence and comforts haue refreſhed their ſoules. Haſt thou releeued them, and doſt thou forſake me? me, thine onely, deare, naturall, eternall Son? O ye heauens and earth, how could you ſtand, whiles the Maker of you thus complained? Ye ſtood: but partaking after a ſort of his Paſſion: the earth trembled and ſhooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to behold this ſad and fearefull ſpectacle.

Oh deare Chriſtians, how ſhould theſe earthen and rockie hearts of ours ſhake, and rend in peeces at this Meditation? how ſhould our faces be couered with darkneſſe, and our ioy be turned into heauineſſe? All theſe voyces, & teares, and ſweats, and pangs are for vs; yea from vs. Shall the Sonne of God thus ſmart for our ſinnes, yea with our ſins, and ſhall not we grieue for our owne? ſhall he weepe to vs in this Market-place, and ſhall not we mourne? Nay, ſhall he ſweat and bleed for vs, and ſhall not we weepe for our ſelues? Shall he thus lamentably ſhrieke out, vnder his Fathers wrath, and ſhall not we tremble? Shall the heauens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weake and idle pitie of our glorious Sauiour: to what purpoſe? His iniurie was our glorie. No, no; *Ye daughters of Ieruſalem, weepe not for me, but weepe for your ſelues:* for our ſinnes, that haue done this; not for his ſorrow that ſuffered it: not for his pangs, that were; but for our owne, that ſhould haue beene, and (if wee repent not) ſhall be. Oh how grieuous, how deadly are our ſins, that coſt the Sonne of God (beſides bloud) ſo much torment? how farre are our ſoules gone, that could not be ranſomed with an eaſier price? that, that tooke ſo much of this infinite Redeemer of men, God and man, how can it chuſe but ſwallow vp, and confound thy ſoule, which is but finite and ſinfull? If thy ſoule had beene in his ſoules ſtead, what had become of it? it ſhall be, if his were not in ſtead of thine. This weight that lies thus heauie on the Son of God, and wrung from him theſe teares, ſweat bloud, and theſe vnconceiueable groanes of his afflicted ſpirit, how ſhould it chuſe but preſſe down thy ſoule to the bottome of hell? and ſo it will doe: if he haue not ſuffered it for thee, thou muſt and ſhalt ſuffer it for thy ſelfe. Goe now thou lewd man, and make thy ſelfe merry with thy ſins; laugh at the vncleanneſſes, or bloudineſſe of thy youth: thou little knoweſt the price of a ſin; thy ſoule ſhall doe, thy Sauiour did, when he cried out, to the amazement of Angels, and horror of men; *My God, my God, why haſt thou forſaken me?* But now no more of this; *It is finiſhed:* the greater conflict, the more happy victorie. Well doth he finde and feele of his Father, what his type ſaid before, *He will not chide alwaies, nor keepe his anger for euer.* It is fearefull; but in him, ſhort: eternall to ſinners; ſhort to his Son, in whom the God-head dwelt bodily. Behold; this ſtorme, wherewith all the powers of the world were ſhaken, is now ouer. The Elders, Phariſes, Iudas, the Souldiers, Prieſts, witneſſes, Iudges, theeues, executioners, deuils, haue all tyred themſelues in vaine, with their owne malice; and he triumphs ouer them all, vpon the throne of his Croſſe: his enemies are vanquiſht, his Father ſatisfied, his ſoule with this word at reſt and glory; *It is finiſhed.* Now there is no more betraying, agonies, arraignements, ſcourgings, ſcoffing, crucifying, conflicts, terrors; all is finiſhed. Alas, beloued, and will we not let the Sonne of God be at reſt? do we now againe goe about to fetch him out of his glorie, to ſcorne and crucifie him? I feare to ſay it: Gods ſpirit dare and doth; *They crucifie againe to themſelues the Sonne of God, and make a mocke of him.* To themſelues, not in himſelfe:that they cannot,it is no thanke to them;they would doe it. See and conſider:the notoriouſly-ſinfull conuerſations of thoſe,that ſhould be Chriſtians,offer violence vnto our glorified Sauiour,they ſtretch their hand to heauen,and pull him downe from his throne, to his Croſſe:they teare him with thornes,pierce him with nailes,load him with reproches. Thou hateſt the Iewes, ſpitteſt at the name of *Iudas*, raileſt on *Pilate*, condemneſt the cruell butchers of Chriſt ; yet, thou canſt blaſpheme, and ſweare him quite ouer,curſe, ſwagger, lye,oppreſſe, boyle with luſt, ſcoffe,ryot, and liueſt like a debauched man ; yea like an humane Beaſt;yea like an vncleane Deuill. Cry *Hoſanna* as long as thou wilt;thou art a *Pilate*,a *Iew*,a *Iudas*, an Executioner of the Lord of life; and ſo much greater ſhall thy iudgement be, by how much thy light and his glory is more. Oh, beloued, is it not enough that he died once for vs ? Were thoſe paines ſo light,that we ſhould euery day redouble them?Is this the entertainment that ſo gracious a Sauiour hath deſerued of vs by dying?Is this the recompence of that infinite loue of his, that thou ſhouldeſt thus cruelly vex and wound him with thy ſinnes ? Euery of our ſinnes is a thorne, and nayle, and ſpeare to him : while thou powreſt downe thy drunken carowſes, thou giueſt thy Sauiour a potion of gall ; while thou deſpiſeſt his poore ſeruants, thou ſpitteſt on his face : while thou putteſt on thy proud dreſſes, and liſteſt vp thy vaine heart with high conceits, thou ſetteſt a Crowne of thornes on his head: while thou wringeſt and oppreſſeſt his poore children, thou whippeſt him, and draweſt bloud of his hands and feet. Thou hypocrite ; how dareſt thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the bloud of him whom thou receiueſt? In euery Ordinary thy profane tongue walkes, in the diſgrace of the religious and conſcionable. Thou makeſt no ſcruple of thine owne ſinnes, and ſcorneſt thoſe that doe: Not to be wicked,is crime enough.Heare him that ſaith,*Saul, Saul, why perſecuteſt thou me ? Saul* ſtrikes at *Damaſcus* ; Chriſt ſuffers in heauen. Thou ſtrikeſt ; Chriſt Ieſus ſmarteth,and will reuenge. Theſe are the [ὑστερήματα] afterings of Chriſts ſufferings:In himſelfe it is *finiſhed* ; in his members it is not, till the world bee *finiſhed*. We muſt toile,and groane,and bleed,that we may reigne : if he had not done ſo, *It had not beene finiſhed.* This is our warfare;this is the region of our ſorrow & death. Now are we ſet vpon the ſandie pauement of our Theatre, and are marched with all ſorts of euills ; euill men,euill ſpirits, euill accidents ; and (which is worſt) our owne euill hearts ; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death ; all theſe muſt in our courſes, be encountred by the Law of our profeſſion. What ſhould we doe but ſtriue and ſuffer, as our Generall hath done, that we may reigne as he doth, and once triumph in our *Conſummatum eſt?* God and his Angells ſit vpon the ſcaffolds of heauen,and behold vs : our Crowne is readie:our day of deliuerance ſhall come;yea our redemption is neere,when all teares ſhall be wip't from our eies ; and we that haue ſowne in teares,ſhall reape in ioy.In the meane time,let vs poſſeſſe our ſoules not in patience only,but in comfort:let vs adore and magnifie our Sauiour in his ſufferings, and imitate him in our owne:our ſorrowes ſhall haue an end,our ioyes ſhall not:our paines ſhall ſoone be finiſhed;our glory ſhall be finiſhed,but neuer ended.

Thus his ſufferings are finiſhed ; now together with them, *mans ſaluation.* Who knowes not, that man had made himſelfe a deepe debtor, a bankrupt, an out-law to God? Our ſins are our debts ; and by ſins,death. Now, in this word and act,our ſinnes are diſcharged, death endured, and therefore we cleared : the debt is paid, the ſcore is croſſed,the Creditor ſatisfied,the Debtors acquitted,& ſince there was no other quarrell,ſaued : we are all ſicke, and that mortally : ſinne is the diſeaſe of the ſoule : *Quot vitia, tot febres*, ſaith *Chryſoſtome* ; ſo many ſinnes, ſo many ſeuers, and thoſe peſtilent. What wonder is it, that we haue ſo much plague, while we haue ſo much ſinne ? Our Sauiour is the Phyſitian : *The whole need not the Phyſitian, but the ſicke:* wherein ? *He healeth all our infirmities :* he healeth them after a miraculous manner; not by giuing vs receits,but by taking our receits for vs. A wonderfull Phyſitian ; a wonderfull courſe of cure : One while he would cure vs by abſtinence ; our ſuperfluity, by his fortie dayes emptineſſe,according to that old rule ; Hunger cures the diſeaſes of gluttony : Another

ther while, by exerciſe: *He went vp and downe from City to City, and in the day was preaching in the Temple; in the night praying in the Mount.* Then, by dyet; *Take, eat, this is my body*: and, *Let this cup paſſe.* After that yet, by ſweat, ſuch a ſweat as neuer was, a bloudy one: yet more, by inciſion; they pierced his hands, feet, ſide: and yet againe by potion; a bitter potion, of vineger and gall. And laſtly, which is both the ſtrangeſt and ſtrongeſt receit of all, by dying: *Which died for vs, that whether wee wake or ſleepe, we ſhould liue together with him.* We need no more, we can goe no further; there can be no more phyſicke of this kinde: there are cordials after theſe, of his Reſurrection and Aſcenſion; no more penall receits. By this bloud we haue redemption, *Epheſ.* 1.7. Iuſtification, *Rom.* 3.24. Reconciliation, *Coloſ.* 1.20. Sanctification, 1 *Pet.* 1.2. Entrance into glory, *Heb.* 10.19. Is it not now finiſhed? Woe were vs if he had left but one mite of ſatisfaction vpon our ſcore, to be diſcharged by our ſoules: and woe be to them that derogate from Chriſt, that they may charge themſelues; that botch vp theſe all-ſufficiently meritorious ſufferings of Chriſt, as imperfect, with the ſuperfluities of fleſh and bloud. *Maledictus homo qui ſpem ponit in homine.* We may not with patience ſee Chriſt wrong'd by his falſe friends; As that heroicall *Luther* ſaid in the like; *Curſed be that ſilence that here forbeareth.* To be ſhort, here be two iniuries intolerable; both giue Chriſt the lie vpon his Croſſe: *It is finiſhed.* No: ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporall. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfaction of Saints applied by this Vicar; adde mens ſufferings vnto Chriſts; then the treaſure is full; till then, *It is not finiſhed.*

1 Theſſ. 5. 10.

Maledictum ſilentium quod hic conniuet.

Two qualities ſtriue for the firſt place in theſe two opinions; impietie and abſurditie: I know not whether to preferre. For impietie; here is God taxed of *iniuſtice, vnmercifulneſſe, inſufficiencie, falſhood.* Of *iniuſtice*, that he forgiues a ſinne, and yet puniſhes for that which he hath forgiuen: *vnmercifulneſſe*, that he forgiues not while he forgiues, but doth it by halues: *inſufficiencie*, that his ranſome muſt be ſupplied by men: *falſhood*, in that he ſaith, *It is finiſhed*, when it is not. For abſurditie; how groſſe and monſtrous are theſe poſitions? that at once the ſame ſinne ſhould bee remitted and retained; that there ſhould be a puniſhment, where there is no fault; that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that he which paid our pounds, ſticks at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there be any opinions, whoſe mention confutes them, theſe are they. None can be more vaine, none had more need of ſoliditie: for this prop beares vp, alone, the weight of all thoſe millions of indulgences, which *Rome* creates and ſels to the world. That Strumpet would well-neere goe naked, if this were not. Theſe ſpirituall Treaſures fetcht in the temporall: which yet our reuerend and learned *Fulke*, iuſtly cals, a moſt blaſphemous and beggerly principle: It brings in whole cheſts, yea mines of gold, like the Popes Indies; and hath not ſo much as a ragge of proofe to couer it, whether of Antiquitie, of Reaſon, of Scripture. Not of Antiquitie: for theſe Iubilie proclamations beganne but about three hundred yeares agoe. Not of Reaſon? how ſhould one meere man pay for another, diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaid, *The bloud of Ieſus Chriſt his Sonne, purgeth vs from all ſinne*: and yet I remember that acute *Sadeel* hath taught mee, that this practiſe is according to Scripture: what Scripture? *He caſt the money-changers out of the Temple, and ſaid; Ye haue made my houſe a denne of theeues.* Which alſo *Ioachim*, their Propheticall Abbot, well applies to this purpoſe. Some modeſt Doctors of *Louan* would faine haue minced this Antichriſtian blaſphemie; who began to teach, that the paſſions of the Saints are not ſo by Indulgences applied, that they become true ſatisfactions; but that they only ſerue to moue God by the ſight of them to apply vnto vs Chriſts ſatisfaction. But theſe meale-mouth'd Diuines were ſoone charm'd; foure ſeuerall Popes (as their Cardinall confeſſeth) fel vpon the necke of them and their opinion; *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Buls bellow out threats againſt them, and

Negotiatores terræ ſunt ipſi Sacerdotes, qui vendunt orationes & miſſas pro denarijs, facientes domum orationis, Apothecam negotiationis. In Reuel. 10. *p.* 5.

Bellar. lib. 1. *de Indulgent.*

Hall, J.

toſſe them in the aire for Hereticks, and teach them vpon paine of a curſe, to ſpeake home with **Bellarmine**, *Paſſionibus ſanctorum expiari delicta*, and ſtraight, *Applicari nobis ſanctorum paſſiones ad redimendas pœnas, quas pro peccatis Deo debemus*: That by the ſufferings of Saints, our ſinnes are expiated; and that, by them applied, we are redeemed from thoſe puniſhments, which we yet owe to God. Blaſphemie, worthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Sauiour, was euery drop of thy bloud enough to redeeme a world, and doe we yet need the helpe of men? How art thou a perfect Sauiour, if our brethren alſo muſt be our Redeemers? Oh ye bleſſed Saints, how would you abhorre this ſacrilegious glory? and with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris*: and with thoſe wiſe Virgins; *Leſt there will not be enough for vs and you, goe to them that ſell, and buy for your ſelues.* For vs, we enuie not their multitude: let them haue as many Sauiours as Saints, and as many Saints as men; we know with **Ambroſe**, *Chriſti paſſio adiutore non eguit*; *Chriſts paſſion needs no helper*: and therefore, with that worthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot ſaue them; let them not feare their death or torment, if he haue finiſhed. Heare this thou languiſhing and afflicted ſoule: There is not one of thy ſins but it is paid for; not one of thy debts in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſome is vnpaid. Alas, thy ſinnes (thou ſayeſt) are euer before thee, and Gods indignation goes ſtill ouer thee, and thou goeſt mourning all the day long, & with that pattern of diſtreſſe, cryeſt out in the bitterneſſe of thy ſoule, *I haue ſinned, what ſhall I doe to thee, O thou preſeruer of men?* What ſhouldſt thou doe? Turne & beleeue. Now thou art ſtung in thy conſcience with this fiery Serpent, looke vp with the eies of faith to this brazen Serpent, Chriſt Ieſus, and be healed. Behold, his head is humbly bowed down in a gracious reſpect to thee; his arms are ſtretched out louingly to embrace thee; yea, his precious ſide is open to receiue thee, & his tongue interprets all theſe to thee for thine endleſſe comfort; *It is finiſhed.* There is no more accuſatiõ, iudgment, death, hel for thee: all theſe are no more to thee than if they were not. *Who ſhall condemne? It is Chriſt which is dead.* I know how ready euery man is to reach forth his hand to this dole of grace, & how angry to be beaten from this dore of mercy. We are all eaſily perſwaded to hope well, becauſe we loue our ſelues well: Which of all vs in this great congregation, takes exceptions to himſelſe, and thinks, I know there is no want in my Sauiour; there is want in me. He hath finiſhed, but I beleeue not, I repent not. Euery preſumptuous & hard heart ſo catches at Chriſt, as if he had finiſht for all, as if he had broken downe the gates of hell, and looſed the bands of death, and had made forgiueneſſe as common as life: *Proſperitas ſtultorũ perdit eos*, ſaith wiſe **Salomon**; *Eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them*; yea, the confidẽce of proſperity. Thou ſayeſt, God is merciful, thy Sauiour bounteous, his paſſion abſolute: all theſe, and yet thou maieſt be condemned. Mercifull, not vniuſt; bountifull, not lauiſh; abſolutely ſufficient for all, not effectuall to all. Whatſoeuer God is, what art thou? Here is the doubt: Thou ſayeſt well; *Chriſt is the good Shepheard.* Wherein? *He giues his life*: but for whom? *for his ſheepe.* What is this to thee? While thou art ſecure, prophane, impenitent, thou art a Wolfe or a Goat: *My ſheep heare my voice*: what is his voice, but his precepts? Where is thine obedience to his cõmandements? If thou wilt not heare his Law, neuer hearken to his Goſpell. Here is no more mercy for thee, than if there were no Sauiour. He hath *finiſhed*, for thoſe in whom he hath begunne: if thou haue no beginnings of grace as yet, hope not for euer finiſhing of ſaluation: *Come to me all yee that are heauy laden*, ſaith Chriſt: thou ſhalt get nothing, if thou cõme when he calls thee not. Thou art not called, and canſt not be refreſhed, vnleſſe thou be laden, not with ſinne (this alone keepes thee away from God) but with conſcience of ſinne: *A broken and a contrite heart, O God, thou wilt not deſpiſe.* Is thy heart wounded with thy ſinne? doth griefe and hatred ſtriue within thee, whether ſhall be more? Are the deſires of thy ſoule with God? Doeſt thou long for holineſſe, complaine of thy imperfections, ſtruggle againſt thy corruptions? Thou art the man, feare not, *It is finiſhed.* That Law which thou wouldeſt haue kept, and couldeſt not, thy Sauiour could, and did keep for thee: that ſaluation which thou couldeſt neuer worke-out alone (alas, poore impotent creatures, what can we doe towards heauen without him, which cannot moue on earth but in him?) he alone for thee hath finiſhed. Looke vp therefore boldly to the throne of God, and vpon the truth of thy repentance and faith, know that there is no quarrell againſt thee in heauen, nothing but peace and ioy. All is finiſhed. He would be ſpitted on, that he might waſh thee; he would be couered with ſcornfull robes, that thy ſinnes might be couered; he would be whipped, that thy ſoule might not bee ſcourged eternally; he would thirſt, that thy ſoule might be ſatisfied; he would beare all his Fathers wrath, that thou mighteſt beare none; he would yeeld to death, that thou mighteſt neuer taſte of it; hee would be in ſenſe for a time as forſaken of his Father, that thou mighteſt be receiued for euer.

Now bid thy ſoule returne to her reſt, and enioyne it *Dauids* taske: *Praiſe the Lord, O my ſoule*; and, *What ſhall I render to the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the name of the Lord.* And, as rauiſht from thy ſelfe with the ſweet apprehenſion of this mercy, call all the other creatures to the fellowſhip of this ioy, with that diuine *Eſay*: *Reioyce O yee heauens, for the Lord hath done it: ſhout yee lower parts of the earth, burſt forth into praiſes ye mountaines: for the Lord hath redeemed Iacob, and will be glorified in Iſrael.* And euen now beginne that heauenly Song, which ſhall neuer end with thoſe glorified Saints; *Praiſe, and honour, and glory, and power, be to Him that ſitteth vpon the Throne, and to the Lambe for euermore.*

Thus our ſpeech of Chriſts *laſt word is finiſhed.* His laſt act accompanied his words: our ſpeech muſt follow it. Let it not want your deuout and carefull attention; *He bowed and gaue vp the ghoſt.*

The Croſſe was a ſlow death, and had more paine than ſpeed; whence a ſecond violence muſt diſpatch the crucified: their bones muſt be broken, that their hearts might breake. Our Sauiour ſtayes not deaths leiſure, but willingly and couragiouſly meets him in the way; and like a Champion that ſcornes to bee ouercome, yea, knowes hee cannot be, yeeldeth in the middeſt of his ſtrength, that he might by dying, vanquiſh death. *He bowed and gaue vp*: Not bowing, becauſe he had giuen vp, but becauſe he would. *Hee cried with a loud voice*, ſaith *Matthew*. Nature was ſtrong, hee might haue liued; but *he gaue vp the ghoſt*, and would die, to ſhew himſelfe Lord of life and death. Oh wondrous example! he that gaue life to his enemies, gaue vp his owne: hee giues them to liue, that perſecute and hate him; and himſelfe will die the whiles for thoſe that hate him. *Hee bowed and gaue vp*: not they; they might crowne his head, they could not bow it: they might vex his ſpirit, not take it away: they could not doe that without leaue; this they could not doe, becauſe they had no leaue. Hee alone would bow his head, and giue vp his ghoſt: *I haue power to lay downe my life.* Man gaue him not his life; man could not bereaue it. *No man takes it from me.* Alas, who could? The High-Prieſts forces, when they came againſt him armed, he ſaid but, *I am hee, they flee and fall backward.* How eaſie a breath diſperſt his enemies? whom hee might as eaſily haue bidden the earth, yea, hell to ſwallow, or fire from heauen to deuoure. Who commanded the Deuils and they obeyed, could not haue beene attached by men: hee muſt giue not onely leaue, but power to apprehend himſelfe, elſe they had not liued to take him: hee is laid hold of; *Peter* fights: *Put vp*, ſaith Chriſt; *Thinkeſt thou that I cannot pray to my Father, and he will giue me more than twelue Legions of Angels?* What an Armie were here? more than threeſcore and twelue thouſand Angels, and euery Angell able to ſubdue a world of men: he could, but would not be reſcued; hee is led by his owne power, not by his enemies; and ſtands now before *Pilate*, like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldſt haue no power againſt me, vnleſſe it were giuen thee from aboue.*

Behold, he himſelfe muſt giue *Pilate* power againſt himſelfe, elſe he could not be condemned: he will be condemned, lifted vp, nailed; yet no death without himſelfe. *Hee ſhall giue his ſoule an offering for ſinne, Eſay* 53. 10. No action, that ſauours of conſtraint, can be meritorious: he would deſerues, therefore he would ſuffer and dye. *Hee*

Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambr.

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bowed his head, and gaue vp the ghoſt. O gracious and bountifull Sauiour : hee might haue kept his ſoule within his teeth, in ſpight of all the world ; the weakneſſe of God is ſtronger than men : and if he had but ſpoken the word, the heauens and earth ſhould haue vaniſht away before him : but he would not. Behold, when hee ſaw, that impotent man could not take away his ſoule, he gaue it vp, and would die, that we might liue. See here a Sauiour, that can contemne his owne life for ours; and cares not to be diſſolued in himſelfe, that we might be vnited to his Father. *Skin for skin,* ſaith the Deuill, *and all that he hath a man will giue for his life.* Loe here, to proue Satan a lyer, skinne and life and all hath Chriſt Ieſus giuen for vs. We are beſotted with the earth, and make baſe ſhifts to liue ; one with a maimed body, another with a periured ſoule, a third with a rotten name : and how many had rather neglect their ſoule than their life, and will rather renounce and curſe God, than die ? It is a ſhame to tell ; Many of vs Chriſtians dote vpon life, and tremble at death ; and ſhew our ſelues fooles in our exceſſe of loue, cowards in our feare. *Peter* denies Chriſt thrice, and forſweares him ; *Marcellinus* twice caſts graines of incenſe into the Idols fire ; *Ecebolius* turnes thrice ; *Spira* reuolts and deſpaires : Oh let me liue, ſaith the fearfull ſoule. Whither doeſt thou reſerue thy ſelfe, thou weake and timorous creature ? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt : he died voluntarily for thee, thou wilt not be forced to die for him : he gaue vp the ghoſt for thee ; thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

When I looke backe to the firſt Chriſtians, and compare their zealous contempt of death with our backwardneſſe ; I am at once amazed and aſhamed : I ſee there euen women (the feebler ſex) running with their little ones in their armes, for the preferment of Martyrdome, and ambitiouſly ſtriuing for the next blow. I ſee holy and tender Virgins, chuſing rather a ſore and ſhamefull death, than honourable Eſpouſals. I heare the bleſſed Martyrs, intreating their tyrants and tormentors for the honour of dying. *Ignatius*, amongſt the reſt, fearing leſt the beaſts will not deuoure him ; and vowing the firſt violence to them, that he might bee diſpatched. And what leſſe courage was there in our memorable and glorious fore-fathers of the laſt of this age ? and doe we, their cold and feeble off-ſpring, looke pale at the face of a faire and naturall death ; abhorre the violent, though for Chriſt ? Alas, how haue we gathered ruſt with our long peace ? Our vnwillingneſſe is from inconſideration, from diſtruſt. Looke but vp to Chriſt Ieſus vpon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and theſe feares ſhall vaniſh : hee died, and wouldeſt thou liue ? hee gaue vp the ghoſt, and wouldeſt thou keepe it ? whom wouldeſt thou follow, if not thy Redeemer ? If thou die not, if not willingly, thou goeſt contrary to him, and ſhalt neuer meet him. Though thou ſhouldeſt euery day die a death, for him, thou couldeſt neuer requite his one death ; and doeſt thou ſticke at one ? Euery word hath his force; both to him and thee : he died, which is Lord of life, and commander of death ; thou art but a tenant of life, a ſubiect of death : and yet it was not a dying, but a giuing vp, not of a vaniſhing and aërie breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe. *Hee gaue vp the ghoſt* : hee died, that hath both ouercome, and ſanctified, and ſweetned death. What feareſt thou ? Hee hath pull'd out the ſting and malignitie of death : If thou be a Chriſtian, carry it in thy boſome, it hurts thee not. Dareſt thou not truſt thy Redeemer ? If he had not died, Death had beene a Tyrant ; now he is a ſlaue. *O death where is thy ſting ? O graue where is thy victorie ?* Yet the Spirit of God ſaith not, he died, but *gaue vp the ghoſt.* The very Heathen Poet ſaith ; *He durſt not ſay, that a good man dies.* It is worth the noting (mee thinks) that when Saint *Luke* would deſcribe to vs the death of *Ananias* and *Sapphira*, he ſaith (ἐξέψυξε) *he expired* : but when Saint *Iohn* would deſcribe Chriſts death, hee ſaith, παρέδωκε τὸ πνεῦμα, *He gaue vp the ghoſt* : How ? How gaue hee it vp, and whither ? So, as after a ſort he retained it : his ſoule parted from his bodie ; his God-head was neuer diſtracted either from ſoule or body : this vnion is not in nature, but in perſon. If the natures of Chriſt could be diuided, each would haue his ſubſiſtence ; ſo there

ſhould

Quod ſi venire noluerint, ego vim faciam vt deuorer.

Si per ſingulos dies pro eo moreremur, qui nos dilexit, non ſic debitū exſolueremus. Chryſ.

ſhould be more perſons. God forbid, one of the natures thereof may haue a ſeparation in it ſelfe : the ſoule from the bodie : one nature cannot be ſeparate from other, or either nature from the perſon. If you cannot conceiue, wonder: the Sonne of God hath wedded vnto himſelfe our humanity, without all poſſibility of diuorce; the body hangs on the Croſſe, the ſoule is yeelded, the Godhead is eternally vnited to them both; acknowledges, ſuſtaines them both. The ſoule in his agony feeles not the preſence of the Godhead; the body vpon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of *Chalcedon* ſay truly, (ἀδιαιρέτως, ἀχωρίστως) indiuiſibly, inſeparably is the Godhead, with both of theſe, ſtill and euer, one and the ſame perſon. The Paſſion of Chriſt (as *Auguſtine*) was the ſleepe of his Diuinitie: ſo I may ſay, The Death of Chriſt was the ſleepe of his humanity. *If hee ſleepe, hee ſhall doe well,* ſaid that Diſciple, of *Lazarus.* Death was too weake to diſſolue the eternall bonds of this heauenly coniunction. Let not vs Chriſtians goe too much by ſenſe; wee may bee firmely knit to God, and not feele it: thou canſt not hope to be ſo neere thy God, as Chriſt was, vnited perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, than he did from his own Son: yet was he ſtill one with both body and ſoule, when they were diuided from themſelues; when he was abſent to ſenſe, he was preſent to faith; when abſent in viſion, yet in vnion one and the ſame: ſo will he be to thy ſoule, when he is at worſt. He is thine, and thou art his: if thy hold ſeeme looſened, his is not. When temptations will not let thee ſee him, he ſees thee and poſſeſſes thee; onely beleeue thou againſt ſenſe, aboue hope, and though he kill thee, yet truſt in him. Whither gaue he it vp? Himſelfe expreſſes; *Father, into thy hands*; And, *This day ſhalt thou bee with me in Paradiſe.* It is iuſtice to reſtore whence wee receiue; *Into thy hands.* Hee knew where it ſhould be both ſafe and happy: True; hee might bee bold (thou ſayeſt) as the Sonne with the Father. The ſeruants haue done ſo; *Dauid* before him, *Steuen* after him. And leſt we ſhould not thinke it our common right; *Father,* (ſaith he) *I will that thoſe thou haſt giuen me, may be with me, euen where I am:* he wills it, therefore it muſt be. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there euer be any beleeuing ſoule ſo meane, that he ſhould refuſe it; all the feare is in thy ſelfe: how canſt thou truſt thy iewell with a ſtranger? What ſudden familiarity is this? God hath beene with thee, and gone by thee; thou haſt not ſaluted him: and now in all the haſte thou bequeatheſt thy ſoule to him. On what acquaintance? How deſperate is this careleſneſſe? If thou haue but a little money, whether thou keepe it, thou layeſt it vp in the Temple of truſt; or whether thou let it, thou art ſure of good aſſurance, ſound bonds. If but a little land, how carefully doeſt thou make firme conueyances, to thy deſired heires? If goods, thy Will hath taken ſecure order, who ſhall enioy them: We need not teach you Citizens to make ſure worke for your eſtates. If children, thou diſpoſeſt of them in trades, with portions: onely of thy ſoule (which is thy ſelfe) thou knoweſt not what ſhall become. The world muſt haue it no more; thy ſelfe wouldſt keepe it, but thou knoweſt thou canſt not: Satan would haue it, & thou knoweſt not whether he ſhall: thou wouldſt haue God haue it, and thou knoweſt not whether he will: yea, thy heart is now ready with *Pharaoh* to ſay, *Who is the Lord?* O the fearefull and miſerable eſtate of that man, that muſt part with his ſoule, he knowes not whither: which if thou wouldeſt auoid, (as this very warning ſhall iudge thee if thou doe not) be acquainted with God in thy life, that thou maiſt make him the Guardian of thy ſoule in thy death. Giuen vp it muſt needs be, but to him that hath gouerned it: if thou haue giuen it to Satan in thy life, how canſt thou hope God will in thy death entertaine it? *Did you not hate me, and expell me out of my Fathers houſe? how then come yee to me now in this time of your tribulation,* ſaid *Iephta* to the men of *Gilead.* No, no, either giue vp thy ſoule to God while he cals for it in his word, in the prouocations of his loue, in his afflictions, in the holy motions of his ſpirit to thine: or els when thou wouldſt giue it, he will none of it, but as a Iudge to deliuer it to the Tormentor. What ſhould God doe with an vncleane, drunken, prophane, proud, couetous ſoule? Without holineſſe, it is no ſeeing of God. *Depart from me, ye wicked, I know ye not:* Goe

Quantumcunq; te deieceris, humilior non eris Chriſto. Hieron.

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to the gods you haue ſerued. See how God is euen with men: they had, in the time of the Goſpell, ſaid to the holy one of Iſrael, *Depart from vs*; now in the time of iudgement, he ſaith to them, *Depart from me*: They would not know God when they might: now God will not know them when they would.

Now therefore (beloued) if thou wouldſt not haue God ſcorne the offer of thy death-bed, fit thy ſoule for him in thy health; furniſh it with grace; inure it to a ſweet conuerſation with the God of heauen: then mayeſt thou boldly giue it vp, and he ſhall as graciouſly receiue it, yea fetch it by his Angels to his glory.

He gaue vp the ghoſt. We muſt doe as he did: not all with the ſame ſucceſſe. *Giuing vp*, ſuppoſes a receiuing, a returning. This inmate that we haue in our boſome, is ſent to lodge here for a time, may not dwell here alwayes. The right of this tenure is the Lords, not ours: As he ſaid of the hatchet; *It is but lent*, it muſt be reſtored: It is ours to keepe, his to diſpoſe and require. See and conſider both our priuiledge and charge. It is not with vs as with bruit creatures: we haue a liuing ghoſt to informe vs, which yet is not ours, (&, alas, what is ours, if our ſoules be not?) but muſt be giuen vp to him that gaue it.

Why doe we liue as thoſe that tooke no keepe of ſo glorious a gueſt? as thoſe that ſhould neuer part with it, as thoſe that thinke it giuen them to ſpend, not to returne with a reckoning?

If thou hadſt no ſoule, if a mortall one, if thine owne, if neuer to be required, how couldſt thou liue but ſenſually? Oh remember but who thou art, what thou haſt, and whither thou muſt; and thou ſhalt liue like thy ſelfe, while thou art, and giue vp thy ghoſt confidently, when thou ſhalt ceaſe to be. Neither is there here more certaintie of our departure, than comfort. Carry this with thee to thy death-bed, and ſee if it can refreſh thee, when all the world cannot giue thee one dram of comfort. Our ſpirit is our deareſt riches: if we ſhould loſe it, here were iuſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendred. How ſafely doth our ſoule paſſe through the gates of death, without any impeachment, while it is in the hand of the Almightie? Woe were vs, if he did not keep it while we haue it; much more when we reſtore it. We giue it vp to the ſame hands that created, infuſed, redeemed, renewed; that doe protect, preſerue, eſtabliſh, and will crowne it: *I know whom I haue beleeued, and am perſwaded that he is able to keepe that which I haue committed to him against that day*. O ſecure and happy eſtate of the godly: O bleſſed exchange of our condition: while our ſoule dwels in our breaſt, how is it ſubiect to infinite miſeries, diſtempered with paſſions, charged with ſinne, vexed with tentations? aboue, none of theſe: how ſhould it be otherwiſe? This is our pilgrimage, that our home: this is our wildernes, that our land of promiſe: this our bondage, that our kingdom: our impotency cauſeth this our ſorrow.

When our ſoule is once giuen vp, what euill ſhall reach vnto heauen, and wreſtle with the Almightie? Our lothneſſe to giue vp, comes from our ignorance and infidelitie. No man goes vnwillingly to a certaine preferment. *I deſire to be diſſolued*, ſaith *Paul*; *I haue ſerued thee, I haue beleeued thee, and now I come to thee*, ſaith *Luther*. The voice of Saints, not of men. If thine heart can ſay thus, thou ſhalt not need to intreat with old *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my ſoule, goe forth, what feareſt thou?* but it ſhall flie vp alone cheerefully from thee, and giue vp it ſelf into the armes of God, as a faithfull Creator & Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be. It ſhall be no leſſe thine, when it is more the owners. Thinke now ſeriouſly of this point; Gods Angell is abroad, & ſtrikes on all ſides; we know not which of our turnes ſhall be the next: we are ſure, we carry deaths enow within vs. If we be ready, our day cannot come too ſoone. Stirre vp thy ſoule to an heauenly cheerefulneſſe, like thy Sauiour: Know but whither thou art going; and thou canſt not but, with diuine *Paul*, ſay from our Sauiours mouth, euen in this ſenſe: *It is a more bleſſed thing to giue, than to receiue*. God cannot abide an vnwilling gueſt: giue vp that ſpirit to him, which he hath giuen thee; and he will both receiue what thou giueſt, and giue it thee againe, with that glory and happineſſe, which can neuer be conceiued, and ſhall neuer be ended. Euen ſo LORD IESVS come quickly.

Vt contra. *Nullam animam recipio quæ me nolente ſeparatur à corpore. Hierō.*

Gloria in excelſis Deo.

THE IMPRESE OF GOD.

IN

TVVO SERMONS PREACHT AT THE COVRT.

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THE IMPRESE OF GOD.

THE FIRST PART.

ZACHAR. 14. 20.

In that day ſhall be written vpon the bridles (or, bels) of the Horſes, Holineſſe vnto the Lord: and the pots of the Lords houſe, ſhall be like the bowles before the Altar.

IF any man wonder whither this diſcourſe can tend, of horſes, and bells, and pots, and bowles for the Altar; Let him conſider that of *Tertullian*, *Ratio diuina in medulla eſt, non in ſuperficie:* Theſe Horſes if they be well menaged, will proue like thoſe fierie Horſes of *Elias*, to carry vs vp to our heauen, 2 *King*. 2. 11. Theſe Bells, like thoſe golden bels of *Aarons* robe, *Exod*. 39. 25. Theſe Pots like that *Olla pulmenti* of the Prophets, after *Eliſha's* meale, 2 *King*. 4. and theſe Bowles, like that bleſſed and fruitfull nauell of the CHVRCH, *Cant*. 7. 2.

S. Paul asks, Doth God take care for oxen? ſo may I here, Doth God take care for horſes? Surely, to prouide for them, not to propheſie of them; much leſſe of their bells, the vnneceſſarie ornaments of a neceſſary creature; But he that forbids vs to learne of the horſe that leſſon of ſtubborneſſe, by the PSALMIST, and checks vs oft by the oxe and aſſe, for their good nature, would haue vs learne here, vnder this parable of the horſe, and the bells of the horſe, and the writing on thoſe bells, the eſtate of our owne peace and ſanctification. God doth both ſpeake, and worke in Parables, as that Father ſaith well: Of this then I may truly ſay, as *Hierome* ſaid of the booke of IOB, *Singula verba plena ſunt ſenſibus:* Suffer your ſelues with *Abrahams* Ram, to bee perplexed a while in theſe bryers, that you may be prepared for a fit ſacrifice to God.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he ſayes, *Abraham* ſaw my day, and reioyced. He that made all dayes, ſayes yet againe, This is the day which the Lord hath made: There is one day of the weeke, Gods; κυριακη, *Reuel*. 1. and yet I would it were his; Gods day by creation, by ordination; I would it were his by obſeruation too: There is one day in an Age his: While it is called to day, *Heb*. 3. The day of viſitation; and yet This thy day, *Luk*. 19. 42. One day in a world his, *Matth*. 7. 22. In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie, i. ab Eterno*, which is a *nunc ſtans*, as *Aquinas* defines it.

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The Heathens had fiue famous periods of computations, *Ninus* Monarchie, *Ogyges* Flood, *Troian* Warre, *Olympiads, Vrbs condita*; All ours is *ab illo die*, which *S. Paul* cals, The fulneſſe of Time; But Chriſt hath two dayes, as two commings: His firſt, *In die illa radix Ieſſe*, ſaith *Eſay* 11.10. The day of his comming to ſoiourne in the world; His ſecond, 1 *Cor.* 1.8. The day of his returne, which *S. Paul* cals ἡμέραν ἀπολυτρώσεως, *Epheſ.* 4.30. when he comes to ranſome vs, and to iudge the world: Both are dayes indeed; In the firſt, there is no night of his abſence, though to our ſenſe there be ſome little darkneſſe of our miſerie: In the ſecond, no abſence, nor no miſerie; A day without night, *Reuel.* 21.25. This prophecie is true of both; Partially, and inchoately of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo farre as it makes way for, and reſembles the ſecond: and this as it is here principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall be a *Motto* written: An honourable *Motto*; ſuch as was written vpon the מִצְנֶפֶת the Turbant of the High Prieſt, *Holineſſe to the Lord:* And where ſhall it be written? An honourable *Motto* in an ignoble place; על מצלות; Not as *Aquila* and *Theodotion*, vnder the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, vnder his feet, *ſuper inceſſum vmbroſum*; Theſe ſenſes are ſenſeleſſe (though you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſauour neither the ſenſe, nor word; Not, as *Ierome*, the Septuagint and Geneue, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* maſter came a little neerer (*ſuper phaleras*); Thoſe of the Rabbins yet light righteſt both on the word, and ſenſe, which turne *ſuper Tintinnabula*; For ten times at leaſt in the *Chronicles* and *Ezra*, is the ſame word dually vſed; for Cymbals; and the Verbe of this root, is the ſame, whereby God would expreſſe the tingling of the eares; תצלנה *Tinnient aures audientium*, *Ier.* 19. To adorne their horſes with bels, was not onely a faſhion in thoſe South-Eaſt Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhow you, but out of *Chaucers* Antiquitie; and ſome of vs haue ſeene it ſtill in vſe elſewhere. What bells then were theſe? Not of the Prieſt; It had beene eaſie to transferre his embleme from his forehead, to his skirts; but of the horſes: The horſe an vncleane beaſt, *Leuit.* 11. A warlike beaſt, *Equus paratur in diem belli*, *Prou.* 21.31. Whence ſtill ſhall you finde Horſes and Chariots put together; and *In bello & equis*, *Oſe.* 1.7. Behold this *Motto* had wont to be written vpon a man, now vpon a beaſt; had wont vpon an holy man, The High Prieſt: now vpon an vncleane beaſt; before, vpon a man of peace, now on a beaſt of warre; Before vpon the forehead of the High Prieſt, now (as *Rab. Eliezer*) *inter oculos*, betwixt the eyes of the Horſe. But what? not to continue there; as ſome Rabbins and good Interpreters; but ſo that of theſe very Bells ſhall be made Pots for the vſe of ſacrifice; Like as of the glaſſes of the Iewiſh women was made a Lauer; and of the iewels of the Midianitiſh Camels, a rich *Ephod*. This is well, to come thus neere; yet they ſhall be promoted higher: They ſhall be bowles for the Altar: The Pots might be greater, for there was *Olla Grandis*, 2 *King.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods ſeruice: *Moſes* ſhall comment vpon *Zacharie*: *Num.* 7. Twelue ſeuerall times you haue the matter of theſe bowles (ſiluer) the weight, 70. ſhekels; The vſe, for floure and oyle for the meat-offering, beſides that following imployment for the incenſe. But I hold not this dependance neceſſary: Here are rather two diſtinct prophecies, though to one purpoſe as we ſhall ſee in the proceſſe.

You ſee now *Zacharies* holy riddle read; That God, vnder the Goſpell will effect a gracious ſanctification both of things, and perſons; and by thoſe things which in their vſe haue beene altogether prophane will indifferently glorifie himſelfe, and worke them both to peace, and holineſſe: And as *Cyprian* ſaith, *Fidem rerum curſus impleuit*.

What now is more fit for Courtiers to heare of, than an Impreſe of honour? What more fit for Kings and Princes than the Impreſe of the God of heauen? And as in all Impreſes, there is a body, and a ſoule, as they are termed; ſo are both here without any affectation: The ſoule of it is the *Motto*, or Word, *Holineſſe to the Lord*: The bodie, is the ſubiect it ſelfe ; As oft-times the very ſhield is the deuice : The ſubiect, *Bells of the horſes.*

In the Word, firſt ſee the ancient vſe of Heraldry in the Scriptures ; That part eſpecially which concernes Inſcriptions ; as on Coynes, Shields, Enſignes : If the Teſtament of the Patriarcks had as much credit, as antiquitie, all the Patriarcks had their Armes aſſign'd them by IACOB ; *Iudah* a Lion, *Dan* a Serpent, *Nepthali* an Hinde, *Beniamin* a Wolfe, *Ioſeph* a bough, and ſo the reſt. The Coyne which *Iacob* paid to the *Shechemites*, was ſtamped with a Lambe, *Gen.* 32. And, if *Iudahs* ring that he left with *Thamar*, had not had an inſcription, it could not ſo certainly haue deſcryed his maſter. Theſe coynes had a figure without a word ; The frontall of the High Prieſt had a word, without a figure ; The ſhekel of the Sanctuarie (whoſe Character we haue oft ſeene) had both a word and a figure : the word, *Holy Ieruſalem* ; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church, to an Armie with Banners ; there could be no vſe, no diſtinction of Banners, without inſcriptions ; The Maccabees had foure Hebrew letters in their Enſigne, for both their word, and deuice ; whence they had their name : Yea, this is not in *viâ* onely, but in *patria* : They ſhall haue a white ſtone, and a new name written in it : The field and the armes, both named, and vnknowne : The vſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient ; ſince God himſelfe was the firſt Herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracie, yet when they had ripened their fanaticall proiects, and had raiſed their King *Becold*, from the ſhop-boord to the Throne, would not want this point of honour : And therefore, he muſt haue one henchman on the right hand, to carry a Crowne, and a Bible, with an inſcription ; On the left, another, that carried a ſword naked, and a ball of Gold : Himſelfe in great ſtate carries a Globe of Gold, with two ſwords acroſſe. His preſſing yron and ſheeres would haue become him better.

And if I ſhould looke to heatheniſh Antiquitie, I ſhould neede to ſay no more, than that the Ægyptian Hieroglyphicks, whereof they ſay *Horus Apollo* was the inuenter, were nothing elſe, but Emblemes, and Impreſes : among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the Croſſe was one of their χαράγματα ἱερατικὰ, their ancient figures long before CHRIST : which (ſaith he) ſignified to them, eternall life : and *Socrates* adds, that when they found the ſigne of the Croſſe *(in templo Serapidis)* the Heathen and Chriſtians contended for it, each challenged it for theirs ; and when the Heathen knowing the ſignification of it, ſaw it thus fulfilled to the Chriſtians, many of them conuerted to Chriſtianitie. Be it farre from vs, to put any ſuperſtition in this ; I thinke it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as Armes, and Embleticall deuices are thus ancient, and commendable ; ſo more directly Poſies and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adiutor* ; or when he would thankfully aſcribe his peace to God ; *Exurgat Deus, diſſipentur inimici* : ſo of a good Prince, either, *I ſerue*, to expreſſe his officious care ; Or, *One of your owne*, to ſignifie his reſpectiue loue. So the good Stateſman's ſhould be giuen him by *Salomon*, *Non eſt conſilium contra Dominũ*, No policie againſt the Lord : A good Courtier's, by *Samuel*, *Honorantes me honorabo* : A good Biſhop's, by *Paul*, εὐκαίρως ἀκαίρως ; In ſeaſon, out of ſeaſon. A good ſubiect's, Not *for feare but Conſcience*. A good Chriſtians, *Chriſtus mihi viuere eſt*. So the Iſraelites were charged to make their Embleme the Law of God ; for their poſts, for their garments. But theſe things may not be written vpon our walls, or ſhields only ; They muſt be written vpon our hearts ; elſe we are as very painted walls, as our walls themſelues : Elſe we ſhall be like ſome Inne, that hath a Crowne for the ſigne without, and within there is none but Peſants ; or a Roſe vpon the poſt without, and nothing but ſluttiſhneſſe and filth within : Or an Angell without, and nothing within, but lewd drunkards. As it is ſaid of God, *Dixit*, *& factum eſt* ; So alſo, *ſcripſit*, *& factum eſt* ; They ſhall be written holy, that is, they ſhall be made holy : Happy is it for vs, tho we write no new Emblemes of our owne, if we can haue this holy

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Impreſe of God, written not in our fore-heads, but in our hearts, *Holineſſe to the Lord*. Thus much of the Embleme, or word. Now for the ſubiect and circumſtances : *In that day*, aboue this ; there is the proficiencie of the Church ; *Holineſſe ſhall bee written vpon the Bells* ; prophane things ſhall be holy, There is the ſanctification of the Church : The bells of warlike horſes ſhall bee turned to the quiet vſe of Religion ; There is the religious peace of the Church. Thirdly, the pots to ſeeth in, ſhall be as Bowles to offer vp incenſe in ; There is the degrees of the Churches perfection : ſo that here ariſe foure heads of our ſpeech ; The proficiencie, Sanctification, Peace, Perfection of the Church. All which craue your gracious and Chriſtian attention; or leſt I be too long, two of them onely.

When therefore ſhall this be fulfilled ? Not vnder the Law : It had beene a great profanation: For none but the High-Prieſt might weare this poſie : the place oft times diſparages ; As to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It is vnder the Goſpell, that this poſie of *Holineſſe* ſhall be ſo common ; *in illa die* ; and *this is that day:* How great is this proficiencie of the Church? Looke how much difference there is betweene one and many, betweene the holieſt of men, and an ordinary beaſt, betweene the frontall of the High-Prieſt, and the Bells of horſes, ſo much there muſt be betwixt the Church in that day, and in this. It is the faſhion of the true Church, to grow vp ſtill, from worſe to better, as it is ſaid of the head of the Church, *Creſcebat & corroborabatur*. As it is compared to ſtones for firmneſſe, ſo to grifts for growth; Yea the Kingdome of heauen is like a graine of muſtard-ſeed, that of the leaſt ſeed, proues the greateſt plant, in his kind : the riuer of God flowes firſt vp to the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* till *Abrahams* time ; In ſwathing-bands till *Moſes*; In child-hood till Chriſt ; A man in Chriſt, A man full-growne in glory. As man is an Epitome of the World, ſo is euery Chriſtian an abridgment of the Church ; Beſt at laſt ; *In illa die*. He is like to the feaſt of *Cana*, where the beſt wine was brought in laſt : not naturally, but by tranſmutation. It was a blaſphemous, and (mee thinks) a *Vorſtian* reaſon, that *Toſtatus* brings, why God did not create the voices out of the Propitiatorie, *Quia Deus non poteſt agere per ſucceſſionem* : Surelie in vs hee doth ; and as wee can doe nothing, *in inſtante*, no more doth God in vs. As in the Creation hee could haue made all at once, but hee would take dayes for it, ſo in our re-creation by grace : As naturall, ſo ſpirituall agents, doe *agere per moram*. That rule of *Aquinas* is ſure, *Succeſſiuorum non ſimul eſt eſſe & perfectio* : to which that accords of *Tertullian*, *Perfectio ordine poſt-humat*. There muſt be an *illa dies*, for our full ſtature ; till which, if we be true Chriſtians, we muſt grow from ſtrength to ſtrength : herein grace is contrary to nature, ſtrongeſt at laſt. We muſt change till then, but *in melius* ; till we come to our beſt ; and then, we muſt be like him, in whom is no ſhadow by turning.

But, where wee ſhould be like the Sunne till noone, euer riſing ; there be many like *Ezekias* Sunne, that goe backe many degrees in the diall : whoſe beginnings are like *Neroes* firſt fiue yeares, full of hope, and peace. Or, like the firſt moneth of a new ſeruant ; or like vnto the foure Ages, whoſe firſt was gold, the laſt iron: Or to *Nebuchadnezzars* image, which had a precious head, but baſe feet. Looke to your ſelues, this is a fearefull ſigne, a fearefull condition : Can hee euer bee rich, that growes euery day poorer ? Can he euer reach the Goale, that goes euery day a ſtep backe from it ? Alas then, how ſhall he euer reach the Goale of glory, that goes euery day a ſtep backward in grace ? He that is worſe euery day, can neuer be at his beſt, *In illa die*, *In that day*.

Hitherto the proficiencie ; The ſanctification followes. The Moſaicall Law was ſcrupulous : There were vnholy places, vnholy garments, perſons, beaſts, fowles, veſſels, touches, taſts : Vnder the Goſpell all is holy. All was made vnholy, when the firſt *Adam* ſinned ; when the ſecond *Adam* ſatisfied for ſinne, all was made holy : *Moſes* the ſeruant built his houſe, with a *τὸ μεσότοιχον φραγμοῦ*, *Epheſ.* 2. 14. A partition wall in the midſt: Chriſt the Sonne pull'd downe that ſcreene, and caſt all into one ἀμφότερα ἕν: Iewes and Gentiles, whole hooſes and clouen, dwell now both vnder a roofe. *Moſes* branded ſome creatures with vncleanneſſe; he that redeemed his children from morall impuritie, redeemed his creatures from legall: What ſhould S. *Peters* great ſheet let downe by foure corners teach vs, but that all creatures through the foure corners of the world, are cleane and holy? *S. Paul* proclaimes the ſumme of *Peters* viſion; *Omnia munda mundis*: It is an iniurious ſcrupulouſneſſe, to make differences of creatures; iniurious to God, to the creature, to our ſelues: To God, while we will not let him ſerue himſelfe of his owne: To the creature, while we powre that ſhame vpon it, which God neuer did: To our ſelues, while we bring our ſelues into bondage, where God hath inlarged vs. When *Iulian* had poyſoned the wells, and ſhambles, and fields, with his heatheniſh Luſtrations; the Chriſtians (ſaith *Theodoret*) ate freely of all, by vertue of PAVLS, *Quicquid in macello*: To let paſſe the idle curiouſnes of our *ſemi-Anabaptiſts*, of the ſeparation, at whoſe follie, if any man be diſpoſed to make himſelfe ſport, let him read the Tragicomicall relation of the Troubles and Excommunication of the Engliſh at Amſterdam; There ſhall he ſee ſuch warres waged betwixt brothers, for but a buske, or whale-bone, or lace, or cork-ſhooe, as if all Law and Goſpell ſtood vpon this point; as if heauen and earth were little enough to be mingled in this quarrell; *Nec gemino bellum Troianum*. To paſſe ouer all other lighter niceneſſe of this kinde: Who can chooſe but be aſhamed of the Church of Rome; which is here in a double extremitie, both groſſe: In denying, wiping out holineſſe, where God hath written it: and in writing it, where God hath not written it: in the firſt, how doe they driue out Deuils out of good creatures, by fooliſh exorciſmes? I would he were no more in themſelues. How doe they forbid meats, drinks, dayes, mariage which God hath written holy? Hee that reads *Nauars Manuall*, ſhall finde cholericke blaſphemie a veniall ſinne, pag. 91. ſome theft veniall, p. 140. Common lying, veniall, p. 191. Curſing of Parents, if not malicious, veniall, p. 100. and yet the ſame Author, chap. 21. nu. 11. p. 209. to eat of a forbidden diſh, or an allowed diſh more than once on a forbidden day, is a mortall ſinne: And now theſe venials (ſaith *Francis a Victoria*) by a Pater-noſter, or ſprinkling of holy water, or knocke of the breaſt are cleared; but that mortall eater is ἔνοχος τῇ κρίσει: guilty of iudgement, yea, of hell it ſelfe: Scribes, Phariſes, Hypocrites, which prate of *Peters* chaire, but will neuer take out *Peters* leſſon, That which God hath ſanctified, pollute thou not. In the other: What Holineſſe doe they write in religious cowles, Altars, Reliques, Aſhes, Candles, Oyles, Salts, Waters, Enſignes, Roſes, Words, Graines, Agnus Dei, Medalls, and a world of ſuch traſh: So much, that they haue left none in themſelues. Let me haue no faith, if euer play-booke were more ridiculous, than their Pontificall, and booke of holy Ceremonies. It is well that *Ierome* reads theſe words, *ſuper frænum*, not *ſuper Tintinnabulum*; Elſe, what a rule ſhould we haue had; tho he had ſaid, *Equorum*, not *Templorum*: What compariſons would haue beene; If *Holineſſe to the Lord* muſt be written on the Bells of Horſes, much more on the Bells of Churches. What a colour would this haue beene for the waſhing, anointing, bleſſing, chriſtening of them? What a warrant for driuing away Deuils, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea deliuering from Tentations, which the Pontificall aſcribes to them? By whoſe account, there ſhould be more vertue in this peece of metall, than in their holy Father himſelfe, yea than in any Angell of heauen: But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* ſnaffle made of the nailes that pierced Chriſt. How worthy are they in the meane time of the whip, not of men onely, but of God, which thus in a ridiculous preſumption write Holineſſe, where God would haue a blanke; and wipe out Holineſſe, where God hath written it.

For vs, there is a double holineſſe; for vſe, for vertue: All things are holy to vs for vſe; nothing is holy for vertue of ſanctification, but thoſe things which God hath ſanctified to this vertue; his word, his ſacraments: We may vſe the other, and put

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no holineſſe in them ; we muſt vſe theſe, and expect holineſſe from them : οὐδὲν κοινὸν, Nothing vncleane, is *Peters* rule, but with *Pauls* explication, *Munda mundis* : All things are cleane in themſelues ; to thee they are not cleane, vnleſſe thou be cleane. Mine owne clothes ſhall make me filthy, ſaith *Iob*, 9. 31. Many a one may ſay ſo, more iuſtly. The proud mans gay coat, the wanton womans beaſtly faſhions, both ſhew them to be vncleane, and make them ſo. But the lewd man makes his owne clothes filthy ; his meats, drinks, ſports, garments, are vncleane to him, becauſe he is vncleane to God ; they are curſed to him, becauſe he is curſed of God : God hath written on the outſide of his creatures, Holy to the Lord ; we write on the inſide, Vnholy to men ; becauſe our outſide and inſide is vnholy to God : yea, we doe not onely deface this inſcription of holineſſe in other creatures to vs, but we will not let God write it vpon vs, for himſelfe. O our miſerie and ſhame : All things elſe are holy ; Men, Chriſtians, are vnholy. There is no impuritie but where is Reaſon, and Faith, the grounds of Holineſſe. How oft would God haue written this title vpon our foreheads ? and ere he can haue written one full word, we blot out all : One ſweares it away, another drinks it away, a third ſcoffs it away, a fourth riots it away, a fift ſwaggers it away ; and I would to God it were vncharitable to ſay, that there is as much holineſſe in the Bridles of the Horſes, as in ſome of their Riders. Oh holineſſe, the riches of the Saints, the beauty of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe ? where ſhould we finde thee if not among Chriſtians ? and yet how can we be, or be named Chriſtians without thee ? I ſee ſome that are afraid to be too holy : and I ſee but ſome that feare to be too prophane. We are all Saints, πάντες ἅγιοι, 1 *Cor*. 1. 2. All by calling ; and ſome but by calling : By calling of men, not of God : As the Church of Rome hath ſome Saints which are queſtioned whether euer they were in nature ; others, whether they be not in hell ; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below. As *Cæſarius* the Monke brings in *Petrus Cantor*, and *Roger* the Norman diſputing the caſe of *Becket* ; ſo we haue many titular Saints, few reall ; many which are written in red Letters in the Calendar of the world, Holy to the Lord, whom God neuer canonizes in heauen, and ſhall once entertaine with a *Neſcio*, I know you not. Theſe men yet haue Holineſſe written vpon them, and are like, as *Lucian* compares his Græcians, to a faire, gilt, boſſed booke : looke within, there is the Tragedie of *Thyeſtes*, or perhaps *Arrius* his *Thalia* ; the name of a Muſe, the matter hereſie ; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and Atheiſme and Blaſphemie in the text. As *S. Paul* ſayes to his Corinths, would God yee could ſuffer me a little : Yee cannot want praiſers, ye may want reprouers ; and yet you haue not ſo much neede of *Panegyricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſarie. *Nec cenſura deeſt quæ increpet, nec medicina quæ ſanet*, ſaith *Cyprian*. A falſe praiſe grieues, and a true praiſe ſhames, ſaith *Anaſtaſius*. As Kings are by God himſelfe called Gods (for there are *Dij nuncupatiuè*, and not *eſſentialiter*, as *Gregorie* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould be like to heauen, and their attendants like Saints and Angels : *Decet domum tuam ſanctitudo*, agrees to both. Thus you ſhould be : But alas, I ſee ſome care to be gallant, others care to be great, few care to be holy. Yea I know not what Deuill hath poſſeſſed the hearts of many great ones of our time in both ſexes, with this conceit, that they cannot be gallant enough, vnleſſe they be godleſſe. Holineſſe is for Diuines, or men of meane ſpirits, for graue, ſubdued, mortified, retired minds ; not for them that ſtand vpon the tearmes of honour, height of place and ſpirit, noble humours ; hence are our oathes, duels, profaneneſſes. Alas, that we ſhould be ſo beſotted, as to thinke that our ſhame, which is our onely glory : It is reaſon that makes vs men, but it is holineſſe that makes vs Chriſtians. And woe to vs that wee are men, if wee be not Chriſtians. Thinke as baſely of it as yee will : you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe ; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore doe not ſend holineſſe to Colledges or Hoſpitals for her lodging, but entertaine her willingly into the Court, as a moſt happy gueſt. Thinke it a ſhame, and danger, to goe in fine clothes, while you haue foule hearts; and know, that in vaine ſhall you be honour'd of men, if you be not holy to the Lord. Your goodly outſides may admit you into the Courts on earth; but you ſhall neuer looke within the gates of the Court of heauen without holineſſe: Without holineſſe no man ſhall ſee God. O God, without holineſſe we ſhall neuer ſee thee; and without thee wee ſhall neuer ſee holineſſe: write thou vpon theſe flintie hearts of ours, Holineſſe to thy ſelfe: Make vs holy to thee, that wee may be glorious with thee and all thy Saints and Angels.

All this onely for thy Chriſts ſake, and to whom, &c.

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THE IMPRESE OF GOD:

THE SECOND PART.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

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THE IMPRESE OF GOD.

THE SECOND PART.

ZACH. vlt. 20.

IT is well-neere a yeere agoe, ſince in this Gracious Preſence, wee entred vpon this myſticall, yet pertinent Text. You then heard what This day is ; what theſe Bells or Bridles ; what this inſcription ; what theſe Pots and Bowles : And out of That day you heard the proficiencie of the Church ; out of Holineſſe written on the Bells, the ſanctification of the Church : You ſhall now heare, out of theſe Bells, or Bridles of warlike horſes, thus inſcribed, the change of the holy warre, and peace of the Church ; out of theſe Pots, aduanced to the likeneſſe of the Bowles of the Altar, the degrees of the Churches perfection, and acceptation ; All which craue your gracious and honourable attention. That conceit (which yet is graced with the name of ſome Fathers) that takes this in the literall ſenſe of *Conſtantines* bridle, wee paſſe, as more worthy of ſmiles than confutation : Queſtionleſſe, the ſenſe is ſpirituall ; and it is a ſure rule, that as the hiſtoricall ſenſe is fetcht from ſignification of words, ſo the ſpirituall from the ſignification of thoſe things, which are ſignified by the words.

For this inſcription then, it ſhall not be vpon the bells, for their owne ſakes, but for the horſes : not as bells, but as bells of the horſes ; And on the horſes, not for their owne ſakes, but as they ſerue for their Riders. The horſe, a militarie creature ; there is no other mention of him in Scripture, no other vſe of him of old : when the eyes of *Eliſhaes* ſeruant were open, he ſaw the hill full of horſes, 2 *Kings* 6. Euen the celeſtiall warfare is not expreſſed without them : Hence you ſhall euer finde them matcht with Chariots in the Scripture : And the Poet, *Nunc tempus equos, nunc poſcere currus* : he ruſheth into the battell, ſaith *Ieremy* ; and he is made for it ; for he hath both ſtrength and nimbleneſſe. He is ſtrong : there is *fortitudo equi*, Pſalm.47. and God himſelfe acknowledges it. Haſt thou giuen the horſe his ſtrength, *Iob* 39. He is ſwift, ſaith *Ieremy*, 4.13. yea as Eagles, or Leopards, ſaith *Abacuc*. We muſt take theſe horſes then, either

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as continuing themſelues, or as altered. If the firſt; The very warres vnder the Goſpell ſhall be holy; and God ſhall much glorifie himſelfe by them: He ſaith not, There ſhall be no horſes, or thoſe horſes ſhall haue no bells, or thoſe bells no inſcription; but thoſe horſes, and their vſe, which is warre, and their ornaments, which are bells, ſhall haue a title of Holineſſe. While *Cornelius Agrippa* writes of the vanitie of Sciences, wee may well wonder at the vanitie of his opinion, that all warre was forbidden vnder the Goſpell. But let *Agrippa* be vaine in this, as a meere Humaniſt, and the Anabaptiſts groſly falſe, as being franticke heretiques: It is maruell how *Eraſmus* ſo great a ſcholler, and *Ferus* ſo great a Text-man could miſcarry in this Manichean conceit. *Alphonſus à Caſtro* would faine haue our *Oecolampadius* to keepe them company, but *Bellarmine* himſelfe can hardly beleeue him: No maruell, when he ſees *Zuinglius* die in the field, tho as a Paſtor, not as a ſouldier: and when our ſwords haue ſo well taught them, beſides our tongues, that the hereticks are as good friends to warre, as enemies to them. It is Gods euerlaſting title, *Dominus exercituum.* To ſpeake nothing of the old Teſtament; What can *Cornelius Agrippa* ſay to *Cornelius* the Centurion; I feare no man would giue that title to him that oppoſed warre, which Gods ſpirit giues to this agent in warre; A iuſt man, and fearing God: His warfare, ſaith *Chryſoſtome*, hurt him not. Did not Chriſt himſelfe bid (euen hee that ſaid, Whoſo ſmites with the ſword, ſhall periſh with the ſword, in caſe of priuate reuenge) *Qui non habet gladium, vendat tunicam, emat gladium?* The Angels themſelues are heauenly ſouldiers; Euery Chriſtian is a ſouldier: As he is a Chriſtian, he fights not againſt fleſh and bloud, but principalities and powers; as he is a Chriſtian ſouldier, he fights both againſt fleſh and bloud, and principalities; All the warres of God: So that contrary to *S. Martin*, who ſaid, I am a Chriſtian, I may not fight; he muſt ſay, I am a Chriſtian, I muſt fight. And why may he not? God when he makes vs Chriſtians, leaues vs the ſame wit to deuiſe ſtratagems, the ſame hands to execute them. All things (as *Eraſmus* wittily) haue in them naturally a meanes of defence; the Horſe heeles, Dog teeth, Oxe hornes, Porcupine quills, Bee ſting, Serpent poyſon; thoſe weaker creatures that cannot reſiſt, haue either nimble feet to out-run vs, or wings to out-flie vs: Only man is left naked: Yet ſo, as his furniture within can ſoone furniſh him for without: Yet all horſes, all warres, are not written holy; As there is a ſpirituall euill warre, of the fleſh againſt the ſpirit: ſo there is a temporall of fleſh, againſt fleſh. *Vnde bella?* ſaith Saint *Iames. Militare propter prædam*, to fight for a booty (ſaith *Ambroſe)* is ſinne. That witty *Alphonſus* King of *Arragon* (to whom wee are beholden for ſo many *Apothegmes)* had for his Impreſe a Pellican ſtriking her ſelfe in the breſt, and feeding her young with the bloud; with a word, *Pro lege, & grege.* All warre drawes bloud: oft of the innocent part, πολεμος is πολυ-αιμος, and therefore muſt neuer be but *pro lege*, for Religion; or *pro grege*, for the Common-wealth. And as it hath theſe two grounds; ſo alſo two directors; Iuſtice and Charitie. Iuſtice, that requires both authoritie in the menager, and innocence in menaging; Authoritie; A ſubordinate power is not capable of holy warre: He only may ſay *pro lege*, that is *cuſtos vtriuſque tabulæ*; he only *pro grege*, that is ποιμην λαων: If priuate men ſhall ſay, *pro lege*, or *pro grege*, they are traitors, and not ſouldiers; In them, as he ſaid to *Alexander*, warre is but theft and murder. Only Kings are the publike Iuſticers of the world: which can command peace, with their owne, and puniſh the breach of peace in others Innocence. Wrong no man, ſaith *Ioh. Bapt.* That *non ex iure*, is more than vnchriſtian, bruitiſh.

Charitie; whether in the intention; Peace muſt be the end of warre. *Bellarmine* ſaid this one thing well, that warre to the Common-wealth is as *vulnera Chirurgi*: or, in the action; both of vndertaking and ceſſation: vndertaking; according to the Iewiſh prouerbe, Firſt we muſt inquire of *Abel*; and the heathen Poet could ſay, *extrema nemo primo tentauit loco*: no iuſt warre is ακηρυκτος: Ceſſation, vpon iuſt ſatisfaction; as *Shebaes* head raiſes the ſiege of *Abel*: This is *bellum Domini*; and Holineſſe is written vpon the bells of theſe horſes of warre. Such were the warres of that bleſſed *Conſtantine*, both *Theodoſij*, *Honorius*, and all whom God wrote Holy, and made happy. Such were many gallant Princes of old perſwaded that thoſe warres of *Paleſtine* were; who in a cunning wile were ſent to get the Holy Land, that in the meane time they might leeſe their owne: How many Councels were ſummon'd, how many Armies leuied, one of 300000 at once, by Pope *Vrbans* procurement? how many ſtreames of Chriſtian bloud ſpilt to recouer the land of them that murdred Chriſt, which God had curſed to confuſion, *terram ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are vndertaken againſt the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such are thoſe that the Defender of the Chriſtian faith hath beene iuſtly prouoked to vndertake againſt that Romiſh vſurper, PETERS ſucceſſor in nothing, but in denying his Maſter. The inclemencie of the late Pope labouring to foreſtall him in his iuſt throne, and the abſurd pragmaticall impudencie of the preſent, in that groſſe prohibition of a fauourable and naturall oath, for his Maieſties ſecurity, in a ſort countenancing rebellion againſt his Perſon; beſide thoſe ſhameleſſe libels of his factors, to the ſcorne of Gods Anointed, haue ſeemed to vſurpe *Samuels* meſſage, *Vade, percute, demolire*. To omit priuate motiues; Pope *Vrbane* in that his zealous Oration to the Councell of Cleremont vſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes which might not iuſtly be vrged to Chriſtian Princes, to ſcale the wals of Rome. Doth hee ſpeake of the Saracens prophaning of Ieruſalem? we parallel the ſhamefull profanations of the ſpirituall Ieruſalem; their heatheniſme was neuer ſo idolatrous. Doth he ſpeake of abuſing the ſepulcher of Chriſt? we parallel them with the abuſing of his ſacred body. Doth he ſpeake of the cruelty of thoſe ſauages? we alſo may ſay of them, *Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus &c.* neither need I feare to ſay with *Iunius*, that in this they are *Trucis Truciores*. But I know what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*; And tho the ſword of the hand doth well, yet it is the ſword of the mouth, that muſt ſlay that Man of ſinne: Yet this I dare ſay, that if in the cauſe of God and his Church, this warre ſhould be vndertaken, *Holineſſe* ſhould be written vpon our Horſes bridles; and, as we ſhall enter with fewer croſſes vpon our breſts, than thoſe honeſt ſouldiers into their holy warre: ſo both our cauſe ſhould be more holy, and we ſhould returne with fewer croſſes on our backes; But I meddle not with this. There is a warre that wee cannot ſhake off: Not with the perſon, but the corruptions of that foule Church, wee haue long waged it. God had neuer any quarrell vpon earth, if this be not his. Our bleſſed forefathers haue ſhed their bloud in this field, and are glorious: let vs ſtir vp our chriſtian courage to this ſeruice, vpon our horſes heads ſhall be written holines; vpon ours, glory and immortality. But take theſe horſes and bels altered (as fits better) by this writing from themſelues; what God writes is done: Write this man childleſſe: therefore he muſt be ſo: *Ioel* doth not ſo well comment vpon this place, Breake your plow-ſhares into ſwords, and your ſithes into ſpeares, *Ioel* 3.10. as *Micach* 4. 3. They ſhall break their ſwords into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the inſtruments of profit, one for the commodities aboue the earth, the other for thoſe vnder it: which as I take it, would not be ſo ſtrictly reſtrained to the very time of Chriſts comming, when there was an vniuerſall peace on earth, and the Temple of *Ianus* was ſhut: as *Cyril, Chryſoſtome, Euſebius, Hierome*, vnderſtand it: rather it is a prophecie of that outward and during peace vnder the Goſpell which all the true profeſſors of it ſhould maintaine with themſelues. Al nations, though fierce and ſterne of diſpoſition, yet if they once ſtoop ſincerely to the Goſpell, ſhall compoſe themſelues to a ſweet accordance, and imploy their vnited ſtrength to the ſeruice of God: But how is this fulfilled? Some in all ages haue run forth into fury, & troubled the common peace: It is true; but theſe are blanks, ſuch as vpon whom God hath not written holines. It is no hoping that all horſes ſhall be bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort vniuerſall, that all ſhould incline to it, on all conditions: There are ſome שוני שלום Peace-haters; it is as poſſible to tame a waſpe, as to incline them to peace: Such are the wilful Romaniſts of our time (to omit Schiſmes) which will rather mingle heauen & earth together, than remit one gainefull error. But what euer become of theſe *Mamzers*, which doe thus exclude themſelues from the congregation of God, it were happy, if al the true and acknowledged

Bellicoſa pectora vertuntur in manſuetudinem Chriſtianam. Hier. Sunia & Fritellæ.

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ledged ſonnes of the Church would admit the inſcription of an holy peace. Alas, why doe wee that are brethren fall out for our change of ſuits by the way? and make thoſe quarrels deadly, which deſerue not to be quarrels? Oh that ſome bleſſed Doue would bring an Oliue of peace into this Arke of God! Who is ſo fit for this glorious ſeruice as our gracious peace-maker? *Nemo me impune laceſſet*, is a good Poſie; but *Beati pacifici*, is a better. Let the Vice-gerent of him which is the Prince of peace, as he was made for the peace of the walls, and proſperity of the gates of Sion, be that *Angelus pacis*, *Eſ*. 33.7. Let his wiſedome and ſweet moderation proceed to allay all theſe vnkindly ſtormes of the Church, that we may liue to ſee that happy greeting of the Pſalmiſt, *Righteouſneſſe and Peace haue kiſſed each other*. And as this holds in matter of iudgment, ſo of practiſe too. Do you ſee a looſe & lawleſſe man, wilfull in his deſires, vnbridled in his affections, inordinate in his life, imploying his wit to ſcoffe at his Creator, caring for nothing but the worſe part of himſelfe? There is one of *Zacharies* horſes; when Gods ſpirit breaths vpon the ſoule of this man, he is now another from himſelfe: Holineſſe to the Lord is written vpon his Bels. This was done ſometimes of old: *Saul* was among the Prophets; *Salomon* and *Manaſſes*, great patternes of conuerſion; but rarely in reſpect of the dayes of the Goſpell. What ſhould I ſpeake of *S. Paul*? No ground would hold him, he runs chafing and foaming from *Hieruſalem* to *Damaſcus*; of his Iaylor? of *Mary Magdalen*? Behold whole troupes of wilde natures reclaimed, *Eph*. 4. *Coloſſ*. 3. *Act*. 2. Who can deſpaire where God vndertakes? Shew me neuer ſo violent and deſperate a ſinner, let him be as *Iobs* wilde aſſe in the deſart, or as *Amos* his horſe, that will run vpon the rocks, *Amos* 6.12. if God once take him in hand, thou ſhalt ſoone ſee that this horſe is fleſh, and not ſpirit; and ſhalt ſing *Deborahs*, *Vngulæ ceciderunt*, *Iudg*. 5.22. or *Ioſhuahs*, *Subneruabis*, *Ioſ*. 11.6. Now ſhalt thou ſee him ſtand quaking vnder the almighty hand of God, ſo that he may write what he will in his bridle, yea in his skin. And if there be any ſuch headſtrong and reſtie ſteed here among vs, let him know, that God will either breake his ſtomacke or his heart: *Flagellũ equo*, ſaith *Salomon*; and if that will not ſerue, *Collidã in te equum & equitẽ*, *Ier*. 51.21. But alas, how rare are theſe examples of reclamation? Where is this power of the Goſpell? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the priuiledge of their beſtialitie. The ſins of men ſtriue to outface the glory of the Goſpell. What ſhall I ſay to this? If after all theſe meanes thou haue no bridle, or thy bridle no inſcription, it is a fearfulll doome of the Apoſtle; *If our Goſpell be hid, it is hid to them that periſh*. Thus much of the horſes and bels. Now from the pots and bowles, you ſhall ſee the degrees of the Churches perfection: and ſee it, I beſeech you, without wearineſſe, with intention. The pots of the Temple were ſeething veſſels for the vſe of ſacrifice: Theſe are the Prieſts themſelues here, for that there is a diſtinction made betwixt the Pots of the Lords houſe, and euery pot in *Ieruſalem*. The ordinarie Iew was euery pot: therefore the Pots of the Lords houſe muſt be his Miniſters. Theſe vnder the Goſpel ſhall be of more honorable vſe; (as the bowles before the Altar) like as the Altar of perfumes was more inward, and of higher reſpect. The pots were of ſhining braſſe; bowles of gold, 1 *King*. 7.50. It is no brag to ſay, that the Miniſterie of the Goſpell is more glorious than that of the Law: The leaſt in the kingdome of heauen (ſaith CHRIST) is greater than *Iohn Baptiſt*, *Matth*. 11. 11. The kingdome of heauen, that is, the Church; not as *Auſten*, *Ierome*, *Bede* expound it, of the third heauen; for Chriſt would make an oppoſition betwixt the old and new Teſtament. The not vnlearned Ieſuite *Maldonat*, while he taxeth vs for preferring euery Miniſter of the Goſpell to *Iohn Baptiſt*, mends the matter ſo well, that he verifies it of euery perſon; *Minimus quiſque in Euangelio*, that is, *qui Euangelium recipit, maior eſt illo*; not feeling how he buffets himſelfe: for if the leaſt of thoſe that receiue the Goſpell, how much more the leaſt of thoſe that preach it? This is no arrogance. God would haue euery thing in the laſt Temple more glorious than in the firſt, which was figured by the outward frame, more glorious in CHRISTS time, than that of SALOMON; as that was beyond the Tabernacle. This is a better Teſtament, *Heb*. 7. 22. That had the ſhadow, this the ſubſtance, *Heb*. 10. Vnder this, is greater illumination; *Effundam ſpiritum meum*, ſaith the Prophet;

before, ſome few drops diſtilled; now a whole current of graces; *Effundam.* If therefore *Iohn Baptiſt* were greater than the ſonnes of men, becauſe they ſaw Chriſt to come, he pointed at him comming; ours muſt needs be more glorious, becauſe we ſee and point at him now come, and fully exhibited. We will not conteſt with the Leuiticall Prieſthood, for coſt of clothes, for price of veſſels; let the Church of Rome emulate this pompe, (which cares not if ſhee haue golden veſſels, though ſhee haue leaden Prieſts,) we enuie it not; but for inward graces, for learning, knowledge, power of teaching, there is no leſſe difference, than betwixt the pots of the Temple, and bowles of the Altar: God ſayes of them in way of reiection, *Non eſt mihi voluntas in vobis, Mal.*1. Hence the Prieſthood of the new Law is *Leui* refined, *Mal.* 3. 3. *Et purgabit filios Leui*; which *Hierome* not vnlikely, interprets of the Miniſterie of the Goſpell: They are the ſonnes of *Leui*, which ſignifies *Copulation*; *quia homines cum Deo copulant*; but of *Leui* purged, and purged as gold: As much difference betweene them, as betwixt gold in the Ore, and in the wedge. Hence is double honour challenged to the Euangelicall Miniſterie, yea, and giuen: Yee receiued me, ſaith *S. Paul*, as an Angell of God, yea as Chriſt Ieſus, *Gal.* 4.14. Hence the Angell, of himſelfe to IOHN, I am thy fellow-ſeruant. Woe be to them therefore which ſpet in the faces of thoſe whom God hath honoured: It is Gods ſecond charge, this of his Prophets: His firſt is, *Touch not mine anointed*; his ſecond, *Hurt not my Prophets.* And if one diſgracefull word ſpoken but by rude children to a Prophet of the old Teſtament, coſt ſo many throats, God be mercifull to thoſe dangerous and deadly affronts that haue beene, and are daily offered to the Prophets of the new: What can wee ſay, but with the women of *Tekoah, Serua ô Rex.* We bleſſe God that we may bemoane our ſelues to the tender and indulgent eares of a gracious Soueraigne, ſenſible of theſe ſpirituall wrongs; who yet (we know) may well anſwer vs with *Iacobs* queſtion, *An loco Dei ego ſum?* It grieues me to thinke and ſay of our ſelues, that for a great part of this, *Perditio tua ex te.* Woe to thoſe corrupted ſonnes of *Heli*, which through their inſufficiencie and vnconſcionableneſſe, haue powred contempt on their owne faces. That proud fugitiue *Campian* could ſay, *Miniſtris illorum nihil vilius, &c.* As falſly as ſpightfully. Let heauen and earth witneſſe, whether any Nation in the world can afford ſo learned, ſo glorious a Clergie. But yet, among ſo many pots of the Temple, it is no maruell if ſome be drie for want of liquor, others ruſtie for want of vſe, others full of liquor without meat, others ſo full of meat that they want liquor. Let the Lords anointed, whoſe example and incouragements haue raiſed euen this diuine learning to this excellent perfection, by his gracious countenance, diſpell contempt from the profeſſors of it, and by his effectuall endeuours remoue the cauſes of this contempt.

But as euery Chriſtian vnder the Goſpell is a Prieſt and Prophet, let the people be theſe pots, or the offerings of the people. That ſhall be in reſpect of the frequence, or fragrance, according to the double acception of that particle of compariſon (*Camiſrachim*) as the bowles; for number, or qualitie. For the frequence. A few ſeething pots ſerued the ſacrifice; but bowles they vſed many: what for the vſe of the Altar of incenſe, what for the receiuing of the bloud of the ſacrifice, *Salomon* made an 100 of gold. Now then ſaith God, in the dayes of the Goſpell, there ſhall be ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the bowles of the Altar: not vnlike, becauſe of the following words; Euery pot in Ieruſalem ſhall be faine to be employed to the ſacrifices. This frequence then, is either of the officers, or offerings; perſons, or acts. For the perſons; they were few in compariſon, vnder the Law. All *Paleſtine*, which comprehends all their officers, except ſome few Proſelytes, was but (as *Ierome*, which was a Lieger there, reckons it) an 160 miles long from *Dan* to *Beerſheba*, and 46 miles broad from *Ioppa* to *Bethleem.* Now the partition wall is broken downe, all nations vnder heauen yeeld franke offerers to the Altar of God. There was no offering then but at Ieruſalem: now Ieruſalem is euery where. So much therefore as the world is wider than Iudea, ſo much as Chriſtendome is larger than the walles of the Temple; ſo many more officers hath the Goſpell than the Law. And it

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were well, if there were as many, as they ſeeme. If but as many as all the world ouer offer their preſence to Gods ſeruice on Gods day (leaue thoſe that ſpend it in the Stewes and Tauernes, to him whom they ſerue) were true offerers, how rich would the Altar be, and the Temple how glorious? But alas, if God will be ſerued with mouthes full of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt, with hands full of bloud, with backs full of pride, with panches full of gluttonie, with ſoules and liſes full of horrible ſinnes, he may haue offerers as many as men: elſe as *Eſay*, *relicta eſt in vrbe ſolitudo*; a few pots will hold our ſacrifices: and what is this, but through our wilfull diſobedience, to croſſe him which hath ſaid, that in this day the pots of the Temple ſhall be as the bowles of the Altar. The act or commoditie is offerings; whether outward, or inward. The outward fulfilled in thoſe large endowments of the Church, by our deuout and bountifull predeceſſors. What liberall reuenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bountie of thoſe contributions (the grounds whereof I examine not) in ſtead of MOSES his proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarij, ſatis enim eſt, adeoq́ ſupereſt, Exod. 26. 6.* Then *mons Domini, mons pinguis*: but now the Church may cry with the Prophet, My leanneſſe, my leanneſſe. For ſhame, why ſhould ſacrilege croud in with religion? why ſhould our better knowledge finde vs leſſe conſcionable? O iniurious zeale of thoſe men, which thinke the Church cannot be holy enough, vnleſſe ſhee begg. It hath beene ſaid of old, That Religion bred wealth, and the daughter eat vp the mother: I know not, if the daughter deuoured the mother; I am ſure theſe men would deuoure both daughter and mother: Men of vaſt gorges, and inſatiable. Our Sauiour cryed out againſt the Scribes and Phariſes, yet they deuoured but widowes houſes, poore low cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the Prophets, *Os inferni*: Therefore Hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glory, and their pompe, and he that reioyceth in it, ſhall deſcend into it, *Eſa.* 5. 14. In the meane time, Oh that our SAMSON would pull this honie of the Church out of the iawes of theſe Lyons; or if the cunning conueyances of ſacrilege haue made that impoſſible, ſince it lies not now entire in the combes, but is let downe and digeſted by theſe rauenners, let him whoſe glory it is not to be *Pater Patriæ* onely, but *Pater Eccleſiæ*, prouide that thoſe few pots we haue, may ſtill ſeeth, and that if nothing will be added, nothing can be recouered, yet nothing may be purloyned from the Altars of God. But theſe outward offerings were but the types of the inward: What cares God for the bloud or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio vt dem, holocauſtum non vis*, ſaith *Dauid*: what then? The ſacrifice of God is a contrite ſpirit, a broken heart. Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium iuſtitiæ*, our thankfull commemorations are *ſacrificium laudis*. Theſe are the oblations which as they ſhall be frequent vnder the Goſpell, ſo moſt fragrant vnto God: and this is that laſt, and perhaps moſt proper ſenſe, wherein the fleſh-pots of the ſacrifices *erant ſicut aromata*, ſhall be as perfumes in the bowles of incenſe. A liuely ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the Deluge, it is ſaid God ſmelt a ſauour of reſt, alluding to his name: but now the ſacrifices we offer are ὀσμὴν εὐωδίας, a ſauour of ſweetneſſe: ſo that the ſame ſauour that Chriſts oblation had, *Epheſ.* 5. 2. the ſame haue our offerings, *Philip.* 4. 18. Gods children, out of the conſcience of their owne weakneſſes, are eaſily diſcouraged in the valuation of their owne obedience. As therefore they can ſay of their perſons, with *Mephiboſheth*, What is thy ſeruant? ſo of their ſeruices, as *Philip* ſaid of the fiue loaues and two fiſhes, ἀλλὰ ταῦτα τί ἐστιν, Alas, what are theſe? But they and their offerings cannot be ſo baſe to themſelues, as they are precious to God. There is no ſenſe that giues ſo liuely a refreſhing to the ſpirits, as that of ſmelling: no ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend vp into the noſtrils of the Almighty. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying betweene her breaſts; ſo he againe of her in that heauenly *Epithalamion*, Thy plants are as an Orchard of Pomegranates, with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrh, and aloes, with all the chiefe ſpices, *Cant.* 4. 13. Let this therefore comfort vs, againſt our imperfections; If we be pots of the Lords houſe, thoſe faint ſtreames that we ſend vp, ſhall be as ſweet, as the beſt incenſe of the bowles of the Altar, and God ſaies to vs, as to *Cornelius*, Thy praiers and thine almes are come vp, *Act.* 10. And how are they come vp? Like pillars of ſmoke perfumed with myrrh and incenſe, and with all the chiefe ſpices, *Cant.* 3. 6. I ſay if we bee pots of the Lords houſe; for if we be Ægyptian fleſh-pots, that reeke of the ſtrong-ſmelling onions and garlike of our owne corruptions; If we be *Ezechiels* bloudy pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec.* 24. If we boile with luſt, if with reuenge, if with ambition; I can ſay no other of vs, than the ſonnes of the Prophets ſaid of theirs, *Mors in olla*, Death is in the pot; a double death, of body, and ſoule. It is a true ſpeech of *Origen*, *Peccatum eſt putidi odoris*: No carion is ſo noiſome. Alas, what ſauours are ſent vp to God from thoſe, that would ſeeme not onely pots of the Temple, but bowles of the Altar; How vnſauourie is the pride, prophaneneſſe, riotouſneſſe, oppreſſion, beaſtlineſſe of our times? It were happy if the Court were free: and as it receiues more ſweet influences of fauour, than all other places; ſo, that it returned backe more fragrant obedience: that as it is ſaid of *Maries* ſpicknard, wherewith ſhee anointed Chriſt, that the whole houſe was filled with the ſauour of the ointment, *Ioh.* 12. 3. ſo the whole world might be full of the pleaſant perfumes of vertuous example, that might ariſe from hence. But alas, the painted faces, and manniſhneſſe, and monſtrous diſguiſedneſſe of the one ſex, the factious hollowneſſe, prodigall gariſhneſſe, wanton pampering, exceſſe in our reſpect to our ſelues, defects in our reſpects to God in the other, argue too well, that too many of vs ſauour more like the golden ſockets of the holy lights, than the bowles of the Altar; God cannot abide theſe ill ſents. The fiue Cities of the plaines ſent vp ſuch poiſonous vapours to God, that he ſent them downe brimſtone againe with their fire. That which hell is deſcribed by, is ſent downe from Heauen, becauſe that ſuch helliſh exhalations aſcend from them, to heauen. How ſhould the ſinnes of Sodome not expect the iudgements of Sodome? Well might the Iewes feare, becauſe they would not be ſeruiceable caldrons vnto God, that therefore they ſhould be the fleſh, and their Citie the caldron, *Ezec.* 11. 3. Well may we feare it, who haue had ſo ſenſible proofes, as of the fauours, ſo of the iudgements of God: and happy ſhall it be for vs, if we can ſo feare, that our feare may preuent euils. Let theſe pots of ours therefore ſend vp ſweet fumes of contrition, righteouſneſſe, thankſgiuing, into the noſtrils of God; and the ſmoke of his diſpleaſure, wherewith coales of eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrils againſt vs: He ſhall ſmell a ſauour of reſt from vs; we a ſauour of peace and life from him: which God for his mercy ſake, and for his Sonne Chriſts ſake, vouchſafe to grant vs. To whom with the Father, and the holy Ghoſt, one glorious God, be giuen all praiſe, honour, and glory, now and for euer.

AMEN.

FINIS.

[illegible] ſo the ſignes of her in that heauenly [illegible] thy plants are as an Orchard of Pomegranates, with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus [illegible] with all the trees of Incenſe, myrrh, and aloes, with all the chiefe ſpices [illegible] Therefore examine vs, and our imperfections; if we be not ſuch [illegible] ointment, that we can ſay [illegible] the Altar, and God ſaies to vs as to Cornelius, Thy prayers and thine almes [illegible] are come vp [illegible] and with all the chiefe ſpices [illegible] for if we be [illegible] the reekes of [illegible] of our owne corruptions; if we [illegible] bloody [illegible] whoſe [illegible] Ezec. [illegible] I can ſee no other of vs, than the ſonnes of the [illegible] doublenesse, of body and ſoule [illegible] ſauour; [illegible] is ſo [illegible] vp to God from thence, that [illegible] of the Altar; How vnproper is the pride, profaneneſſe [illegible] vnhealthfulneſſe of our time? It were happy if the [illegible] were like [illegible] leſſe influences of fauour than other places; ſo [illegible] obedience; that as it is ſaid of [illegible] and that the whole houſe was filled with the ſauour of the ointment [illegible] whole world might be [illegible] ſauour of [illegible] But alas, the [illegible] and manſlaughter [illegible] the [illegible] holloweſſe [illegible] our ſelues in our ſelues [illegible] as well, that the ſauour of vs ſauour more like the golden Incenſe of the holy place, than the bowles of the Altar; God cannot abide that ill ſmell [illegible] praiſes ſend vp ſuch poiſonous vapours to God, that he ſeare [illegible] ſmoake with their fire. That which hell is deſcribed by [illegible] Brimſtone, becauſe that ſuch helliſh exhalations aſcend from them [illegible] the ſinnes of Sodome not expect the iudgements of Sodome [illegible] they were, becauſe they would not be ſenſible [illegible] vnto God [illegible] they ſhould be the fleſh, and their Citie the cauldron, Ezec. 11. 3. [illegible] who haue had ſo ſenſible proofes, as of the fauours, ſo of the iudgements [illegible] ſhall it be for vs, if we can ſo ſeare, that our ſeare may [illegible] our prayers therefore ſend vp ſweet fumes of contrition [illegible] into the noſtrils of God; and the ſmoke of his diſpleaſure, whereby the coales of [illegible] kindled againſt his enemies, ſhall not come forth of his noſtrils againſt vs [illegible] ſhall ſmell a ſauour of reſt from vs; yea a ſauour of peace and [illegible] which God for his mercies ſake, and for his Sonnes ſake [illegible] to grant vs. To whom with the Father, and the holy Ghoſt, one glorious God, be giuen all praiſe, honour, and glory, now and for euer.

Amen.

A FAREWELL SERMON,

PREACHT TO THE FAMILIE OF PRINCE *HENRY*,

VPON THE DAY OF THEIR DISSOLVTION AT *S. IAMES*.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

Imprinted at London, 1627.

A FAREWELL SERMON.

Revel. 21. 3.

And I heard a great voice from heauen, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall bee their God with them.

And God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the firſt things are paſſed. And he that ſate vpon the throne ſaid; Behold, I make all things new.

IT is no wonder, if this place, as it is (for the preſent) the Well-head of ſorrow to all Chriſtendome, haue ſent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauy funerall-ſolemnity, ſounded baſeſt and dolefulleſt at the laſt, ſo my ſpeech being the laſt publike breath of this ſad diſſoluing Family, ſhould bee moſt paſſionately ſorrowfull. And ſurely I could eaſily obtaine of my ſelfe, out of the bitterneſſe of my ſoule, to ſpend my ſelfe in lamentations, and to breake vp this aſſembly, in the violent expreſſions of that griefe, wherewith our hearts are already broken: but, I well conſider, that we ſhall carry ſorrow enough home with vs, in my ſilence; and that it is both more hard, and more neceſſary for vs, to be led forth to the waters of comfort. And becauſe our occaſions of griefe are ſuch, as no earthly tongue can releeue vs, nor no earthly obiect, A voice from heauen ſhall doe it, and a voyce leading vs from earth to heauen, *And I heard a voice from heauen, &c.*

This day is a day of note for three famous periods. Firſt, it is the day of the diſſipation of this Royall Family. Then, the laſt day of our publike and ioynt mourning. Laſtly, the day of the alteration and renewing of our ſtate, and courſe of life, with the New-yeere. All theſe meet in this Text with their cordialls, and diuine remedies; Our diſſipation and diſſolution in theſe words, *Behold the Tabernacle of God is with men.* Our mourning, *God ſhall wipe away all teares, &c.* Our change of eſtate, *Behold, I will make all things new.* I muſt craue leaue to glide thorow all of theſe with much ſpeed, and (for the better conueniencie of our diſcourſe) thorow the firſt, laſt.

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My ſpeech therefore ſhall as it were climbe vp theſe ſix ſtaires of doctrine.

1. That here our eyes are full of teares: how elſe ſhould they be wip't away? how all, vnleſſe many?

2. That theſe teares are from ſorrow; and this ſorrow from death, and toyle, out of the connexion of all theſe.

3. That God will once free vs, both from teares which are the effect of ſorrow, and from toile and death which are the cauſes of it.

4. That this our freedome, muſt bee vpon a change; for that the firſt things are paſſed.

5. That this change ſhall be in our Renouation. *Behold I make all things new.*

6. That this renouation and happy change ſhall be in our perpetuall fruition of the inſeparable preſence of God, whoſe Tabernacle ſhall be with men.

As thoſe grounds that lie low are commonly mooriſh, this baſe part of the world wherein we liue, is the vale of teares, That true Bochim, as the Iſraelites called their mourning-place: We begin our life with teares, and therefore our Lawyers define life, by weeping; if a childe were heard cry, it is a lawfull proofe of his liuing: elſe if hee be dead, we ſay he is ſtill-borne; and at our parting God findes teares in our eies, which he ſhall wipe off. So we finde it alwayes, not onely (לבכות עת) a time of weeping, but (סמוך) of ſolemne mourning, as *Salomon* puts them together, *Eccl.* 3. 4. Except we be in that caſe that *Dauid* and his people were in, (and *Ieremie* ſayes the ſame in his Lamentations, of the Iewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, *Mal.* 2. Teares in the bed, *Dauid* watered his couch with teares, *Pſal.* 6. Teares to waſh with, as *Maries.* Teares to eat, *Pſal.* 42. 3. Teares to drinke, *Pſal.* 80. yea drunkenneſſe with teares, *Eſay* 16. 9. This is our deſtiny as we are men, but more as we are Chriſtians, To ſow in Teares; and God loues theſe wet ſeed-times; they are ſeaſonable for vs here below: Thoſe men therefore are miſtaken, that thinke to goe to heauen with drie eyes, and hope to leape immediately out of the pleaſures of earth, into the Paradiſe of God; inſulting ouer the drouping eſtate of Gods diſtreſſed ones. As *Ierome*, and *Bede*, ſay of *Peter*, that he could not weepe while he was in the High Prieſts walls, ſo theſe men cannot weepe where they haue offended. But let them know that they muſt haue a time of teares, and if they doe not begin with teares, they ſhall end with them; Woe be to them that laugh, for they ſhall weepe; and if they will not weepe, and ſhake their heads here, they ſhall weepe and waile, and gnaſh their teeth hereafter: Here muſt be teares, and that good ſtore: All teares; as riuers are called the teares of the ſea, (נבכי ים) *Iob* 38. ſo muſt our teares be the riuers of our eyes, *Pſal.* 119. 136. and our eyes fountaines, *Ier* 9. 1. Here muſt be teares of penitence, teares of compaſſion, and will be teares of ſorrow: Well are thoſe two met therefore; teares and ſorrow: for though ſome ſhed teares for ſpight, others for ioy, as *Cyprians* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the iuyce of a minde preſſed with griefe; And as well doe teares, and crying, and ſorrow, accompany death, either in the ſuppoſition, or the deniall; For as worldly ſorrow (euen in this ſenſe) cauſeth death, by drying the bones, and conſuming the body: ſo death euer lightly, is a iuſt cauſe of ſorrow; ſorrow to nature in our ſelues, ſorrow to ours. And as death is the terribleſt thing, ſo it is the ſaddeſt thing, that befals a man. Nature could ſay in the Poet, *Quis matrem in funere nati Flere vetat?* yea God himſelfe allowed his holy Prieſts, to pollute themſelues in mourning, for their neereſt dead friends, except the High Prieſt; which was forbidden it in figure. And the Apoſtle while he forbids the Theſſalonians to mourne, as without hope, doth in a ſort command their teares, but barre their immoderation. It was not without a ſpeciall reference to a iudgment, that God ſayes to *Ezechiel*, Sonne of man, behold I will take from thee the pleaſure of thy life with a plague, yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares runne downe. So fit did the Iewes hold teares for Funerals, that they hired mourners, which with incompoſed geſtures ranne vp and downe the ſtreets, *Eccl.* 12. who did alſo cut and lance themſelues, that they might mourne in

Pſal. 84.
Iudg. 2. 5.
1 *Sam.* 30.
Lam. 2. 11.
Greg. Niſ. Orat.
Exod. 21.
Ezech. 24.

earneſt, *Ier.* 16. That good natur'd Patriarch *Iſaac*, mourned three yeeres for his mother, as the *Chineſes* doe at this day for their friends. *Iacob* mourned two and twenty yeares for *Ioſeph* : and there want not ſome, which haue thought *Adam* and *Eue* mourned an 100 yeares for *Abel* : but, who knowes not the wailings of *Abel-mitzraim* for *Ioſeph* ; of the valley of *Megiddon* for *Ioſiah* ? And if euer any corps deſerued to ſwim in teares, if euer any loſſe could command lamentation ; then this of ours, yea of this whole ILAND, yea of the whole Church of God, yea of the whole world, iuſtly cals for it, and truly hath it.

O HENRY our ſweet Prince, our ſweet Prince HENRY, the ſecond glory of our Nation, ornament of mankinde, hope of poſterity, and life of our life, how doe all hearts bleed, and eies worthily guſh out, for thy loſſe ! A loſſe, that we had neither grace to feare, nor haue capacity to conceiue. Shall I praiſe him to you, who are therefore now miſerable, becauſe you did know him ſo well ? I forbeare it, though to my paine; if I did not ſpare you, I could not ſo ſwiftly paſſe ouer the name, and the vertues of that glorious Saint, our deare Maſter, or the aggrauation of that loſſe, whereof you are too ſenſible : my true commiſeration ſhall command me ſilence : yet I could not but touch our ſore (with this light hand) tho yet raw and bleeding : Death (eſpecially ſuch a death) muſt haue ſorrow and teares ; All Nations, all ſucceſſion of times ſhall beare a part with vs in this lamentation : And if wee could but as heartily haue prayed for him before, as we haue heartily wept for him ſince ; perhaps we had not had this cauſe of mourning. From ſorrow, let vs deſcend to paines (which is no ſmall cauſe of crying and teares) as I feare ſome of vs muſt : the word howſoeuer it is here tranſlated, is (πονος) labour ; I muſt confeſſe, labour and paine are neere one another ; whence we ſay, that he which labours, takes paines ; and contrarily, that a woman is in labour, or trauell, when ſhee is in the paine of child-birth ; teares cannot be wip't away whiles toile remaines ; That the Iſraelites may leaue crying, they muſt bee deliuered from the brick-kilnes of Ægypt. Indeed, God had in our creation allotted vs labour, without paine ; but when once ſinne came into the ſoule, paine ſeized vpon the bones, and the minde was poſſeſſed with a wearineſſe, and irkſome loathing of what it muſt do: and euer ſince, ſorrow and labour haue beene inſeparable attendants vpon the life of man: Inſomuch as God, when he would deſcribe to vs the happy eſtate of the dead, does it in thoſe termes, They ſhall reſt from their labours : Looke into the field, there you ſhall ſee toiling at the plough and ſithe. Looke into the waters, there you ſee tugging at the oares and cabels. Looke into the City, there you ſee plodding in the ſtreets, ſweating in the ſhops. Looke into the ſtudies, there you ſee fixing of eyes, toſſing of bookes, ſcratching the head, paleneſſe, infirmitie. Looke into the Court, there you ſee tedious attendance, emulatory officiouſneſſe. All things are full of labour, and labour is full of ſorrow. If we doe nothing, idleneſſe is weariſome ; if any thing, worke is weariſome ; in one or both of theſe, the beſt of life is conſumed. Who now can bee in loue with a life that hath nothing in it but crying, and teares, in the entrance ; death, in the concluſion ; labour and paine in the continuance ; and ſorrow in all theſe ? What Gally-ſlaue but we would be in loue with our chaine ? what priſoner would delight in his dungeon ? How hath our infidelity beſotted vs, if we doe not long after that happy eſtate of our immortality, wherein all our teares ſhall be wip't away ; and we at once free from labour, ſorrow, and death ? Now, as it is vaine to hope for this till then ; ſo then not to hope for it, is paganiſh and brutiſh. He that hath tasked vs with theſe penances, hath vndertaken to releaſe vs. *God ſhall wipe away all teares.*

While we ſtay here, he keepes all our teares in a bottle, ſo precious is the water that is diſtilled from penitent eies; and becauſe he will be ſure not to faile, he notes how many drops there be, in his regiſter. It was a precious ointment, wherewith the woman in the Phariſes houſe (it is thought *Mary Magdalen*) anointed the feet of Chriſt : but her teares wherewith ſhe waſht them, were more worth than her ſpiknard. But that which is here precious, is there vnſeaſonable ; then he ſhall wipe away thoſe which here hee would ſaue. As death, ſo paſſions are the companions of infirmity ; Whereupon ſome

Pſal. 56.

Luke 7. 37.

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that haue beene too nice, haue called thoſe which were incident into Chriſt, Propaſſions; not conſidering that he which was capable of death, might be as well of paſſions. Theſe troubleſome affections of griefe, feare, and ſuch like, doe not fall into glorified ſoules. It is true, that they haue loue, deſire, ioy in their greateſt perfection: yea they could not haue perfection without them; but like as God loues, and hates, and reioyces truly, but in a manner of his owne, abſtracted from all infirmity, and paſſion: ſo doe his glorified Saints in imitation of him. There therefore, as we cannot die, ſo wee cannot grieue, we cannot be afflicted. Here one ſayes, My belly, my belly, with the Prophet; another, Mine head, mine head, with the Shunamites ſonne; another, My ſonne, my ſonne, as *Dauid*; another, My father, my father, with *Eliſha*. One cryes out of his ſinnes, with *Dauid*; another of his hunger, with *Eſau*; another of an ill wife, with *Iob*; another
2 Kings 4. of treacherous friends, with the Pſalmiſt; One of a ſore in body, with *Ezechias*; another of a troubled ſoule, with our Sauiour in the garden; euery one hath ſome complaint, or other, to make his cheeks wet, and his heart heauy. Stay but a while, and there ſhall be none of theſe: There ſhall be no crying, no complaining in the ſtreets of the new Ieruſalem: No axe, no hammer ſhall be heard within this heauenly Temple. Why are we not content to weepe here a while, on condition that we may weepe no more? Why are we not ambitious of this bleſſed eaſe? Certainly, we doe not ſmart enough with our euills, that we are not deſirous of reſt; Theſe teares are not yet dry, yet they are ready to be ouertaken by others, for our particular afflictions. Miſeries, as the Pſalmiſt compares them, are like waues, which breake one vpon another, and toſſe vs with a perpetuall vexation; and we vaine men, ſhall we not wiſh to be in our hauen? Are we ſicke, and grieue to thinke of remedy? Are wee ſtill dying, and are wee loth to thinke of life? Oh this miſerable vnbeleefe, that tho we ſee a glorious heauen aboue vs, yet wee are vnwilling to goe to it: we ſee a weariſome world about vs, and yet are loth to thinke of leauing it: This gracious maſter of ours, whoſe diſſolution is ours, while he was here amongſt vs, his princely crowne could not keepe his head from paine, his golden rod could not driue away his feuers; now is he freed from all his aches, agues, ſtitches, conuulſions, cold ſweats: now he triumphs in glory, amongſt the Angels and Saints; now he walkes in white robes, and attends on the glorious bridegroome of the Church; and doe we thinke he would be content now, for all the Kingdomes of the world, to be as he was? We that profeſſe it was our ioy and honour to follow him, whitherſoeuer hee had gone; In his diſports, in his warres, in his trauels; why are we not now ambitious of following him to his better crowne; yea of reigning together with him, (for heauen admits of this equality) in that glory, wherein he reignes with his Sauiour & ours? Why doe we not now heartily, with him that was rauiſhed into the third heauen, ſay, *Cupio diſſolui & eſſe cum Chriſto*, not barely to bee diſſolued; a malecontent may doe ſo; but therefore to be diſſolued, that we may be with Chriſt, poſſeſſed of his euerlaſting glory, where we ſhall not onely not weepe, but reioyce and ſing *Halleluiahs* for euer; not onely not die, but enioy a bleſſed and heauenly life. Euen ſo Lord Ieſus come quickly. Now if any man ſhall aske the Diſciples queſtion: Maſter, when ſhall theſe things be; the celeſtiall voice tells him, it muſt bee vpon a change; *For the firſt things are paſſed*; It ſhall be in part, ſo ſoone as euer our firſt things, our life, the condition of our mortalitie are paſſed ouer; It ſhall be fully, when the firſt things of the world are paſſed; Paſſed not by abolition, but by immutation, as that Father ſaid well; Not the frame of the world, but the corruption of that frame muſt paſſe. The Spirit of God is not curious, he calls thoſe things firſt which were onely former; not in reſpect of the ſtate which is, but that which ſhall be; For thoſe things which were firſt of all, were like their Maker; good, not capable of deſtruction: Our ſinnes tainted the whole creation, and brought ſhame vpon all the frame of heauen, and earth: That which we did, ſhall be diſanulled, that which God did, ſhall ſtand for euer; and this diſſolution ſhall be our glory: other diſſolutions ſtrike teares into our eyes; as this day is witneſſe: it is our ſorrow that the firſt things are paſſed, our offices, our penſions, our hopes, our fauours, and (which we eſteemed moſt) our ſeruices are gone: Let this laſt diſſolution comfort vs againſt the

preſent. Who can grieue to ſee a Familie diſſolued, that conſiders the world muſt bee diſſolued? This little world of ours, firſt, whereof this day giues vs an image: for as our ſeruice, ſo our life muſt away; and then that great one, whoſe diſſolution is repreſented in theſe. The difference is, that whereas this diſſolution brings teares to ſome eies, that wipes them away from all: For all our teares, and ſorrow, and toile, and crying, and death, are for our ſinnes; take away corruption, and miſery goes away with it, and till then, it will neuer be remoued: *No man puts new wine into old veſſels*; much leſſe will God put the new wine of glory, into the old veſſels of corruption: They are our ſinnes, which as in particular they haue rob'd vs of our Prince, changed our ſeaſons, ſwept away thouſands with varieties of deaths, ſo in generall, they haue deformed the face of heauen and earth, and made all the Creation ſigh and groane, and ſtill make vs incapable of the perfection of our bleſſedneſſe; for while the firſt things continue, there muſt needs be teares, and ſorrow, and death. Let vs therefore looke vpon heauen and earth as goodly creatures; but, as blemiſhed, as tranſitory, as thoſe which we ſhall once ſee more glorious. Let vs looke vpon our ſelues with indignation, which haue thus diſtained them; and as thoſe which after ſome terme of their cottage expired, are aſſured they ſhall haue a marble palace built for them, doe long after the time prefixed them, and thinke the dayes and moneths pace ſlowly away, till then; ſo let vs earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee may haue our conſummation in the new heauen. For ſo ſoone as euer the old is paſt, *Behold* (ſaith God) *I will make all things new.* Yea, the paſſage of the one, is the renewing of the other: As the Snake is renewed, not by putting on any new coat, but by leauing his ſlough behind him: the gold is purified, by leauing his droſſe in the fire; Therefore hee addes, not, *I will*, but, *I doe make all new*; and becauſe this is a great worke, behold a great Agent; *He that ſate vpon the Throne ſaid, Behold I make all new.*

A Throne ſignifies Maieſtie, and ſitting permanence or perpetuity: God ſayes, *Heauen is my throne*, in the Pſalme: but as *Salomons* throne of iuory and gold, was the beſt peece of his houſe; So Gods throne is the moſt glorious heauen, the heauen of heauens; for you ſee that tho heauen and earth paſſe away, yet Gods throne remain'd ſtill, and hee ſitting on it; neither ſinne nor diſſolution, may reach to the Empyreall heauen, the ſeat of God.

Here is a ſtate worthy of the King of Kings; All the thrones of earthly Monarchs, are but peeces of his foot-ſtoole. And as his throne is maieſticall and permanent, ſo is his reſidence in it; *Hee ſate in the throne. S. Stephen* ſaw him ſtanding, as it were ready for his defence and protection: *S. Iohn* ſees him ſitting (as our Creed alſo runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they doe rather ſtand than ſit in them, and how ſlippery they ſtand too, wee feele this day, and lament. O Lord, eſtabliſh the throne of thy ſeruant our King, and let his ſeed endure for euer. Let his throne be as the Sunne before thee for euermore; and as the Moone a faithfull witneſſe in heauen. But howſoeuer it be with our earthly Gods, of his kingdome there is no end. Here is a maſter for Kings, whoſe glory it is, to riſe vp from their thrones, and throw downe their Crownes at his feet, and to worſhip before his foot-ſtoole.

Be wiſe therefore, O ye Kings; be learned ye Rulers of the earth: ſerue this Lord in feare, and reioyce in him with trembling.

Yea behold here (ſince wee haue the honour to ſerue him, whom Kings ſerue) a royall Maſter for vs; It was one of our ſinnes I feare, that we made our Maſter, our God; I meane, that we made fleſh our arme; and placed that confidence in him, for our earthly ſtay, which wee ſhould haue fixed in heauen: Our too much hope hath left vs comfortleſſe: Oh that we could now make God our Maſter, and truſt him ſo much the more, as we haue leſſe in earth to truſt to. There is no ſeruice to the King of heauen; for both his throne is euerlaſting and vnchangeable, and his promotions certaine and honourable: He that ſits on the throne hath ſayd it; *To him that ouercomes will I giue to ſit with mee in my throne; euen as I ouercame and ſit with my Father in his throne.* Behold,

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yee ambitious ſpirits, how yee may truly riſe to more than euer the ſonnes of *Zebedee* deſired to aſpire to : ſeruing is the way to raigning ; ſerue him that ſits vpon the Throne, and ye ſhall ſit your ſelues vpon the Throne with him.

This is the Agent ; the act is fit for him, *I make all things new.* Euen the very Turks in their Alcoran, can ſubſcribe to that of *Tertullian, Qui potuit facere, poteſt & reficere* : I feare to wrong the holy Maieſty with my rude compariſon ; It is not ſo much to God, to make a world, as for vs, to ſpeake : He ſpake the word and it was done : There is no change which is not from him : He makes new Princes, new yeeres, new gouernments, and will make new heauens, new earth, new inhabitants;how eaſie then is it for him, to make new prouiſions for vs ? If wee bee left deſtitute, yet where is our faith ? Shall God make vs new bodies, when they are gone to duſt ? ſhall he make new heauens, and new earth, and ſhall not he (whoſe the earth is, and the fulneſſe thereof) prouide ſome new meanes, and courſes of life for vs, while we are vpon earth ? Is the maintenance of one poore worme more than the renewing of heauen and earth ? Shall he be able to raiſe vs when we are not, and ſhall he not ſuſtaine vs while we are ?

Away with theſe weake diffidences ; and if wee bee Chriſtians, truſt God with his Pſal. 37.34. owne : *Wait thou on the Lord, and keepe his wayes, and he ſhall exalt thee.* He will make all things new : And ſhall all things be made new, and our hearts bee old ? Shall nothing but our ſoules be out of the faſhion ? Surely beloued, none but new hearts are for the new heauens : Except we be borne anew, we enter not into life. All other things ſhall in the very inſtant receiue their renouation ; onely our hearts muſt bee made new before hand, or elſe they ſhall neuer be renewed to their glory. *S. Peter*, when he had told vs of 2 Pet. 3.14. looking for new heauens, and new earth ; infers this vſe vpon it ; *Wherefore (beloued) ſeeing yee looke for ſuch things, be diligent, that ye may be found of him in peace, without ſpot, and blameleſſe.* Behold, the new heauens require pure and ſpotleſſe inhabitants. As euer therefore we looke to haue our part in this bleſſed renouation, let vs caſt off all our euill and corrupt affections, put off the old man with his works, and now with the new yeere, put on the new : labour for a new heart, begin a new life. That which *S. Iohn* ſaies here, that God will ſay and doe in our entrance to glorification ; *Behold, I make all things* 2 Cor. 5.17. out of Eſa. 43. *new.* Saint *Paul* ſaith he hath done it already, in our regeneration ; *Old things are paſſed away, all things are become new.* What meanes this, but that our regeneration muſt make way for our glorification, and that our glory muſt but perfect our regeneration ? and God ſuppoſes this is done, when there are meanes to doe it. Why doe we then ſtill (in ſpight of the Goſpell) retaine our old corruptions, and thinke to goe to the wedding feaſt in our old clothes ? if ſome of vs do not rather (as the vulgar reads that, *Iudg.* 10.6.) *Addere noua veteribus, adde new ſinnes to our old* ; new oathes, new faſhions of pride, new complements of drunkenneſſe, new deuices of filthineſſe, new tricks of Machiaueliſme : theſe are our nouelties which fetch downe from God new iudgements vpon vs, to the tingling of the eares of all hearers, and for which *Topheth was prepared of old.* If God haue no bettter newes for vs, we ſhall neuer enioy the new heauen with him. For Gods ſake therefore, and for our ſoules ſake, let vs be wiſer, and renew our couenant with God ; and ſeeing this is a day of gifts, let my New-yeeres-gift to you be this holy aduice from God, which may make you happy for euer : Let your New-yeeres-gift to God be your hearts, the beſt part of your ſelues, the center of your ſelues, to which all our actions are circumferences : and if they bee ſuch a preſent, as we haue reaſon to feare God will not accept, becauſe they are ſinfull ; yet if they be humbled, if penitent, Pſal. 51. we know he will receiue them : *A contrite and a broken heart, O God, thou wilt not deſpiſe.* And if we cannot giue him our hearts, yet giue him our deſires, and he will take our vn- Ezec. 11.14. worthy hearts from vs ; *I will take the ſtony hearts out of their bodies, Ezec.* 11. 19. and he will graciouſly returne an happy New-yeeres-gift to vs, *I will put a new ſpirit within their bowels, and will giue them an heart of fleſh* : He will create a cleane heart, and renew a right ſpirit within vs ; ſo, as he will make a new heauen for vs, he will make vs new for this heauen ; hee will make his Tabernacle in vs, that hee may make ours with him. *Behold, the tabernacle of God is with men &c.*

The ſuperſtitious *Liſtrians* cryed out amazed, that Gods were come downe to them in the likeneſſe of men: but we Chriſtians know, that it is no rare thing for God to come and dwell with men; *Yee are the Temples of the liuing God, and I will dwell among them and walke there.* The faithfull heart of man is the Tabernacle of God. But becauſe though God bee euer with vs, wee are not alwaies ſo with him, yea whiles wee are at home in the bodie, we are abſent from the Lord, as S. *Paul* complaines, therefore will God vouchſafe vs a neerer cohabitation that ſhall not be capable of any interpoſition, of any abſence. *Behold, the Tabernacle of God is with men.* But beſides this Tabernacle of fleſh, time was when God dwelt in a materiall viſible houſe with men: Hee had his Tabernacle firſt, which was a mouing Temple; and then his Temple, which was a fixed Tabernacle: both of them had one meaſure, both one name. But, as one ſaid vpon that, *Eze.* 42. *Menſus eſt ſimilitudinem domus*; that both the Tabernacle and Temple were ſimilitudes of Gods houſe, rather than the houſe it ſelfe: ſo ſay I, that they were intended for notable reſemblances both of the holy Church of God vpon earth, and of the glorious Sanctuarie of heauen. This is the true היכל of God, which word ſignifieth both a Temple, *Ezra* 4.1. and a Palace, *Dan.* 1.4. becauſe he dwels where he is worſhipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promiſed; A Tabernacle that goes a thouſaud times more beyond the glittering Temple of *Salomon*, than *Salomons* Temple went beyond the Tabernacle of *Moſes*: Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertaintie. For as the Temple, howſoeuer it were called (בת עלם) a houſe of Ages; yet laſted not (either the firſt, I meane, or ſecond) vnto 500. yeeres: ſo this houſe, though God call it a Tabernacle, yet he makes it an euerlaſting habitation; for he tels vs, that both age and death are gone before it come downe to men. But why rather doth the Tabernacle of God deſcend to men, than men aſcend to it? Whether this be in reſpect of *Iohns* viſion, to whom the new Ieruſalem ſeemed to deſcend from heauen; *deſcendit* (as one ſaith) *innoteſcendo*, and therefore it is reſembled by all the riches of this inferiour world, gold, precious ſtones, pearle; or whether heauen is therefore ſaid to deſcend to vs, becauſe it meets vs in the aire, when Chriſt Ieſus attended with innumerable Angels ſhall deſcend to fetch his elect; or whether this phraſe be vſed for a greater expreſſion of loue, and mercy, ſince it is more for a Prince to come to vs, than for vs to goe to his Court. Certainly, God meanes only in this to ſet forth that perpetuall and reciprocall conuerſation, which hee will haue with men: *They ſhall dwell with God, God ſhall dwell with them.* Our glory begins euer in grace: God doth dwell with all thoſe in grace, with whom hee will dwell in glory: Euery Chriſtian carries in his boſome a ſhrine of God; *Know yee not that Chriſt Ieſus is in you*, ſaith *S. Paul.* Whereſoeuer God dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy ſelfe, ſaith *Auſten*.

2 *Cor.* 6. 16.
2 *Chron.* 7. 16.
היכל
1 *Pet.* 2. 5.
σκηνὴ αἰώνιος.
Luke 16. 9.
1 *Theſſ.* 4. 16.
2 *Cor.* 12.

Here is the Altar of a cleane heart, from which the ſweet incenſe of our praiers, as a pleaſant perfume, is ſent vp into the noſtrils of God: Here are the pure candles of our faith euer burning before God, night and day; neuer to be extinguiſhed: Here is the ſpirituall Shew-bread, the bread of life ſtanding euer ready vpon the Table of the ſoule: Here doth the Arke of the heart, in the inwardeſt of the breaſt, keepe the law of God, and that Manna that came downe from heauen: Here God dwels, and here he is worſhipped. Behold, what need wee care whither we goe, while we carry the God of heauen with vs? He is with vs, as our companion, as our guide, as our gueſt: No impotency of perſon, no croſſe of eſtate, no diſtance of place, no oppoſition of men, no gates of hell can ſeparate him from vs: Hee hath ſaid it, *I will not leaue, nor forſake thee*: We are all now parting one from another: and now is looſing a knot of the moſt louing, and entire fellowſhip, that euer met in the Court of any Prince: our ſweet Maſter (that was compounded of all louelineſſe) infuſed this gracious harmony into our hearts; now we are ſaluting our laſt, and euery one is with ſorrow enough, taking his owne way: how ſafe, how happy ſhall we be, if each of vs ſhall haue God to go with him! Certainly (my deare fellowes) we ſhall neuer complaine of the want of Maſters, of friends, while we finde our ſelues ſure of him ; nothing can make vs miſerable while we are furniſhed with him. Shall wee thinke hee cannot fare ill that hath money in his purſe ; and ſhall we thinke he can miſcarry that hath God in his heart ? How ſhall not all comfort, all happineſſe accompany that God, whoſe preſence is the cauſe of all bleſſedneſſe ? He ſhall counſell vs in our doubts, direct vs in our reſolutions, diſpoſe of vs in our eſtates, cheere vs in our diſtreſſes, proſper vs in our liues, and in our deaths crowne vs. And if ſuch felicitie follow vpon Gods dwelling with vs in theſe ſmokie cottages of our mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue a full fruition of God ; what happineſſe ſhall there be in our dwelling with God, in thoſe eternall Tabernacles of reſt and glory ? Beloued, there is no loſſe, no miſerie, which the meditation of heauen cannot digeſt : we haue liued in the eye of a Prince, whoſe countenance was able to put life into any beholder : How oft hath that face ſhined vpon vs, and we haue found our heart warme with thoſe comfortable beames ? Behold, we ſhall liue with that God, in whoſe preſence is the fulneſſe of ioy : we haue liued in the ſociety of worthy men ; yet, but men; ſubiect to all paſſions, infirmities, ſelf-reſpects: which of vs all can haue eſcaped without ſome vnkindneſſes, detractions, emulations ? Earthly Courts can be no more without theſe, than theſe can be without corruption: there, we ſhall liue in the company of innumerable Angels, and the ſpirits of iuſt and perfect men ; neither can there be any iar in theſe *Halleluiahs*; which we ſhall all ſing to God. We haue liued to ſee the magnificence of earthly Princes, and to partake of it; in their buildings, furnitures, feaſts, triumphs ; in their wealth, pompe, pleaſures: But open your eyes and ſee the new Ieruſalem, the Citie of the great King of Saints, and all theſe ſublunary vanities ſhall be contemned. Here you ſhall ſee a foure ſquare Citie; the wals of Iaſper, the foundations garniſhed with all precious ſtones, Twelue gates of twelue pearles, The houſes and ſtreets of pure gold, like ſhining glaſſe : A Cryſtall riuer runs in the midſt of it ; and on the banks of it growes the tree of life; euer greene, euer fruitfull ; this is for the eye. The eare ſhall be filled with the melody of Angels, euer ſinging Holy, holy, holy, Lord God Almighty. The taſte ſhall be ſatisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promiſed to drinke with vs in his Kingdome ; Theſe are the dimme ſhadowes of our future bleſſedneſſe. At thy right hand ô God are pleaſures for euermore; and ſuch pleaſures, as if they could be expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs : Oh that we could ſo much the more long to enioy them, by how much leſſe we are able to comprehend them ! When *S. Paul* made his Farewell-Sermon to the Epheſians, he fetcht teares from the eyes of his auditors (ſo full of holy paſſion was his ſpeech) eſpecially with that one clauſe, And now behold I know, that henceforth you all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more : A ſad clauſe indeed, You ſhall ſee my face no more. The minde of man cannot endure to take a finall leaue of any thing that offends it not ; but the face of a friend, of a companion, hath ſo much pleaſure in it, that we cannot without much ſorrow thinke of ſeeing it our laſt : But what if we ſhall meet here no more? what if we ſhall no more ſee one anothers face ? Brethren, we ſhall once meet together aboue; we ſhall once ſee the glorious face of God, and neuer looke off againe.

Reuel. 19. 3.

Act. 20. 25.

Let it not ouer-grieue vs to leaue theſe Tabernacles of ſtone, ſince we muſt ſhortly lay downe theſe tabernacles of clay, and enter into tabernacles not made with hands; eternall in the heauens. Till then, farewell my deare brethren, farewell in the Lord: Goe in peace, and liue as thoſe that haue loſt ſuch a maſter, and as thoſe that ſerue a Maſter, whom they cannot loſe : And the God of peace goe with you, and proſper you in all
your wayes; and ſo fix this Tabernacle in you vpon earth, that you may be recei-
ued into thoſe Tabernacles of the new Ieruſalem, and dwell with
him for euer, in that glory which he hath proui-
ded for all that loue him.

AMEN.

FINIS.

AN HOLY
PANEGYRICK.

A
SERMON PREACHED

at *Pauls Croſſe* vpon the anniuerſarie Solemnitie
of the happy Inauguration of our drad
Soueraigne Lord, King *James*,
March 24. 1613.

By Ios. Hall.

Imprinted at London, 1627.

Hall, J.

D

TO THE RIGHT HONOVRABLE, SIR IOHN SWINERTON Knight, Lord Maior of the Citie of LONDON,

All Grace and Happineſſe.

Right Honourable:

MY owne forwardneſſe (whereof it repenteth me not) hath ſent forth other of my labours vnbidden, but this your effectuall importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe the ſoule: and we, that are fiſhers of men, ſhould be wanting to our ſelues, if we had not baits for both thoſe ſenſes. I plead not the diſaduantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike and yours. I haue cauſed my thoughts, ſo neere as I could, to goe backe to the very tearmes wherein I expreſſed them, as thinking it better to fetch thoſe words I haue let fall, than to follow thoſe I muſt take vp. That therefore which it pleaſed your Lo. to heare with ſuch

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patient attention, and with ſo good affection to deſire, I not vnwillingly ſuffer abroad, that theſe papers may ſpeake that permanently to the eyes of all our Countrymen, which in the paſſage found ſuch fauour in the eares of your Citizens, and ſuch roome in ſo many hearts. Beſides your firſt and vehement motion for the Preſſe, your knowne loue to learning deſerues a better acknowledgement, and no doubt findes it from more worthy hands. And if my gratulation would adde any thing, thoſe ſhould enuie you which will not imitate you. For the reſt, God giue your Lo. a wiſe, vnderſtanding, and couragious heart, that you may prudently and ſtrongly menage theſe wilde times, vpon which you are fallen: and by your holy example and powerfull endeuours, helpe to ſhorten theſe raines of licentiouſneſſe: That ſo this Citie, which is better taught than any vnder heauen, may teach all other places how to liue; and may honour that profeſsion which hath made it renowmed, and all Gods Church ioyfull: The welfare and happineſſe whereof, and your Lo. in it, is vnfainedly wiſhed,

by

Your Lordſhips humbly deuoted,

Ios. Hall.

AN HOLY
PANEGYRICKE.

1 SAM. 12. 24, 25.

Therefore feare you the Lord, and ſerue him in truth with all your hearts, and conſider how great things he hath done for you. But if you doe wickedly, yee ſhall periſh, both yee and your King.

I Hold it no ſmall fauour of God (Right Honourable and beloued) that hee hath called mee to the ſeruice of this day, both in the name of ſuch a people, to praiſe him for his Anointed, and in his name to praiſe his anointed to his people. The ſame hand that giues the opportunitie, vouchſafe to giue ſucceſſe to this buſineſſe. That which the Iewes ſinned in but deſiring, it is our happineſſe to enioy. I need not call any other witneſſe than this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher than other Princes by the head and ſhoulders. And if other yeeres had forgotten this tribute of their loyalty and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would haue taught vs, that the tenth compleat yeere of our *Conſtantine* deſerues to be ſolemne and Iubilar. And if our ill nature could be content to ſmother this mercy in ſilence, the very Lepers of *Samaria* ſhould riſe vp againſt vs and ſay, *We doe not well; this is a day of good tidings, and we hold our peace.* My diſcourſe yet ſhall not be altogether laudatorie; but as *Samuels*, led in with exhortation, and carried out with threatning. For this Text is a compoſition of duties, fauours, dangers: of duties which wee owe, of fauours receiued, of dangers threatned. The duties that God lookes for of vs, come before the mention of the fauours we haue receiued from him (though after their receit) to teach vs, that as his mercie, ſo our obedience ſhould be abſolute: and the danger followes both, to make vs more carefull to hold the fauours, and performe the duties. And mee thinkes there cannot be a more excellent mixture. If we ſhould heare only of the fauours of God, nothing of our duties, we ſhould fall into conceitedneſſe: if onely of our duties, without recognition of his fauours, we ſhould proue vncheerefull; and if both of theſe without mention of any danger, we ſhould preſume on our fauours, and be ſlacke in our duties. Prepare therefore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedience,

Decimum quemque annum Imperatores Romani magna feſtiuitate celebrant, Sozom. l. 1. 24. Idem Euſeb. de vita Conſt.

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ence, the dangers to a greater awe, and the fauours to a further thankfulneſſe.

Iuxta Homer. εἱς κοίρανος &c.

The goodneſſe of theſe outward things is not ſuch as that it can priuilege euery deſire of them from ſinne. Monarchie is the beſt of gouernments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of thoſe ancient Chriſtians ; and yet it was miſ-deſired of the Iſraelites : We may not euer deſire that which is better in it ſelfe, but that which is better for vs ; Neither muſt we follow our conceit in this iudgment, but the appointment of God; Now, though God had appointed in time, both a Scepter and a Law-giuer to IVDA, yet they ſinned in mending the paſe of God, and ſpurring on his decree. And if they had ſtaid his leaſure, ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed ; yet the manner and ground offended: For out of an humour of innouation, out of diſcontent, out of diſtruſt, out of an itch of conformitie to other Nations, to aske a King, it was not onely a ſinne, as they confeſſe, *verſe.*29. but *(ragnah rabbab)* a great wickedneſſe, as *Samuel* tels them, *verſe.*17. and (as oftentimes we may read Gods diſpleaſure in the face of heauen) he ſhowes it in the weather. God thunders and raines in the middeſt of wheat-harueſt. The thunder was fearfull ; the raine in that hot climate and ſeaſon, ſtrangely vnſeaſonable : both to be in the inſtant of *Samuels* ſpeech, was iuſtly miraculous. The heathen Poets bring in their fained God thundring in applauſe ; I neuer finde the true God did ſo. This voice of God brake theſe Cedars of Lebanon, and made theſe Hindes to calue ; and now they cry *Peccauimus*, *verſe.* 19. If euer we will ſtoope, the iudgements of God will bring vs on our knees. *Samuel* takes vantage of their humiliation, and according to the golden ſentence of that *Samian*-wiſe-man, that bids vs lay weight vpon the loden, (how euer *Hierom* take it in another ſenſe) he lades them with theſe three duties ; Feare, ſeruice, conſideration.

*Pſal.*29.

Iuxta χρυσᾶ παραγγέλματα Pythagoræ. Oneratis ſuperponendum onus, id eſt, ad virtutē incedentibus augmentanda præcepta; Tradentes ſe otio relinquendos. Hier. aduerſ. Ruffin.

Pſal. 2.
*Ioſh.*24.14.
Eccl.vlt.

Feare and ſeruice goe ſtill together. *Serue the Lord in feare*, ſaith *David*. *Feare the Lord and ſerue him*, ſaith *Ioſhua* ; And, feare euer before ſeruice, for that vnleſſe our ſeruice proceed from feare, it is hollow and worthleſſe. One ſaies well, that theſe inward diſpoſitions are as the kernell ; outward acts are as the ſhell ; he is but a deafe nut therefore, that hath outward ſeruice, without inward feare; *Feare God* (ſaith *Salomon) firſt, & then, keepe his commandements*. Behold, the ſame tongue that bade them not feare, *verſ.*20. now bids them feare ; and the ſame ſpirit that tells vs they feared exceedingly *(ver.*18.*)* now inioynes them to feare more. What ſhall we make of this ? Their other feare was at the beſt Initiall ; for now they began to repent ; and as one ſaies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, ſo had this of theirs : One eye looked vpon the raine and thunder ; the other looked vp to the God that ſent it. The one of theſe it borrowed of the ſlauiſh or hoſtile feare (as *Baſil* calls it,) the other of the filiall ; for the ſlauiſh feare caſts both eyes vpon the puniſhment ; the filiall lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaues through the feare of penitents, to the feare of ſonnes : and indeed one of theſe make way for another. It is true that perfect loue thruſts out feare : but it is as true, that feare brings in that perfect loue, which is ioyned with the reuerence of ſonnes. Like as the needle or briſtle (ſo one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (ſaith *Gregorie)* fits the minde for the compunction of loue. We ſhall neuer reioyce truly in God, except it be with trembling : Except we haue quaked at his thunder, we ſhall neuer ioy in his ſunne-ſhine. How ſeaſonably therefore doth *Samuel*, when he ſaw them ſmitten with that guilty and ſeruile feare, call them to the reuerentiall feare of God ; *Therefore feare yee the Lord?* It is good ſtriking, when God hath ſtriken ; there is no fiſhing ſo good as in troubled waters. The conſcience of man is a nice and ſullen thing : and if it be not taken at fit times, there is no medling with it. Tell one of our gallants, in the midſt of all his iollitie and reuels, of deuotion, of pietie, of iudgements ; he hath the Athenian queſtion ready, What will this babler ſay? Let that man alone till God haue toucht his ſoule with ſome terror, till he haue caſt his body on the bed of ſickneſſe, when his feather is turned to a kerchiefe, when his face is pale, his eyes ſunke, his

Ioh. de Combis Compend. Theol.

*Greg.*3.*Dial. cap.* 34. *Compunctio formidinis tradit animum compunctioni dilectionis.*

hand ſhaking, his breath ſhort, his fleſh conſumed, now he may be talkt with, now he hath learned of *Eli* to ſay, *Speake Lord, for thy ſeruant heareth.* The conuex or out bowed ſide of a veſſell will hold nothing; it muſt be the hollow and depreſſed part that is capable of any liquor. Oh if we were ſo humbled with the varieties of Gods iudgements as we might, how ſauory ſhould his counſels be, how precious and welcome would his feare be to our trembling hearts? whereas now our ſtubborne ſenſeleſneſſe fruſtrates (in reſpect of our ſucceſſe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue* and *Feare*; which as they take vp the ſoule where they are, and as they neuer goe aſunder, (for euery loue hath in it a feare of offending and forgoing; and euery feare implies a loue of that, which we ſuſpect may miſcarry) ſo each of them fulfills the whole Law of God. That loue is the abridgement of the Decalogue, both our Sauiour and his bleſſed Apoſtle haue taught vs: It is as plaine of Feare. The title of *Iob* is, *A iuſt man, and one that feared God*; iuſtice is expreſſed by Feare. For what is iuſtice, but freedome from ſin? And the feare of the Lord hates euill, ſaith *Salomon.* Hence *Moſes* his תירא *Thou ſhalt feare*, is turned by our Sauiour (προσκυνήσεις) *Thou ſhalt worſhip, or adore.* And that which *Eſay* ſaith, *In vaine they feare mee*, our Sauiour renders, *In vaine they worſhip me*; as if all worſhip conſiſted in Feare. Hence it is probable that God hath his name in two languages from (Θεὸς) *Feare*, and the ſame word in the Greeke ſignifies both *Feare* and *Religion.* And *Salomon* when he ſaies, *The feare of the Lord is* ראשית *the beginning* (as we turne it) *of wiſdome*, ſaies more then we are aware of; for the word ſignifies as well *Caput* or *Principatum*, the head or top of wiſdome; yea (ſaith *Siracides*) it is the crowne vpon the head; it is the root of the ſame wiſdome, whereof it is the top-branch, ſaith the ſame Author. And ſurely this is the moſt proper diſpoſition of men towards God; for though God ſtoope downe ſo low as to vouchſafe to be loued of men, yet that infinite inequalitie, which there is between him and vs, may ſeem not to allow ſo perfect a fitneſſe of that affection, as of this other; which ſuits ſo well betwixt our vileneſſe, and his glory, that the more diſproportion there is betwixt vs, the more due and proper is our *feare.* Neither is it leſſe neceſſary than proper, for we can be no Chriſtians without it; whether it be (as *Hemingius* diſtinguiſhes it well) *timor cultus*, or *culpa*, either our feare in worſhiping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whoſe godly ſorrow when the Apoſtle had mentioned, he addes, *Yea what indignation, yea what feare, yea what deſire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a maſter, as a benefactor, as a God infinite in all that he is. Let me be bold to ſpeake to you, with the Pſalmiſt, *Come yee children, harken to mee, and I will teach you the feare of the Lord.* What is it therefore to feare God; but to acknowledge the glorious (tho inuiſible) preſence of God in all our wayes, with *Moſes* his eyes ὁρῶν ἀόρατον: to be awfully affected at his preſence with *Iacob* (*quàm tremendus?*) to make an humble reſignation of our ſelues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his diſpoſing with DAVID, *Heere I am, let him doe to me as ſeemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing leſſe felt. I appeale from the tongues of men to their hands; the wiſe Heathen taught mee to doe ſo, *Verba rebus proba.* The voice of wickedneſſe is actuall, ſaith the Pſalmiſt, wickedneſſe ſaith there is no feare of God before his eyes. Behold whereſoeuer is wickedneſſe, there can be no feare of God; theſe two cannot lodge vnder one roofe, for the feare of God driues out euill (ſaith *Eccleſiaſticus.*) As therefore *Abraham* argues well from the cauſe to the effect; Becauſe the feare of God is not in this place, therefore they will kill me: So *Dauid* argues backe from the effect to the cauſe, *They imagine wickedneſſe on their bed, &c. therefore the feare of God is not before them.* I would to God his argument were not too demonſtratiue. Brethren, our liues ſhame vs. If we feared the Lord, durſt we dally with his name, durſt we teare it in peeces? Surely we contemn his perſon, whoſe name we contemn. The Iewes haue a conceit, that the

Pro. 8. 13.
Deut. 6. 13.
Mat. 4. 11.
יראהם
Iſay 29. 13.
σέβον).
Mat. 15. 9.
εὐλάβεια.
Plut.
Cæſare.
Acts 23 10.
Heb. 5. 9.
στέφανος
σοφίας
Ecclеſ. 1. 23.
ῥίζα. *Eccl.* 1. 6.
πλησμονη *v.* 20.

Hem. in Pſ. 25.

2 *Cor.* 7. 11.

Pſal. 34. 11.

Heb. 11.
Sic ſemper Deum præſentem intelligit ac ſi ipſum qui præſens eſt in ſua eſſentia viderit. Bern. form. bon. vitæ.
2 *Sam.* 15. 26.
Senec. Epiſt.
Pſal. 36. 1.

Ecclus. 1. 26.

the ſinne of that Iſraelite which was ſtoned for blaſphemy, was onely this, that hee named that ineffable name of foure letters *Iehouah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and ſhall not our feare keepe vs from abuſing it? Durſt we ſo boldly ſinne God in the face, if we feared him? Durſt we mocke God with a formall flouriſh of that, which our heart tells vs we are not, if we feared him? Durſt we be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon me if in a day of gratulation, I hardly temper my tongue from reproofe: for as the Iewes had euer ſome malefactor brought forth to them in their great feaſt: ſo it ſhall be the happieſt peece of our triumph and ſolemnitie, if we can bring forth that wicked profaneneſſe, wherewith we haue diſhonoured God, and blemiſht his Goſpell, to be ſcourged, and diſmiſſed with all holy indignity. From this feare, let vs paſſe as briefly, through that which wee muſt dwell in all our liues; the ſeruice of God. This is the ſubiect of all Sermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe which this day and your expectation calls me to.

Diuine Philoſophy teaches vs to referre, not onely our ſpeculations, but our affections to action. As therefore our *ſeruice* muſt be grounded vpon *feare*, ſo our *feare* muſt be reduced to *ſeruice*. What ſtrength can theſe maſculine diſpoſitions of the ſoule yeeld vs, if with the Iſraelites brood they be ſmothered in the birth? Indeed the worſt kinde of *feare*, is that we call ſeruile: but the beſt *feare*, is the *feare* of ſeruants: For there is no ſeruant of God, but feares filially. And againe, God hath no ſonne but hee ſerues. Euen the naturall ſonne of God, was ſo in the forme of a ſeruant, that he ſerued indeed; and ſo did he ſerue, that he endured all ſorrow, and fulfilled all righteouſneſſe. So euery Chriſtian is a ſon and heyre to the King of heauen, and his word muſt be, *I ſerue*. We all know what ſeruice meanes. For we all are, or were (I imagine) either ſeruants of maſters, or ſeruants of the publike, or maſters of ſeruants, or all theſe. We cannot therefore be ignorant eyther what we require of ours, or what our ſuperiours require of vs. If ſeruice conſiſted onely in wearing of liueries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of vs weare the cognizance of our Chriſtianitie in our Baptiſme, all liue vpon Gods trencher in our maintenance, all giue him the complements of a faſhionable profeſſion. But, be not deceiued, the life of ſeruice is worke; the worke of a Chriſtian is obedience to the Law of God. The Centurion, when he would deſcribe his good ſeruant in the Goſpell, needed ſay no more but this; I bid him doe this, and he doth it. Seruice then briefly is nothing but a readineſſe to doe as we are bidden; and therefore both *Salomon*, and he that was greater than *Salomon*, deſcribes it by keeping the commandements: and the choſen

Rom.6.1. veſſell giues an euerlaſting rule: *His ſeruants ye are to whom yee obey*. Now I might diſtinguiſh this ſeruice into habituall and actuall. Habituall; for as the ſeruant, while he eats or ſleepes, is in ſeruice ſtill; ſo are we to God. Actuall, whether vniuerſall in the whole

Luke 1.75. carriage of our liues (which *Zacharie* tells vs is in holineſſe, and righteouſneſſe; holineſſe to God, righteouſneſſe to men) or particular, eyther in the duties which are proper to God, Inuocation and Attendance on his ordinance (which by an excellence is tearmed his ſeruice) or in thoſe which are proper to vs, as we are peeces of a Familie, Church, Common-wealth; the ſtations whereof God hath ſo diſpoſed, that we may ſerue him in ſeruing one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content me (paſſing ouer this world of matter) to glance onely at the generality of this infinite theme.

As euery obedience ſerues God, ſo euery ſinne makes God ſerue vs: One ſaid wittily, that the angry man made himſelfe the Iudge, and God the executioner. There is no ſinne that doth not the like. The glutton makes God his cator, and himſelfe the gueſt, and his belly his God, eſpecially in the new-found feaſts of this Age, wherein profuſeneſſe and profaneneſſe ſtriue for the tables end. The laſciuious man makes him-

Lud. Viues de verit. Relig. l. 4. ſelfe the louer, and (as *Viues* ſaies of *Mahumet*) God the Pander. The couetous man makes himſelfe the Vſurer, and God the broker. The ambitious makes God his ſtale, and Honor his God. Of euery ſinner doth God ſay iuſtly, *Seruire me feciſti*; *Thou*

Eſay 43. 24.

haſt made me to ſerue with thy ſins. There cannot be a greater honor for vs than to ſerue ſuch a maſter, as commands heauen, earth, and hell: whom it is both diſhonor and baſeneſſe not to ſerue. The higheſt ſtile that King *Dauid* could deuiſe to giue himſelfe (not in the phraſe of a friuolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſeruant*; and he that is Lord of many ſeruants of the Deuill, delights to call himſelfe the ſeruant of the ſeruants of God. The Angels of Heauen reioyce to be our fellowes in this ſeruice. But there cannot be a greater ſhame than to ſee ſeruants ride on horſebacke, and Princes walking as ſeruants on the ground; I meane, to ſee the God of heauen made a lacquey to our vile affections, and in the liues of men, to ſee God attend vpon the world. Brethren, there is ſeruice enough in the world, but it is to a wrong maſter. *In mea patria Deus venter* (as *Hierome* ſaid;) Euery worldling is a Papiſt in this, that hee giues δυλειαν, ſeruice, to the creature, which is the loweſt reſpect that can be: Yea ſo much more humble than (*latria*) as it is more abſolute, and without reſpect of recompence. Yea, I would it were vncharitable to ſay, that many beſides the ſauages of *Calecut*, place Satan in the throne, and God on the footſtoole. For as Witches and Sorcerers conuerſe with euill ſpirits in plauſible and familiar formes, which in vgly ſhapes they would abhorre: ſo many a man ſerues Satan vnder the formes of gold and ſiluer, vnder the images of Saints and lightſome Angels, vnder glittering coats, or glorious titles, or beauteous faces, whom they would defie as himſelfe. And as the free-borne Iſraelite might become a ſeruant, either by forfaiture vpon treſpaſſe, or by ſale, or by ſpoile in warre; ſo this accurſed ſeruitude is incurred the ſame waies, by them which ſhould be Chriſtians. By forfaiture: for though the debt and treſpaſſe be to God, yet (*tradet lictori*) he ſhall deliuer the debtor to the Iaylor. By ſale, as *Ahab* ſold himſelfe to worke wickedneſſe: ſold vnder ſinne, ſaith the Apoſtle. By ſpoyle: Beware leſt any man make a ſpoyle of you συλαγωγων ſaith *Paul* to his Coloſſians. Alas, what a miſerable change do theſe men make, to leaue the liuing God, which is ſo bountifull, that he rewards a cup of cold water with eternall glory, to ſerue him that hath nothing to giue but his bare wages; and what wages? *The wages of ſinne is death*; And what death? not the death of the body, in the ſeuering of the ſoule; but the death of the ſoule, in the ſeparation from God: there is not ſo much difference betwixt life and death, as there is betwixt the firſt death and the ſecond. Oh wofull wages of a deſperate worke! Well were theſe men, if they might goe vnpaid, and ſerue for nothing: but as the mercy of God will not let any of our poore ſeruices to him goe vnrewarded; ſo will not his iuſtice ſuffer the contrary ſeruice goe vnpaid; *in flaming fire rendering vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, we are happy in this, that we ſerue a good Maſter: how happy ſhall it be for vs, if we ſhall do him good ſeruice, that in the day of our account we may heare, *Euge ſerue bone*, well done good ſeruant, enter into thy maſters ioy.

Nō reputes magnum quod Dei ſeruus, ſed maximū reputa, quod ipſe dignatur te in ſeruū aſſumere ſibi. Bernard.
Pſal. 116.
Reuel. vlt.
Eccleſ. 10. 7.

In mea n. patria Deus venter eſt, & in diem viuitur, & ſanctior eſt ille qui ditior eſt. Hier. ad Cromatium.

Matt. 18. 34.
1 *King.* 21. 20.
Col. 2. 8.

1 *Theſſ.* 1. 8.

Ambroſe.

Now he that preſcribes the act (*ſeruice*,) muſt alſo preſcribe the manner (*Truly, totally.*) God cannot abide we ſhould ſerue him with a double heart (an heart & an heart) that is, hypocritically. Neither that wee ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, he will be ſeru'd in truth; and againſt haluing, he will be ſerued with all the heart. To ſerue God and not in truth, is mockerie. To ſerue him truly, and not with the whole heart, is a baſe dodging with God. This ὀφθαλμοδυλεια eye-ſeruice is a fault with men: but let vs ſerue God, but while hee ſees vs, it is enough, Behold hee ſees vs euery where. If hee did not ſee our heart, it were enough to ſerue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that he made this whole heart of ours, it is reaſon hee ſhould be ſerued with it; and now that hee ſees the inſide of the heart, it is madneſſe not to ſerue him *in truth*. Thoſe ſerue God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whoſe eyes are

Epiſt. 108.
Quidam veniunt vt audiant non vt diſcant; Aliqui cum pugillaribus veniunt, nō vt res excipiant, ſed verba.

Hall, J.

are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Tauerne, Tyrants in their houſes, Cheators in their ſhops; thoſe Dames which vnder a cloke of modeſtie and deuotion, hide nothing but pride and fiendiſhneſſe. Thoſe ſerue God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the ſtraw; or rather like a Philiſtims Temple, that hath the Arke and Dagon vnder one roofe; That come in euer with *Naamans* exceptiues, *Onely in this*: Thoſe that haue let downe the world like the ſpies into the bottome of the well of their heart, and couer the mouth of it with wheat: I meane that hide great oppreſſions, with the ſhow of ſmall beneficences: Thoſe which like *Salomons* falſe Curtizan, cry (*Diuidatur*) and are willing to ſhare themſelues betwixt God and the world. And certainly, this is a noble policie of the Deuill, becauſe he knowes, he hath no right to the heart, he can be glad of any corner; but withall he knowes, that if he haue any, he hath all; for where he hath any part, God will haue none. This baſe-mindedneſſe is fit for that euill one. God will haue all, or nothing. It was an heroicall anſwer, that *Theodoret* reports of *Valentinian*, whom when the ſouldiers had choſen to be Emperor, they were conſulting to haue another ioyned with him. No (my ſouldiers) ſaid he, it was in your power to giue me the Empire, while I had it not: but now when I haue it, it is not in your power to giue me a partner. We our ſelues ſay, The bed and the throne can abide no riuals. May we not well ſay of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is euen too little for God; what doe we thinke of taking an Inmate into this cottage? It is a fauour and happineſſe, that the God of glory will vouchſafe to dwell in it alone. Euen ſo (O God) take thou vp theſe roomes for thy ſelfe; and enlarge them for the entertainment of thy Spirit: Haue thou vs wholly, and let vs haue thee. Let the world ſerue it ſelfe. O let vs ſerue thee, with all our hearts.

Theod.l.4.c.4.

God hath ſet the heart on worke to *feare*, the hands on worke to *ſerue him*: now (that nothing may be wanting) he ſets the head on worke to *conſider*; and that, not ſo much the iudgements of God, (yet thoſe are of ſingular vſe, and may not be forgotten) as his mercies, *What great things he hath done for you*, not againſt you. He that looked vpon his owne workes, and ſaw they were good, and delighted in them, delights that we ſhould looke vpon them too, and applaud his wiſdome, power, and mercy that ſhines in them. Euen the leaſt of Gods workes are worthy of the obſeruation of the greateſt Angell in heauen: but (the *magnalia Dei*) the great things he hath done are more worthy of our wonder, of our aſtoniſhment. Great things indeed that he did for Iſrael; he meant to make that Nation a precedent of mercy; that all the world might ſee what he could doe for a people. Heauen and earth conſpir'd to bleſſe them. What ſhould I ſpeake of the wonders of Ægypt? Surely I know not whether their preſeruation in it, or deliuerance out of it, were more miraculous. Did they want a guide? Himſelfe goes before them in fire. Did they want a ſhelter? His cloud is ſpred ouer them for a couering. Did they want way? The ſea it ſelfe ſhall make it; and be at once a ſtreet, and a wall to them. Did they want bread? Heauen it ſelfe ſhall powre downe food of Angels. Did they want meat to their bread? The wind ſhall bring them whole drifts of Quailes into their Tents. Doe they want drinke to both? The very Rocks ſhall yeeld it them. Doe they want ſuits of apparell? Their very clothes ſhall not wax old on their backs. Doe they want aduice? God himſelfe ſhall giue his vocall Oracle betweene the Cherubins. Doe they want a law? God ſhall come downe vpon Sinai, and deliuer it in fire, thundring, ſmoke, earth-quakes, and write it with his owne finger, in tables of ſtone. Doe they want habitations? God ſhall prouide them a land that flowes with milke and honie. Are they perſecuted? God ſtands in fire betweene them and their harmes. Are they ſtung to death? The brazen ſerpent ſhall cure them. Are they reſiſted? The walles of Iericho ſhall fall downe alone; haileſtones braine their enemies. The Sunne ſhall ſtand ſtill in heauen, to ſee *Ioſhuahs* reuenge and victorie. Oh great and mighty things that God did for Iſrael!

And if any Nation vnder heauen could either parallel or ſecond Iſrael in the fauours of God, this poore little Iland of ours is it. The cloud of his protection hath couered vs. The bloud-red ſea of perſecution hath giuen way to vs, and we are paſſed it dry-ſhod. The true Manna from heauen is rained downe abundantly about our tents. The water of life guſheth forth plenteouſly to vs: The better law of the Goſpell is giuen vs from heauen by the hands of his Sonne: the walls of the ſpirituall Iericho are fallen downe before vs, at the blaſt of the trumpets of God; and curſed be he that goes about to build them vp againe. Now therefore, that we may come more cloſe to the taske of this day; Let me ſay to you, as Samuel to his Iſraelites, *Conſider with me what great things the Lord hath done for vs:* and as one wiſht that the enuious had eyes in euery place; ſo could I ſeriouſly wiſh that all which haue ill will at our Sion had their eares with me but one houre, that if they belong not to God, they might burſt with *Iudas*, which repine with *Iudas* at this ſeaſonable coſt of the precious oyntment of our praiſes.

If I ſhould looke backe to the ancient mercies of God, and ſhew you that this Kingdome (though diuided from the world) was one of the firſt that receiued the Goſpell: That it yeelded the firſt Chriſtian Emperor that gaue peace and honour to the Church: The firſt and greateſt lights that ſhone forth in the darkeſt of Poperie, to all the world, and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle; I might finde iuſt matter of praiſe and exulcation: but I will turne ouer no other Chronicles but your memorie. This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods fauours meet vpon our heads; which therefore repreſents to vs, both what we had, and what we haue; The one to our ſenſe, the other to our remembrance. This day was both Queene Elizabeths *Initium gloriæ*, and King Iames his *Initium regni*. To her *Natalitium ſalutis*, as the paſſion dayes of the Martyrs were called of old; and *Natalis Imperij* to him. Theſe two names ſhew vs happineſſe enough to take vp our hearts for euer. And firſt, why ſhould it not be our perpetuall glory and reioycing, that we were her ſubiects? Oh bleſſed Queene, the mother of this Nation, the Nurſe of this Church, the glory of womanhood, the enuie and example of forraine Nations, the wonder of times, how ſweet and ſacred ſhall thy memorie be to all poſterities? How is thy name not Parables of the duſt, as the Iewes ſpeake; not written in the earth, as *Ieremie* ſpeakes, but in the liuing earth of all loyall hearts, neuer to be razed. And though the foule mouths of our Aduerſaries ſticke not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Euagrius* ſayes vncharitably of *Iuſtinian* the great Law-giuer (*ad ſupplicia iuſto Dei iudicio apud inferos luenda profecta eſt*;) and thoſe that durſt bring her on the ſtage liuing, bring her now dead (as I haue heard by thoſe that haue ſeene it) into their proceſſions, like a tormented ghoſt attended with fiends and firebrands, to the terror of their ignorant beholders: Yet, as we ſaw ſhee neuer proſpered ſo well, as when ſhee was moſt curſed by their *Pius* 5; ſo now we hope ſhee is rather ſo much more glorious in heauen, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen; *Campian* and *Garnet* from earth to heauen, Queene *Elizabeth* from earth to hell, ſhall finde one day that they haue miſtaken the keyes; and ſhall know what it is to iudge, by being iudged. In the meane time, in ſpight of the gates of Rome, *Memoria iuſta in benedictionibus*. To omit thoſe vertues which were proper to her ſex, by which ſhee deſerued to be the Queene of women, how excellent were her Maſculine graces of learning, valour, wiſdome, by which ſhee might iuſtly challenge to be the Queene of men! So learned was ſhee, that ſhee could giue preſent anſwers to Embaſſadors in their owne tongues: or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcaes* drum, made the proudeſt Romaniſts to quake. So wiſe, that whatſoeuer fell out happily againſt the common Aduerſarie in France, Netherlands, Ireland; it was by themſelues aſcribed to her policie. What ſhould I ſpeake of her long and ſucceſſefull gouernment, of her miraculous preſeruations, of her famous victories, wherein the waters,

Iob 13.4.
משליאפך

Euagr. l. 5. c. 1.

Didymus veridicus.

O nimium dilecta Deo cui militat æther : & coniurati veniunt ad claſſica venti. Claud.
Prou. 13. 29.
Soz. l. 3. *c.* 19. ταύτης τῆς χιόνος λυθείσης &c.
Dolm. p. 1. *p.* 216. *p.* 2. *p.* 117.
Theod. 3. 15.
Euſeb. de vita Conſt. l. 4. *c.* 4.
1 *Sam.* 10. 24.

waters, windes, fire, and earth fought for vs, as if they had beene in pay vnder Her? of Her excellent lawes, of Her carefull executions? *Many daughters haue done worthily, but thou ſurmounteſt them all.* Such was the ſweetneſſe of her gouernment, and ſuch the feare of miſerie in her loſſe, that many worthy Chriſtians deſired their eyes might be cloſed before Hers; and how many thouſands therefore welcomed their owne death, becauſe it preuented Hers. Euery one pointed to her white haires, & ſaid with that peaceable *Leontius*, When this ſnow melts, there will be a floud. Neuer day, except alwayes the fift of Nouember, was like to be ſo bloudy as this; not for any doubt of Title (which neuer any loyall heart could queſtion, nor any diſloyall euer did; beſides *Dolman*) but for that our *Eſauites* comforted themſelues againſt vs, and ſaid, *The day of mourning for our mother will come ſhortly, then will we ſlay our brethren.* What ſhould I ſay more? Lots were caſt vpon our Land; and that honeſt Politician (which wanted nothing but a gibbet to haue made him a Saint) Father *Parſons*, tooke paines to ſet downe an order, how all Engliſh affaires ſhould be marſhalled when they ſhould come to be theirs. *Conſider now the great things that the Lord hath done for vs.* Behold this day, which ſhould haue beene moſt diſmall to the whole Chriſtian world, he turned to the moſt happy day, that euer ſhone forth to this ILAND. That now we may iuſtly inſult with thoſe Chriſtians of Antioch (ποῦ σοῦ τὰ μαντεῖα μάξιμε μωρέ) Where are your prophecies, O yee fond Papiſts? Our ſnow lyes here melted, where are thoſe floudes of bloud that you threatned? Yea, as that bleſſed ſoule of Hers gained by this change of an immortall crowne, for a corruptible; ſo (bleſſed be the name of our God) this Land of ours hath not loſt by that loſſe. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promiſes continuance (if our ſinnes interrupt it not) to our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the flatterer is (ἥμερος σφάκτης) a kind murtherer. I would it were ſo in puniſhment. If I were to ſpeake before my ſoueraigne King and Maſter, I would praiſe God for him, not praiſe him to himſelfe. A Preacher in CONSTANTINES time, ſaith *Euſebius*, (*auſus eſt Imperatorem in os beatum dicere*) preſumed to call CONSTANTINE an happy Emperor to his face; but he went away with a check; ſuch ſpeed may any Paraſite haue, which ſhall ſpeake, as if he would make Princes proud, and not thankfull. A ſmall praiſe to the face may be adulation, (though it be within bounds:) a great praiſe in abſence may be but iuſtice. If we ſee not the worth of our King, how ſhall we be thankfull to God that gaue him? Giue me leaue therefore freely to bring forth the Lords Anointed before you, and to ſay with SAMVEL, *See you him whom the Lord hath choſen.*

Euagr. l. 5. *c.* 21.
Malmesbur.

As it was a great preſage of happineſſe to *Mauritius* the Emperor, that an (ἔμπουσα) a familiar Deuill remouing him from place to place in his ſwathing bands, yet had no power to hurt him; So that thoſe early conſpiracies, wherwith Satan aſſaulted the very cradle of our deare Soueraigne, preuailed not, it was a iuſt bodement of his future greatneſſe and beneficiall vſe to the world. And hee that gaue him life and crowne together, and miraculouſly preſerued them both; gaue him graces fit for his Deputie on earth to weild that Crowne, and improue that life to the behoofe of Chriſtendome. Let me begin with that (which the Heathen man required to the happineſſe of any ſtate) his learning and knowledge: wherein I may ſafely ſay he exceedeth all his 105 predeceſſors. Our Conqueror King *William* (as our Chronicler reports) by a blunt prouerbe that he was wont to vſe againſt vnlearned Princes, made his ſonne *Henry* a *Beauclearc* to thoſe times. But a candle in the darke will make more ſhew, than a bonefire by day. In theſe dayes ſo lightſome for knowledge, to excell (euen for a profeſſed ſtudent) is hard, and rare. Neuer had England more learned Biſhops and Doctors; which of them euer returned from his Maieſties diſcourſe without admiration? What King chriſtened hath written ſo learned volumes? To omit the reſt, his laſt (of this kind) wherein he hath ſo held vp Cardinall *Bellarmine* and his Maſter Pope *Paulus*, is ſuch, that *Pleſſis* and *Mouline* (the two great lights of France)

France) profeſſe to receiue their light in this diſcourſe, from his beames; and the learned Ieſuite *Salkeild*, could not but be conuerted with the neceſſity of thoſe demonſtrations; and I may boldly ſay, Poperie (ſince it was) neuer receiued ſo deepe a wound from any worke, as from that of His. What King euer moderated the ſolemne acts of an Vniuerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his acute, and learned determinations? Briefly, ſuch is his intire acquaintance with all ſciences, and with the Queene of all, Diuinity, that he might well diſpute with the infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Chriſtian quarrels lay vpon this duell. His iuſtice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the Common-wealth cannot bee vnhappy, wherein (according to the wiſe Heathens rule) law is a Queene, and will a ſubiect, He hath euer endeuoured to frame the proceedings of his gouernment to the lawes, not the lawes to them. Witneſſe that memorable example, whereof your eyes were witneſſes; I meane the vnpartiall execution of one of the ancienteſt Barons of thoſe parts, for the murder of a meane ſubiect. Wherein not the fauour of the blocke might bee yeelded, that the diſhonour of the death might bee no leſſe than the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongſt his vertues, when *Parſons* himſelfe yeelds it? And if a vertue ſo continuing, could bee capable of exceſſe, this might ſeeme ſo in him. For that which was ſaid of *Anaſtaſius* the Emperor, that hee would attempt no exploit (though neuer ſo famous) if it might coſt the price of Chriſtian bloud; and that which was ſaid of *Mauritius*, that by his good will hee would not haue ſo much as a traitor die; and that of *Veſpaſian*, that he wept euen for iuſt executions; and laſtly that of *Theodoſius*, that hee wiſht hee could recall thoſe to life againe that had wronged him; may in ſome ſenſe be iuſtly verified of our mercifull Soueraigne. I pray God the meaſure of this vertue may neuer hurt himſelfe; I am ſure the want of it ſhall neuer giue cauſe of complaint to his aduerſaries. But among all his Heroicall Graces, which commend him as a Man, as a Chriſtian, as a King; Pietie and firmneſſe in Religion calls mee to it, and will not ſuffer mee to deferre the mention of it any longer. A priuate man vnſetled in opinion, is like a looſe tooth in the head, troubleſome and vſe-leſſe: but a publike perſon vnſtayed, is dangerous. Reſolution for the truth is ſo much better than knowledge, by how much the poſſeſſing of a treaſure, is better than knowing where it is. With what zeale did his Maieſtie flie vpon the blaſphemous nouelties of *Vorſtius*? How many ſolicitations, threats, promiſes, profers hath he trampled vnder his feet in former times, for but a promiſe of an indifferent conniuence at the Romiſh religion? Was it not an anſwer worthy of a King, worthy of marble and braſſe, that hee made vnto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance, *That all the Crownes and Kingdomes in this world ſhould not induce him to change any iot of his profeſſion*? Hath hee not ſo ingaged himſelfe in this holy quarrell, that the world confeſſes Rome had neuer ſuch an Aduerſarie? and all Chriſtian Princes reioyce to follow him as their worthy leader in all the battles of God; and all Chriſtian Churches in their Prayers and exclamations, ſtile him, in a double right, *Defender of the faith*, more by deſert, than inheritance.

Plato.

Euagr. l.3. c.34.

Euagr. l.6. c.1.

Sueton. Veſp.

Socr. l.7. c.22.

Watſon.

B. Barl. anſwer to *Parſons* pag. 115. è Com. *Northamp. lib.*

But becauſe as the Sunne beames, ſo praiſes are more kindly, when they are caſt oblique vpon their obiects, than when they fall directly; let me ſhew you him rather in the bleſſings we receiue from him, than in the graces which are in him. And not to inſiſt vpon his extinguiſhing of thoſe helliſh feuds in Scotland, and the reducing of thoſe barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for vs by him in our Peace, in our freedome of the Goſpell, in our Deliuerance.*

Continuance detracts from the value of any fauour. Little doe we know the price of peace. If we had beene in the coat of our forefathers, or our neighbours, wee ſhould haue knowne how to eſteeme this deare bleſſing of God. Oh, my deare brethren, wee neuer knew what it was to heare the murdering peeces about our eares; to ſee our Churches and houſes flaming ouer our heads; to heare the fearefull cracks of their ſals mixed with the confuſed out-cries of men, killing, incouraging to kill, or reſiſt, dying, and the ſhriekings of women and children ; we neuer ſaw tender babes ſnatcht from the breſts of their mothers, now bleeding vpon the ſtones, or ſprawling vpon the pikes ; and the diſtracted mother rauiſhed, ere ſhee may haue leaue to die. Wee neuer ſaw men and horſes lie wallowing in their mingled bloud, aud the ghaſtly viſages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as deſirous to die with him, with whom ſhe may not liue. The amazed runnings to and fro of thoſe that would faine eſcape if they knew how, and the furious pace of a bloudy victor ; The rifling of houſes for ſpoile, and euery ſouldier running with his load, and ready to fight with other for our booty ; The miſerable captiue driuen manacled before the inſulting enemie. Neuer did wee know how cruell an Aduerſary is, and how burdenſome an helper is in warre. Looke round about you. All your neighbours haue ſeene and taſted theſe calamities. All the reſt of the world haue beene whirled about in theſe wofull tumults : onely this ISLAND hath like the center ſtood vnmoueable. Onely this ISLE hath beene like Nilus, which when all other waters ouer-flow, keeps within the banks. That we are free from theſe and a thouſand other miſeries of warre, Whither ſhould we aſcribe it, but next vnder God, to his Anointed, as a King, as a King of Peace ? For both Anarchie is the mother of diuiſion, as we ſee in the ſtate of ITALIE : wherein, when they wanted their King, all ranne into ciuill broiles ; The Venetians with them of Rauenna ; Verona and Vincentia, with the Paduans, and Taruiſians ; The Piſans and Florentines with them of Luca and Sienna. And beſides, euery King is not a Peace-maker ; Ours is made of Peace. There haue beene Princes, which as the Antiochians ſaid of IVLIAN (taking occaſion by the Bull which he ſtampt in his coyne) haue goared the world to death. The breaſts of ſome Princes haue beene like a Thunder-cloud, whoſe vapours would neuer leaue working till they haue vented themſelues with terror to the world : Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Behold, Hee, euen He alone, like to NOAHS Doue, brought an Oliue of Peace to the toſſed Arke of Chriſtendome ; Hee like another AVGVSTVS, before the ſecond comming of CHRIST hath becalmed the world, and ſhut the iron gates of warre ; and is the bond of that peace hee hath made. And if the Peace-maker both doth bleſſe, and is bleſſed ; how ſhould we bleſſe him, and bleſſe God for him, and hold our ſelues bleſſed in him ?

Tum vero & gemitus morientũ & ſanguine in alto.
Armaque corporaque & permiſſi cæde virorum Semianimos voluuntur equi.
Virg. Aen. 11.

Nam cum triſtis hyems alias produxerit vndas, Tum Nilum retinent ripæ.
Claud. Epigr.

Otho Friſ. lib. 7. *cap.* 29.

Socr. lib. 7. *c.* 22.

Now what were peace without religion, but like a *Nabals* ſheep-ſhearing ; like the fatting of an Epicurean hogge ; the very feſtiuall reuels of the Deuill. But for vs ; wee haue *Gloria in excelſis Deo*, ſung before our *Pax in terris* ; in a word, we haue Peace with the Goſpell. *Machiauel* himſelfe could ſay in his diſcourſes, that two continued ſucceſſions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. Wee proue it ſo this day ; wherein religion is not only warmed, but locked in her ſeat ſo faſt, that the gates of hell ſhall neuer preuaile againſt it. There haue beene Princes, and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Phyſitians, that haue purged away the good humours and left the bad behinde them; with whom any thing hath been lawful, but to be religious. Some of your gray haires can be my witneſſes. Behold the euils we haue eſcaped, ſhew vs our bleſſings. Here hath been no dragging out of houſes, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons, no caſting of infants out of the mothers belly into the mothers flames ; nothing but Gods truth abundantly preached, cheerefully profeſſed, incouraged, rewarded. What nation vnder heauen yeelds ſo many learned Diuines? What times euer yeelded ſo many preaching Biſhops? When was this City (the City of our ioy) euer ſo happy this way, as in theſe late ſucceſſions ? Whither can we aſcribe this health of the Church, and life of the Goſpell, but, next to God, to His example, His countenance, His endeuours : Wherein I may not omit how right he hath trod in the ſteps of that bleſſed *Conſtantine*, in all his religious proceedings. Let vs in one word parallel them. *Conſtantine* cauſed fifty Volumes of the Scriptures to be

Diſcorſ. l. 1. *c.* 20. *Due continuoue ſucceſſioni di principi virtuoſi fanno grandi effetti.*
Plato 8. *de Rep.*

Euſeb. de vita Conſt. l. 4. *c.* 36.

be faire written out in parchment, for the vſe of the Church. King *Iames* hath cauſed the Bookes of Scriptures to be accurately tranſlated and publiſhed by thouſands. *Conſtantine* made a zealous edict againſt *Nouatians*, *Valentinians*, *Marcionites*. King *Iames* beſides his powerfull proclamations and ſoueraigne lawes hath effectually written againſt Popery, and *Vorſtianiſme*. *Conſtantine* tooke away the libertie of the meetings of Heretickes: King *Iames* hath by wholſome lawes inhibited the aſſemblies of Papiſts and ſchiſmatickes. *Conſtantine* ſate in the middeſt of Biſhops, as if he had beene one of them. King *Iames* beſides his ſolemne conferences, vouchſafes (not ſeldome) to ſpend his meales in diſcourſe with his Biſhops, and other worthy Diuines. *Conſtantine* charged his ſonnes (*vt planè & ſine fuco Chriſtiani eſſent*) that they ſhould be Chriſtians in earneſt. King *Iames* hath done the like in learned and diuine precepts, which ſhall liue till time be no more. Yea, in their very coynes is a reſemblance: *Conſtantine* had his picture ſtampt vpon his metals praying. King *Iames* hath his picture with prayer about it; *O Lord, protect the kingdomes which thou haſt vnited.* Laſtly, *Conſtantine* built Churches; one in Ieruſalem, another in Nicomedia. King *Iames* hath founded one Colledge, which ſhall helpe to build and confirme the whole Church of God vpon earth. Yee wealthy Citizens that loue Ieruſalem, caſt in your ſtore after this royall example, into the Sanctuary of God: and whiles you make the Church of God happy, make your ſelues ſo. Brethren, if wee haue any reliſh of Chriſt, any ſenſe of heauen, let vs bleſſe God for the life of our ſoule, *the Goſpell*; and for the ſpirit of this life, *his Anointed*.

But where had beene our peace, or this freedome of the Goſpell, without our deliuerance? and where had our deliuerance beene without him? As it was reported of the Oake of Mamre, that all religions rendred their yeerely worſhip there: The Iewes becauſe of *Abraham* their Patriarch; the Gentile becauſe of the Angels that appeared there to *Abraham*; The Chriſtians becauſe of Chriſt that was there ſeene of *Abraham* with the Angels: So was there to King *Iames* in his firſt beginnings, a confluence of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus Domine, non pugnamus*, like the ſubiects of *Theodoſius*. But our cozens of Samaria, when they ſaw that *Salomons* yoke would not be lightned, ſoone flew off in a rage, *What portion haue we in Dauid?* And now thoſe, which had ſo oft lookt vp to Heauen in vaine, reſolue to dig downe to Hell for aid. Satan himſelfe met them, and offered (for ſauing of their labour) to bring Hell vp to them. What a world of ſulphur had hee prouided againſt that day? What a brewing of death was tunned vp in thoſe veſſells? The murderous pioners laught at the cloſe felicitie of their proiect; and now before-hand ſeemed in conceit to haue heard the cracke of this helliſh thunder, and to ſee the mangled carkaſſes of the Hereticks flying vp ſo ſuddenly, that their ſoules muſt needs goe vpward towards their perdition; their ſtreets ſtrewed with legges and armes; and the ſtones braining as many in their fall, as they blew vp in their riſe. *Remember the Children of Edom, O Lord, in the day of Ieruſalem, which ſaid, Downe with it, downe with it, euen to the ground. O daughter of Babel, worthy to be deſtroyed, bleſſed ſhall be he that ſerueth thee, as thou wouldeſt haue ſerued vs.* But hee that ſits in Heauen laught as faſt at them; to ſee ther preſumption that would bee ſending vp bodies to heauen before the reſurrection, and preferring companions to *Elias* in a fierie Chariot; and ſaid (*vt quid fremuerunt?*) *Conſider now how great things the Lord hath done for vs*; The ſnare is broken, and we are deliuered. But how? As that learned Biſhop well applied *Salomon* to this purpoſe, *Diuinatio in labijs Regis.* If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his ſhadow wee are preſerued aliue, as *Ieremie* ſpeaketh. It is true, God could haue done it by other meanes; but he would doe it by this, that wee might owe the being of our liues to him, of whom we held our well-being before. Oh praiſed be the God of heauen for our deliuerance! Praiſed bee God for his anointed, by whom wee are deliuered. Yea how ſhould wee call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beaſts, trees, to helpe vs praiſe the Lord for this

Lib. 3. 61, 62.

Lib. 3. 63.

Lib. 1. *c.* 37. *In media iſtorum frequentia ac congreſſu adeſſe & vna conſidere non dedignatus. Baſil. dor.*

Lib. 4. 15.

Lib. 3. 43. & 24.

3

Socr. l. 2. *c.* 3.

Ribera in prophet. min. ex Ioſeph. Antiq. lib. 9. *vlt. Samaritani Iudæos cognatos appellari ſoliti quamdiu illis bene erat. At vbi contra, &c.*

1 King. 12.

Flectere ſi nequeo, &c.

Pſal. 137. 7.

Pro. 16. 10.

B Barlow. p. 350.

προσημαίνειν ἀπαντῶν τὴν τοῦ Καίσαρος σωτηρίαν. Suet.

Addit, neque me liberoſq; meos cariores habebo quàm Caium & eius ſorores. Clodoneus.

Otho. Friſ. l.4. c. 32.

Clodoneus Otho Friſ. l 4. c. 31.

Friſ. l. 5 c. 31.

mercy. And (as the oath of the Romane ſouldiers ranne) how deare and precious ſhould the life of *Cæſar* bee to vs, aboue all earthly things? how ſhould wee hate the baſe vnthankfulneſſe of thoſe men, which can ſay of him, as one ſaid of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the bloud in our bodies is due to him: all the prayers and well-wiſhes of our ſoules are due to him. How ſolemnly feſtiuall ſhould this day be to vs and to our poſterities for euer? How cheerefully for our peace, our religion, our deliuerance, ſhould wee take vp that acclamation with the people of *Rome* vſed in the Coronation of *Charles* the great, *Carolo Iacobo à Deo coronato, magno & pacifico Britannorum Imperatori, vita & victoria.* To *Charles Iames* crowned of God, the great and peaceable Emperor of *Britaine*, Life and victorie, and let God and his people ſay, *Amen*.

Theſe were great things indeed, that God did for *Iſrael*; great that he hath done for vs; great for the preſent, not certaine for the future. They had not, no more haue we, the bleſſings of God by entaile, or by leaſe. Only at the good will of the Lord; and that is, during our good behauiour. Sin is a forfeiture of all fauours. *If you doe wickedly, you ſhall periſh.* It was not for nothing, that the ſame word in the originall ſignifies both ſin and puniſhment. Theſe two are inſeparable. There is nothing but a little priority in time betweene them. The Angels did wickedly, they periſht by their fall from heauen. The old world did wickedly, they periſht by waters from heauen. The Sodomites did wickedly, they periſht by fire from heauen. *Corah* and his company did wickedly, they periſht by the earth. The Ægyptians did wickedly, they periſht by the Sea. The Canaanites did wickedly, they periſht by the ſword of Iſrael. The Iſraelites did wickedly, they periſht by peſtilence, ſerpents, Philiſtims. What, ſhould I run my ſelfe out of breath in this endleſſe courſe of examples? There was neuer ſin, but it had a puniſhment, either in the Actor, or in the Redeemer. There was neuer puniſhment, but was for ſinne. Heauen ſhould haue no quarell againſt vs, Hell could haue no power ouer vs, but for our ſinnes. Thoſe are they that haue plagued vs: Thoſe are they that threaten vs.

Otho 3. Friſ. 6. 26.

But what ſhall be the iudgment? Periſhing. To whom? To you and your King. He doth not ſay, If your King doe wickedly, you ſhall periſh, as ſometimes he hath done: nor, If your King doe wickedly, he ſhall periſh, although Kings are neither priuileged from ſinnes, nor from iudgments: nor if you doe wickedly, you only ſhall periſh; but, *If ye doe wickedly, ye and your King ſhall periſh.* So neere a relation is there betwixt the King and Subiect; the ſin of the one reacheth to the iudgment of the other; and the iudgment of the one is the ſmart of both. The King is the Head, the Commons the ſtomacke: if the head be ſicke, the ſtomacke is affected. *Dauid* ſins, the people die. If the ſtomacke be ſicke, the head complaines. For the tranſgreſſion of the people are many Princes. What could haue ſnatcht from our head that ſweet Prince, of freſh and bleeding memory, (that might iuſtly haue challenged *Othoes* name, *Mirabilia mundi*) now in the prime of all the worlds expectation, but our traiterous wickedneſſes? His Chriſtian modeſty vpon his death-bed could charge himſelfe, (no, no, I haue ſins enow of my own to doe this.) But this very accuſation did cleare him, & burden vs. O glorious Prince, they are our ſins that are guilty of thy death & our loſſe. We haue done wickedly, thou periſhedſt. A harſh word for thy glorified condition. But ſuch a periſhing as is incident to Saints; (for there is a *Perire de medio*, as well as a *Perire à facie*) a periſhing from the earth, as wel as a periſhing frō God. It was a ioyful periſhing to thee: our ſins haue aduantaged thy ſoule, which is partly therfore happy, becauſe we were vnworthy of thee; but they haue robbed vs of our happines in thee. Oh our treacherous ſins, that haue offered this violence to that ſweet hopefull ſacred perſon! And doe they not yet ſtill conſpire againſt him, that is yet dearer to vs, the root of theſe godly branches, the breath of our noſtrils, the anointed of God? Brethren let me ſpeake it cōfidently: As euery ſin is a traitor to a mans owne ſoule, ſo euery wicked man is a traitor to his King: yea, euery of his crying ſins is a falſe-hearted rebel, that hides powder & pocket dags for the precious life of his Soueraign. Any ſtates-man may learne this euen of *Machiauel* himſelfe: which I confeſſe when I read, I thought of the Deuill confeſſing Chriſt. That the giuing of God his due, is the cauſe of the greatneſſe of any State; and contrarily, the neglect of his ſeruice, the cauſe of ruine: and if any prophane *Zoſimus* ſhall doubt of this point, I would but turne him to *Euagrius* his diſcourſe to this purpoſe, where he ſhall finde inſtances of enow particulars. What-euer politicke Philoſophers haue diſtinguiſhed, betwixt *bonus vir*, and *ciuis*, I ſay, that as a good man cannot be an ill ſubiect, ſo a lewd man can no more be a good ſubiect, than euill can be good. Let him ſooth, and ſweare what he will, his ſinnes are ſo many treaſons againſt the Prince and State: for, Ruine is from iniquitie, ſaith *Ezechiel*. Alas, what ſafetie can we be in, when ſuch miſcreants lurke in our houſes, iet in our ſtreets; when the Country, City, Court, is ſo full of theſe ſpirituall conſpiracies? Ye that are Magiſtrates, not for Gods ſake only, but for your Kings ſake, whoſe Deputies ye are, as he is Gods; not for religion only, but for very policie, as you tender the deare life of our gracious Soueraigne; as you regard the ſweet peace of this State, and Kingdome; the welfare of this Church; yea, as you loue your owne life, peace, welfare; rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the traitorly ſinnes of theſe times, which threaten the bane of all theſe. Cleanſe ye theſe *Augean* ſtables of our drunken Tauernes, of our prophane Stages, and of thoſe blinde Vaults of profeſſed filthineſſe, *Whoſe ſteps goe downe to the chambers of death, yea, to the deepe of hell.* And ye, my holy brethren, the meſſengers of God, if there be any ſonnes of Thunder amongſt you, if euer you ratled from heauen the terrible iudgements of God againſt ſinners, now doe it; for (contrary to the naturall) the deepe winter of iniquitie is moſt ſeaſonable for this ſpirituall thunder. Be heard aboue, bee ſeene beneath. Out-face ſin, out-preach it, out-liue it. We are ſtarres in the right hand of God: let vs be like any ſtarres ſaue the Moone, that hath blots in her face; or the ſtarre worme-wood, whoſe fall made bitter waters; or Saint *Iudes* planets, that wander in irregularities. Let the light of our liues ſhine in the faces of the world, and dazle them whom it ſhall not guide. Then ſhall we with authoritie ſpeake what we doe, when we doe that which we ſpeake. We can neuer better teſtifie our thankfull and loyall reſpects to ſo good a King, in whoſe fauour is our life, and by whoſe grace we are vpheld againſt the vnworthy affronts of this ſacrilegious Age, than by crying downe, by liuing downe thoſe ſinnes which threaten our happineſſe in him. And ye, beloued Chriſtians, whoſe faces ſeeme worthily to congratulate the ioy of this day, if ye would approue your ſelues good ſubiects to our King, labour to be good ſubiects to His King, the King of Heauen. Away with thoſe rebellious wickedneſſes which may be preiudiciall to our peace. In vain ſhall we teſtifie our loyalty by theſe outward ceremonies of reioycing, if we be faulty in the ſubſtance. To what purpoſe ſhall we ring our bels, if in the meane time we hold faſt *Salomons (funes peccatorum) cords of ſin*; yea, the Prophets cart-ropes of iniquity; and thereby pull downe iudgement vpon our heads? To what purpoſe ſhall we kindle Bonefires in our ſtreets, if we kindle the flame of Gods diſpleaſure againſt vs by our ſinnes? To what purpoſe ſhall ye feaſt one another in your houſes, if you ſhall feaſt the fiends of hell with your wilfull ſinnes? *Dæmonum cibus ebrietas*; *Hierome* ſaith well, Drunkennes, luxurie, fornication, and euery ſinne is the very diet and dainties of the deuill. For Gods ſake therefore, for your Kings ſake, for your owne ſoules ſake, be good, that you may be loyall. Oh my brethren, let vs not with old *Toby* ſuffer our eyes to bee blinded with the ſwallowes dung of this world. Let vs not dare to make a willing ſhipwracke of conſcience, for the venture of a little ballaſt of gaine. Away with our pride, vſury, oppreſſion, falſe weights, falſe oathes, falſe faces; *Doe no more wickedly, that we periſh not.*

Oſſeruanza del culto diuino e cagione della grandezza delle. Coſi il diſpregio diqua, &c. Diſcor. l. 1. c. 11.
Euagr. l. 3. c. 41.

Ezech. 7. 19.

Pro. 27. 7. 9. 18.

Reu. 8. 11.

Iude 13.
Cum imperio docetur quod prius agitur quam dicatur. Greg. 23. in Iob

Pro. 5. 22.

Hier. de filio prodigo. Dæmonum cibus ebrietas, luxuria, fornicatio, & vniuerſa vitia.

They are our ſins, which as they threaten to loſe vs our beſt friend aboue, (the God of our ſaluation) ſo they hearten our aduerſaries againſt vs on earth. Their hopes, their deſignes, their wickedneſſe to vs, hath beene profeſt to bee built vpon ours to God. If they did not ſee we did euill, they durſt not hope we could periſh. Authority hath wiſely and ſeaſonably taken order for diſarming of wilfull Recuſants. What ſhould weapons doe in the hand of diſloyalty? Oh that it could take order to ſtrip vs of our ſinnes, which will elſe arme God and his creatures againſt vs! The gates of *Rome*, the gates of hell, could not hurt vs, if wee did not hurt our ſelues. Oh that wee could ſo loue our ſelues, as to part with all our plauſible and gainfull euills; that we would this day renue our holy couenants with God, and keepe them for euer? How would he ſtill feed vs with the fineſt of the wheat? How would he, that (as this day) when we feared a tempeſt, gaue vs an happy calme, preuent a tempeſt in our calme when we feare not? How ſafely ſhould our children play, and we feaſt in our ſtreets? How memorable a patterne of mercy ſhould this Iland be to all poſterities? What famous Trophees of victorie would he erect ouer all Antichriſtianiſme amongſt vs? How freely and loud ſhould the Goſpell of God ring euery where in the eare of the generations yet vnborne? How ſure ſhould we be, long and long to enioy ſo gracious and deare a Soueraigne, ſo comfortable a peace, ſo happy a gouernment? euen till this Eue of the *Annuntiation* of the firſt comming of Chriſt, ouertake the day of the *Annuntiation* of the ſecond comming, for our redemption. Which God for his mercies ſake, for his Chriſts ſake, vouchſafe to grant vs. *Amen.*

Dum non timet in ſereno patitur tempeſtatem. Hier. dial. aduerſ. Pelag.

FINIS.

A

SERMON

PREACHED BEFORE HIS MAIESTIE AT his Court of *Thebalds*, on Sunday, *Sept.* 15. 1622.

In the ordinary courſe of attendance.

By IOS. HALL.

Imprinted at LONDON, 1627.

A
SERMON PREACHED
BEFORE HIS MAIESTIE AT
his Court at THEBALDS, on Sunday
the 15. of SEPTEMBER
1622.

IOHN 7. 24.

Iudge not according to the appearance, but iudge righteous iudgment.

AS in the ciuill body, ſo in the naturall; the head as it is the higheſt, ſo the chiefe part: according to the place is the dignitie: Of the head, the higheſt Region is chiefeſt, ſeruing only for the vſe of intellectuall powers; whereas the lower part of it is only imployed for bodily nutrition: Now, as the reaſonable part of the Soule is *Vertex animæ*, being contradiſtinguiſhed to the ſenſitiue; So, if yee diſtinguiſh the reaſonable into Iudgement and Deliberation, *Naturale Iudicatorium dicetur eſſe vertex*, ſaith *Aquinas*; Iudgement is the top of our Soule, and therefore cals for the top of our care; If the higheſt Wheele goe right, the inferiour hardly erre. Heare then the golden rule of the Author, of the Iudge of our iudgment, *Iudge not according to the appearance, but iudge righteous iudgement*. The negatiue part is firſt, *Iudge not*; then, *Iudge*: Where the minde is free and cleare, it is good to beginne with the poſitiue documents of right, which is the rule to it ſelfe and the wrong; but where the heart is foreſtalled with miſ-opinion, ablatiue directions are firſt needfull to vnteach error, ere wee can learne truth. Iudge not therefore according to the appearance: κατ' ὄψιν is (as the Vulgar rightly) *ſecundùm faciem*, according to the face, becauſe the face onely appeares, the reſt is hid: Euery thing, not man only, hath both a face and an heart; a face which is peruious to euery eye, an heart to which none eye can pierce but the wiſe. This face, as of man, ſo of things, is a falſe rule of iudgement; *Frons, oculi, &c.* The forehead, eyes, countenance tell many a lye. Iudge not therefore according to appearance: it is no meaſuring by a crooked line: There is nothing more vncertaine than appearance; ſome things appeare that are not, and ſome things are that appeare not; and that (beſides naturall occurrences) in morally both good and euill: Some things appeare good that are not, and therefore miſ-lead the heart both to an vniuſt proſecution, and to a falſe applauſe; ſome things appeare euill that are not, and therefore miſ-lead vs to an iniurious cenſure, and vndeſerued abomination: Againe, ſome things are good that appeare not, and therefore loſe both our allowance and purſuit; ſome things are euill that appeare not, and therefore inſinuate themſelues into our acquaintance and loue, to our coſt: Many a Snake lies hid vnder the Strawberry leaues, and ſtings vs ere we be aware. *Vitia virtutes mentiuntur*, ſaith *Gregorie*, Vice too oft makes a maske of the skin of Vertue, and lookes louely: Vertue as often comes forth (like a Martyr in the Inquiſition) with a San-benit vpon her back, and a cap painted with Deuils vpon her head, to make her vgly to the beholders; *Iudge not therefore according to the appearance.*

The appearance or face, is of things, as of men: We ſee it at once with one caſt of the eye, yet there are angles, & hills & dales, which vpon more earneſt view the eye ſees cauſe to dwell in: ſo it is with this appearance or face of things, which how-euer it ſeemes wholly to appeare to vs at the firſt glance, yet vpon further ſearch will deſcry much matter of our inquiry: For euery thing from the skin incluſiuely to the heart, is the face; euery thing beſides true being, is appearance. All the falſe κριτήρια that vſe to beguile the iudgment of man, hide themſelues vnder this appearance: Theſe reduce themſelues to three heads; Preſumptions, falſe Formes, Euents: Preſumptions muſt be diſtinguiſhed; for wheras there are three degrees of them, firſt *(leuia Probabilia)* light Probabilities, then faire Probabilities, & thirdly ſtrong Probabilities, which are called, *Indicia iuris*, the two firſt are allowed by very Inquiſitors, but as ſufficient to cauſe ſuſpition, to take information, to attache the ſuſpected, not enough whereon to ground the Libell or the torture, much leſſe a finall iudgment: Thus *Elie* ſees *Annaes* lips goe, therefore ſhe is drunke: The Phariſes ſee Chriſt ſit with ſinners, he is a friend to their ſins.

Falſe formes are preſented either to the eie or to the eare. In the former, beſides ſupernatural deluſions, there is a deceit of the ſight, whether through the indiſpoſition of the Organ, or the diſtance of the Obiect, or the miſ-diſpoſition of the medium: So as if we ſhould iudge according to appearance, the Sunne ſhould double it ſelfe by the firſt, through the croſneſſe of the eye, it ſhould diminiſh it ſelfe by the ſecond, and ſeeme as big as a large Siue, or no large Cart-wheele at the moſt; It ſhould dance in the riſing, & moue irregularly by the third. To the eare are miſ-reports, & falſe ſuggeſtions, whether concerning the perſon or the cauſe. In the former the calumniating tongue of the Detractor is the Iugler that makes any mans honeſty or worth appeare ſuch as his malice liſteth: In the latter, the ſmooth tongue of the ſubtile Rhetorician is the Impoſtor which makes cauſes appeare to the vnſetled iudgment, ſuch as his wit or fauour pleaſeth: Euents, which are oft-times as much againſt the intention, & aboue the remedie of the Agent, as beſides the nature of the Act: There is ſometimes a good euent of euill, as *Iaſons* aduerſary cured him in ſtabbing him; the Iſraelites thriue by oppreſſion, the Field of the Church yeelds moſt when it is manured with bloud: There is ſometimes an ill euent of good; *Abimelec* giues *Dauid* the Shew-bread, and the Sword, he and his family dies for it: *Sapientis eſt praſtare culpam*; It is enough for a wiſe man to weild the Act, the iſſue he cannot; Wiſdome makes demonſtratiue Syllogiſmes, *à priori*, from the cauſes; folly Paralogiſmes, *à poſteriori*, from the ſucceſſe. *Careat ſucceſſibus opto quiſquis ab euentu, &c.* was of old the word of the Heathen Poet. If therefore either vpon ſleight probabilities, or falſe formes, or ſubſequent euents we paſſe our verdict, we doe what is here forbidden, Iudge according to appearance.

Had the charge beene onely *Iudge not*, and gone no further, it had beene very vſefull, and no other than our Sauiour gaue in the Mount: we are all on our way; Euery man makes himſelfe a Iuſtice Itinerant, & paſſeth ſentence of all that comes before him, yea (beyond all commiſſion) of all aboue him; and that many times, not without groſſe miſ-conſtruction, as in the caſe of our late directions: Our very Iudges are at our bar; Secrets of Court, of Counſell, of State eſcape vs not, yea not thoſe of the moſt reſerued Cabinet of Heauen: *Quis te conſtituit Iudicem?* Who made thee a Iudge? as the Iſraelite (vniuſtly) to *Moſes*: Theſe are ſawcy vſurpers of forbidden Chaires; & therefore it is iuſt with God, that (according to the Pſalmiſt) ſuch Iudges ſhould be caſt down in ſtony places, yea, as it is in the Originall נשמטו בידי סלע that they ſhould be left in the hands of the rocke (*allidantur Petræ*) that they ſhould be daſht againſt the rockes, that will be ſailing without Card or compaſſe in the vaſt Ocean of Gods Counſels, or his Anointeds.

But now here our Sauiour ſeales our Commiſſion, ſets vs vpon the Bench; allowes vs the act, but takes order for the manner; we may iudge, we may not iudge according to the appearance; wee may bee Iudges (whether κρίται, or δικασταὶ) the one to condemne, the other to abſolue; we may not bee κρίται διαλογισμῶν πονηρῶν Iudges of euill thoughts; and we ſhall be euill-thoughted Iudges, if we ſhall iudge according to appearance. Not only Fortune and Loue, but euen Iuſtice alſo is wont to bee painted blindfold; to import that it may not regard faces. God ſayes to euery Iudge as hee did to *Samuel*, concerning *Eliab*, *Looke not on his countenance, nor the height of his ſtature.* Is an outragious rape committed? Is bloud ſhed? Looke not whether it be a Courtiers or a Peaſants, whether by a Courtier or a Peaſant; either of them cries equally loud to heauen; Iuſtice cannot bee too Lyncean to the being of things, nor too blinde to the appearance.

The beſt things appeare not, the worſt appeare moſt; God, the Angels, ſoules both glorified and encaged in our boſomes, grace, ſupernaturall truths, theſe are moſtwhat the obiects of our faith, and faith is the euidence of things not ſeene; Like as in bodily obiects, the more pure and ſimple ought is (as aire and ethereall fire) the more it flyeth the ſight; the more groſſe and compacted (as water and earth) the more it fils the eye, *Iudge not therefore according to appearance.*

It is an vſefull and excellent rule for the auoiding of errour in our iudgement of all matters whether Naturall, Ciuill, or Diuine.

Naturall; what is the appearance of a perſon, but the colour, ſhape, ſtature? The colour is oft-times bought or borrowed, the ſhape forced by Art, the ſtature raiſed (to contradict Chriſt) a cubit high; *Iudge not therefore according to appearance.* What are the colluſions of Iuglers and Mountebanks, the weepings and motions of Images, the noyſes of miraculous cures and diſpoſſeſſions, but appearances? *Fit aliquando in Eccleſiâ maxima deceptio populi in miraculis fictis à ſacerdotibus*; There is much cozenage of the poore people by cogged miracles, ſaith Cardinall *Lyranus*; theſe holy frauds could not gull men if they did not iudge according to appearance. Should appearance bee the rule, our harueſt had beene rich; there was not more ſhew of plenty in our fields, than now of ſcarcity in our ſtreets. This dearth (to ſay truth) is not in the graine, but in the heart; If the hearts of men were not more blaſted with couetouſneſſe and cruell ſelfe-loue, than their graine with diſtemper of aire, this needed not; The Barnes and Granaries are full, the Markets empty; Authority knowes how to remedy this euill, how to preuent a dearth in abundance, that men may not affamiſh whom God hath fed; and that when God hath giuen vs the ſtaffe of bread, it may not bee either hid, or broken; ſhortly, that our ſtore may not be iudged by the appearance.

Ciuill; Wiſemen and ſtateſmen eſpecially may not alwaies looke the ſame way they would goe; like skilfull Sea-men, they ſometimes lauere, and (as the wind may ſtand) fetch compaſſes of lawfull policies to their wiſhed point. That of *Tiberius* was fearefull; of whom *Xiphiline* ὧν ἔλεγεν οὐδὲν ἐβούλετο That he ſayled euer againſt the wind of his words: But ſometimes a good *Conſtantius*, or *Anaſtaſius*, will wiſely pretend what he intends not: As our Sauiour made as if hee went further, when hee meant to turne into *Emaus*: The hearts of Kings are as deepe waters; wee may not thinke to draine them in the hollow of our hand: Secret things to them of whom God hath ſaid, *Dixi dȳ eſtis*; things reuealed to vs and our children. Euen wee meane ones would be loth to haue alwaies our hearts read in our faces; *Iudge not therefore according to appearance.*

Diuine; In theſe our ſpeech muſt dwell; If wee ſhould iudge according to the appearance, we ſhould thinke baſely of the Sauiour of the world; Who that had ſeene him ſprawling and wringing in the Cratch, flitting to *Ægypt*, chopping of chips at

Nazarath, famiſhing in the Deſart, tranſported by Satan, attended by Fiſhermen, perſecuted by his Kindred, betrayed by one Seruant, abiured by another, forſaken of all, apprehended, arraigned, condemned, buffeted, ſpat vpon, ſcourged to bloud, ſceptred with the reede, crowned with thornes, nailed to the Croſſe, hanging naked betwixt two Theeues, ſcorned of the beholders, ſealed vp in a borrowed graue, could ſay other, than, Hee hath no forme nor beauty, when wee ſhall ſee him there is nothing that wee ſhould deſire him? Who that ſhould haue ſeene his skinne all dewed with pearles of bloudy ſweat, his backe bleeding, his face blubbered and beſmeared, his forehead harrowed, his hands and feet pierced, his ſide guſhing out, his head bowed downe in death, and ſhould withall haue heard his dying lips ſay, *My God, my God, why haſt thou forſaken me?* would not haue ſaid, *He is deſpiſed and reiected of men*, yea (in appearance) of God himſelfe. Yet euen this while to the cutting of the ſinewss of thoſe ſtiff-necked Iewes, the Angels owned him for their Lord, the Sages adored him, the Starre deſigned him, the Prophets fore-ſhewed him, the Deuills confeſt him, his Miracles euinced him, the earth ſhooke, the Rocks rent, the Dead lookt out, the Sunne lookt in, aſtoniſhed at the ſufferings of the God of nature; Euen whiles hee was deſpiſed of men, hee commanded the Deuils to their chaines: whiles baſe men ſhot out their tongues at him, Principalities and Powers bowed their knees to him; whiles he hanged deſpicably vpon the tree of ſhame, the powers of hell were dragged captiue after the triumphant chariot of his Croſſe; the appearance was not ſo contemptible, as the truth of his eſtate glorious. *Iudge not therefore according to appearance.*

Should appearance be the rule, how ſcornfully would the carnall eye ouer-looke the poore ordinances of God? What would it finde here but fooliſhneſſe of preaching, homelineſſe of Sacraments, an inky Letter, a Prieſts lips, a ſauorleſſe meſſage, a morſell of Bread, a mouth full of Wine, an hand full of Water, a ſlander-beaten Croſſe, a crucified Sauiour, a militant Church, a deſpiſed profeſſion. When yet this fooliſhneſſe of preaching is the power of God to ſaluation; theſe mute Letters the liuely Oracles of God; theſe vile Lips the Cabinets of heauen to preſerue knowledge; this vnplauſible Meſſage, *Magnalia Dei*; this Water, the Water of Life in the midſt of the Paradiſe of God: (ἀειζὸν τὸ ὕδωρ) this Bread the Manna of Angels, this Wine heauenly Nectar, this Church the Kings Daughter, all glorious within, this dying Sacrifice the Lord of life, this Croſſe the Banner of Victory, this profeſſion Heauen vpon earth. *Iudge not therefore according to appearance.*

Should appearance be the rule, woe were Gods children, happy were his enemies. Who that had ſeene *Cain* ſtanding maſterly ouer the bleeding carkaſſe of *Abel*, *Ioſeph* in his bonds, his Miſtreſſe in her dreſſe, *Moſes* in the Flags, *Pharaoh* in the Palace, *Dauid* ſculking in the Wilderneſſe, *Saul* commanding in the Court, *Elias* fainting vnder his Iuniper tree, *Iezebel* painting in her cloſet, *Michaiah* in the priſon, *Zidkijah* in the preſence, *Ieremie* in the dungeon, *Zedekiah* in the throne, *Daniel* trembling among the Lions, the Median Princes feaſting in their Bowers, *Iohns* head bleeding in the Platter, *Herods* ſmiling at the Reuels, Chriſt at the Barre, *Pilate* on the Bench, the Diſciples ſcourged, the Scribes and Elders inſulting, would not haue ſaid; O happy *Caine*, *Potiphars* wife, *Pharaoh*, *Saul*, *Iezebel Zidkijah*, *Zedekiah*, Median Princes, *Pilate*, *Herod*, *Elders*; miſerable *Abel*, *Ioſeph*, *Moſes*, *Dauid*, *Eliah*, *Michaiah*, *Ieremie*, *Daniel*, *Iohn*, *Chriſt*, the *Diſciples*: Yet wee know *Caines* victorie was as wofull, as *Abels* martyrdome glorious; *Ioſephs* irons were more precious, than the golden tires of his Miſtreſſe; *Moſes* Reeds were more ſure than *Pharaohs* Cedars; *Dauids* Caue in the Deſart more ſafe than the Towers of *Saul*; *Eliahs* Rauen a more comfortable purueyor than all the Officers of *Iezebel*; *Michaiahs* priſon was the guard-chamber of Angels, when *Ahabs* preſence was the counſell-chamber of euill ſpirits; *Ieremies* Dungeon had more true light of comfort than the ſhining ſtate of *Zedekiah*; *Daniel* was better garded with the Lions, than *Darius* and the Median Princes with their Ianiſaries; *Iohns* head was more rich with the Crowne of his martyrdome, than *Herods* with the Diadem of his Tetrarchate; *Chriſt* at the Barre gaue life and being to *Pilate* on the

Bench, gaue motion to thoſe hands that ſtrucke him, to that tongue that condemned him, and in the meane while, gaue ſentence on his Iudge; The *Diſciples* were better pleaſed with their ſtripes and wales than the Iewiſh Elders with their proud Phylacteries. After this, who that had ſeene the primitiue Chriſtians, ſome broyled on Gridirons, others boyled in Lead, ſome roſted, others frozen to death, ſome fleaed, others torne with horſes, ſome craſhed in peeces by the teeth of Lions, others caſt downe from the rocks to the ſtakes, ſome ſmiling on the wheele, others in the flame, all wearying their tormentors and ſhaming their Tyrants with their patience, would not haue ſaid; *Of all things I would not be a Chriſtian*; Yet, euen this while were theſe poore torturing-ſtocks higher (as *Marcus Arethuſius* bragged) than their perſecutors; dying Victors, yea Victors of death; neuer ſo glorious as when they began not to be; in gaſping crowned, in yeelding the ghoſt more than Conquerours; *Iudge not therefore according to appearance.*

When thou lookeſt about, aud ſeeſt on the one hand, a poore conſcionable Chriſtian drouping vnder the remorſe for his ſinne, auſterely checking his wanton appetite and curbing his rebellious deſires, wearing out his daies in a rough penitentiall ſeuerity, cooling his infrequent pleaſures with ſighs, and ſawcing them with teares; on the other hand ruffling Gallants made all of pleaſure and Iouiall delights, bathing themſelues in a ſea of all ſenſuall ſatieties, denying their pampered nature nothing vnder heauen, not wine in bowles, not ſtrange fleſh, and beaſtly dalliance, not vnnaturall titillations, not violent filthineſſe; that feaſt without feare, and drinke without meaſure, and ſweare without feeling, and liue without God; their bodies are vigorous, their coffers full, their ſtate proſperous, their hearts chearefull: O how thou bleſſeſt ſuch men: lo theſe (thou ſaiſt) theſe are the darlings of heauen and earth; *Sic ô ſic iuuat viuere*: Whiles thoſe other ſullen mopiſh creatures are the (καθάρματα) offſcouring and recrements of the world; Thou foole, giue me thy hand, let mee lead thee with *Dauid* into the ſanctuary of God: Now what ſeeſt thou? The end, the end of theſe men is not peace. Surely ô God thou haſt ſet them in ſlippery places, and caſteſt them downe into deſolation: how ſuddenly are they periſhed, and horribly conſumed! Woe is mee, they doe but dance a Galliard ouer the mouth of hell, that ſeemes now couered ouer with the greene ſods of pleaſure; The higher they leape, the more deſperate is their lighting: Oh wofull, wofull condition of thoſe godleſſe men, yea thoſe epicurean Porkets, whoſe belly is their God, whoſe heauen is their pleaſure, whoſe curſed iollity is but a feeding vp to an eternall ſlaughter: the day is comming, wherein euery minute of their ſinfull vnſatisfying ioyes ſhall be anſwered with a thouſand thouſand millions of yeers frying in that vnquenchable fire; And when thoſe damned Ghoſts ſhall forth of their inceſſant flames ſee the glorious remuneration of the penitent and penſiue ſoules which they haue deſpiſed, they ſhall then gnaſh and yell out that late recantation; Wee fooles thought their life madneſſe, and their end without honour; now they are counted among the children of God, and their portion is among the Saints, ours amongſt Deuils: *Iudge not therefore according to appearance.*

Should we iudge according to appearance, all would be Gold that gliſtererh, all droſſe that gliſtereth not: Hypocrites haue neuer ſhewed more faire than ſome Saints foule. *Saul* weepes, *Ahab* walkes ſoftly: *Tobias* and *Sanballat* will bee building Gods walls; *Herod* heares *Iohn* gladly; *Balaam* propheſies Chriſt, *Iudas* preaches him, Satan confeſſes him; When euen an *Abraham* diſſembles, a *Dauid* clokes adultery with murder, a *Salomon* giues (at leaſt) a toleration to idolatry; a *Peter* forſweares his Maſter; briefly, the prime diſciple is a Satan; Satan an Angell of light. For you: How gladly are we deceiued in thinking you all ſuch as you ſeeme; None but the Court of Heauen hath a fairer face. Prayers, Sermons, Sacraments, geniculation, ſilence, attention, reuerence, applauſe, knees, eyes, eares, mouthes full of God; Oh that ye were thus alwaies! Oh that this were your worſt ſide! But if wee follow you from the Church, and finde curſing and bitterneſſe vnder your tongues; licentious diſorder in your liues, bribery and oppreſſion in your hands; If God looke into the windowes of your hearts, and finde there be (*intus rapina*) we cannot iudge you by the appearance;

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or, if we could, What comfort were it to you to haue deceiued our charity with the appearance of Saints, when the righteous Iudge ſhall giue you your portion with Hypocrites; What euer wee doe, he will be ſure not to iudge according to the appearance.

If appearance ſhould be the rule, falſe religion ſhould be true, true falſe. *Quædam falſa probabiliora quibuſdam veris*, is the old word; Some falſhoods are more likely than ſome truths: Natiue beauty ſcornes Art: Truth is as a matron; Error a curtizan: The matron cares onely to concile loue by a graue and gracefull modeſty, the curtizan with philtres and farding. Wee haue no hierarchy mounted aboue Kings, no pompous oſtentation of magnificence, no gariſh proceſſions, no gaudy altars, no fine images clad with Taffates in ſummer, with veluets in winter, no flouriſhes of vniuerſality, no rumors of miracles, no ſumptuous canonizations, we haue nothing but (γάλα ἄδολον) the ſincerity of Scriptures, ſimplicity of Sacraments, decency of rare ceremonies, Chriſt crucified. We are gone if yee goe by appearance: Gone? alas, who can but bluſh and weepe, and bleed to ſee that Chriſtian ſoules ſhould (after ſuch beames of knowledge) ſuffer themſelues to bee thus palpably cozened with the gilded ſlips of error, that after ſo many yeeres pious gouernment of ſuch an incomparable ſucceſſion of religious Princes, authority ſhould haue cauſe to complaine of our defection?

Deare Chriſtians (I muſt be ſharpe) are we children or fooles, that wee ſhould bee better pleaſed with the glittering tinſell of a painted baby from a Pedlers ſhop, than with the ſecretly-rich and inualuable Iewell of diuine Truth? Haue we thus learned Chriſt? Is this the fruit of ſo cleere a Goſpell? of ſo bleſſed ſcepters? *For Gods ſake be wiſe and honeſt, and yee cannot be Apoſtates.*

Shortly, for it were eaſie to bee endleſſe: If appearance might bee the rule, good ſhould bee euill, euill good; there is no vertue that cannot bee counterfetted, no vice that cannot bee blanched: we ſhould haue no ſuch friend as our enemy, a flatterer; no ſuch enemie as our friend that reproues vs. It were a wonder if yee great ones ſhould not haue ſome ſuch burs, hanging vpon your ſleeues; As ſoone ſhall corne grow without chaffe, as greatneſſe ſhall bee free from adulation: Theſe ſeruile ſpirits ſhall ſooth vp all your purpoſes, and magnifie all your actions, and applaud your words, and adore your perſons: Sin what yee will, they will not checke you; Proiect what you will, they will not thwart you; ſay what ye will, they will not faile to ſecond you; bee what yee will, they will not faile to admire you; Oh how theſe men are all for you, all yours, all you; They loue you as the Rauens doe your eyes. How deare was *Siſera* to *Iael*, when ſhe ſmoothed him vp, and gaue him milke in a lordly diſh, *Samſon* to *Dalilah*, when ſhe lulled him in her lap; *Chriſt* to *Iudas*, when he kiſſed him; See how he loued him would ſome foole haue ſaid, that had iudged by appearance.

In the meane time an honeſt plaine dealing friend is like thoſe ſauces which a man praiſes with tears in his eyes: like a cheſnut, which pricks the fingers, but pleaſes our taſte; or like ſome wholeſome medicinall potion, that diſtaſtes and purges vs (perhaps makes vs ſicke) that it may heale vs. Oh let the righteous ſmite mee, for that is a benefit, let him reproue mee, and it ſhall bee a precious oyle that ſhall not breake my head; Breake it? no, it ſhall heale it, when it is mortally wounded by mine owne ſinne, by others aſſentation: Oh how happy were it, if we could loue them that loue our ſoules, and hate them that loue our ſinnes. They are theſe rough hands that muſt bring vs ſauory diſhes, and carry away a bleſſing; truth is for them now, thankes ſhall be for them hereafter, but in the meane time they may not be iudged by the appearance.

Laſtly, if we ſhall iudge friendſhip by complement, ſalubrity by ſweetneſſe, ſeruice by the eye, fidelity by oathes, valour by brags, a Saint by his face, a deuill by his feet, we ſhall be ſure to be deceiued: *Iudge not therefore according to appearance.*

But (that yee miſtake not) though we may not iudge onely by the appearance, yet appearance may not bee neglected in our iudgement. Some things according to the Philoſopher (δοκεῖ μὲν, ἔστι δὲ) ſeeme and are, are as they ſeeme: Semblances

are

arenot alwaies ſeuered from truth ; Our ſenſes are ſafe guides to our vnderſtandings. Wee iuſtly laugh at that Scepticke in *Laertius*, who becauſe his ſeruant robbed his Cup-bord, doubted whether hee left his victualls there : What doe wee with eyes if wee may not beleeue their intelligence ? That world is paſt, wherein the gloſſe *Clericus amplectens fœminam præſumitur benedicendi cauſa feciſſe* ; The wanton imbracements of another mans wife muſt paſſe with a Clarke for a ghoſtly benediction; Men are now more wiſe, leſſe charitable : Words and probable ſhewes are appearances, actions are not ; and yet euen our words alſo ſhall iudge vs ; if they bee filthy, if blaſphemous, if but idle, wee ſhall account for them, we ſhall be iudged by them : *Ex ore tuo*; a foule tongue ſhewes euer a rotten heart ; *By their fruits yee ſhall know them*, is our Sauiours rule; I may ſafely ſay, No body deſires to borrow colours of euill : if you doe ill, thinke not that we will make dantie to thinke you ſo; When the God of loue can ſay by the Diſciple of loue, *Qui facit peccatum, ex diabolo eſt* ; Hee that committeth ſinne, is of the deuill : Euen the righteous Iudge of the world iudgeth (*ſecundum opera*) according to our works ; we cannot erre whiles we tread in his ſteps. If we doe euill, ſinne lies at the doore ; but it is on the ſtreet ſide ; Euery Paſſenger ſees it, cenſures it; How much more he that ſees in ſecret ? Tribulation & anguiſh vpon euery ſoule that doth euill: Euery ſoule; here is no exemption by greatneſſe, no buying off with bribes, no bleering of the eies with pretences, no ſhrouding our ſelues in the night of ſecrecy; but if it be a ſoule that doth euill, Tribulation & anguiſh is for it; Contrarily, If we doe well, ſhall we not be accepted ? If we be charitable in our almes, iuſt in our awards, faithfull in our performances, ſober in our carriages, deuout in our religious ſeruices, conſcionable in our actions; *Glory, and honour, and peace to euery man that worketh good*; we ſhal haue peace with our ſelues, honour with men, glory with God & his Angels: *Yea that peace of God which paſſeth all vnderſtanding*; ſuch honour as haue all his Saints, the incomprehenſible glory of the God of peace, the God of Saints and Angels, to the participation whereof, that good God that hath ordained vs, as mercifully bring vs for the ſake of his deare Sonne Ieſus Chriſt the iuſt : To whom with thee O Father, and thy good Spirit, one infinite God, our God, bee giuen all praiſe, honour and glory now and for euer. *Amen.*

12637c
Hall, J.

THE GREAT IMPOSTOR, LAID OPEN IN A SERMON AT GRAYES INNE,

Febr. 2. 1623.

By IOS. HALL.

Imprinted at LONDON, 1627.

12637c
hall, J.

TO THE
MOST NOBLE,
AND WORTHILY
HONOVRED SOCIETIE
OF
GRAYES INNE:
AT WHOSE BARRE
THIS *IMPOSTOR* WAS
openly arraigned:

J. H.

HVMBLY DEDICATES
THIS PVBLIKE LIFE OF
HIS WEAKE AND VNWORTHY LABOVR.

12637c

THE GREAT IMPOSTOR, LAID OPEN, OVT OF IER. 17.9.

The heart is deceitfull aboue all things.

I Know where I am; in one of the famous Phrontiſteries of Law, and Iuſtice: wherefore ſerues Law and Iuſtice, but for the preuention or puniſhment of fraud and wickedneſſe? Giue me leaue therefore to bring before you, Students, Maſters, Fathers, Oracles of Law and Iuſtice, the greateſt Cheator and Malefactor in the world, our owne Heart. It is a great word that I haue ſaid, in promiſing to bring him before you; for this is one of the greateſt aduantages, of his fraud, that hee cannot bee ſeene: That as that old Iugler *Apollonius Thyanæus*, when he was brought before the Iudge, vaniſhed out of ſight; ſo this great Impoſtor, in his very preſenting before you, diſpeareth and is gone; yea ſo cunningly, that he doth it with our owne conſent, and we would be loth that he could be ſeene: Therefore as an Epiphonema to this iuſt complaint of deceitfulneſſe, is added ***Who can know it?*** It is eaſie to know that it is deceitfull, and in what it deceiues, though the deceits themſelues cannot be knowne, till too late; As we may ſee the ſhip, and the ſea, and the ſhip going on the ſea, yet the way of a ſhip in the ſea (as ***Salomon*** obſerues) we know not: God askes, and God ſhall anſwer; What he askes by ***Ieremie***, he ſhall anſwer by ***S. Paul, Who knowes the heart of man? Euen the ſpirit of man that is in him.*** 1 Cor. 2. 11. If then the heart haue but eyes enow to ſee it ſelfe by the reflection of thoughts, it is enough: Ye ſhall eaſily ſee & heare enough (out of the analogie and reſemblance of hearts) to make you both aſtoniſhed and aſhamed.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that which may be ſaid of the heart, would more than fill a world: Here is a double ſtile giuen it; of deceitfulneſſe; of wickedneſſe; either of which knowes no end, whether of being, or of diſcourſe. I ſpend my houre, and might doe my life, in treating of the firſt.

See then, I beſeech you, the ***Impoſtor***, and the ***Impoſture***; The Impoſtor himſelfe, ***The heart of man***; The Impoſture, ***Deceitfull aboue all things.***

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Hall, J.

As deceitfull perſons are wont euer to goe vnder many names, and ambiguous, and muſt be expreſt with an [*aliàs*] ſo doth the heart of man; Neither man himſelfe, nor any part of man hath ſo many names, as the heart alone; For euery faculty that it hath, and euery action it doth, it hath a ſeuerall name: Neither is there more multiplicity, than doubt in this name; Not ſo many termes are vſed to ſignifie the heart, as the heart ſignifies many things.

When ye heare of the heart, ye thinke ſtraight of that fleſhie part in the center of the bodie which liues firſt, and dies laſt; and whoſe beatings you finde to keepe time all the body ouer; That is not it which is ſo cunning; Alas, that is a poore harmeleſſe peece meerly paſſiue; and if it doe any thing, as the ſubminiſtration of Vitall ſpirits, to the maintenance of the whole frame, it is but good; no, it is the ſpirituall part that lurkes in this fleſh, which is guiltie of ſuch deceit. We muſt learne of witty Idolatry to diſtinguiſh betwixt the ſtocke and the inuiſible powers that dwell in it. It is not for me to bee a ſtickler betwixt the Hebrewes, and the Greeke Philoſophers, and Phyſitians, in a queſtion of naturall learning, concerning the ſeat of the ſoule; nor to inſiſt vpon the reaſons why the ſpirit of God rather places all the ſpirituall powers in the heart, than in the braine; Doubtleſſe in reſpect of the affections there reſident, whereby all thoſe ſpeculatiue abilities are drawne to practiſe; It ſhall ſuffice vs to take things as we finde them, and to hold it for granted, that this Monoſyllable (for ſo it is in many languages) compriſes all that intellectiue and affectiue world which concerneth man; and in plaine termes to ſay, that when God ſaies *The heart is deceitfull*, he meanes, the vnderſtanding, will, affections are deceitfull.

The vnderſtanding is doubly deceitfull; It makes vs beleeue it knowes thoſe things which it doth not; and that it knowes not thoſe things which it doth: As ſome fooliſh Mountebanke, that holds it a great glory to ſeeme to know all things; or ſome preſuming Phyſitian, that thinkes it a ſhame not to profeſſe skill in any ſtate, of the body or diſeaſe; ſo doth our vaine vnderſtanding; therein framing it ſelfe according to the ſpirits it meets withall; if they be proud and curious, it perſwades them, they know euery thing; if careleſſe, that they know enough.

In the firſt kinde; What hath not the fond heart of man dared to arrogate to it ſelfe? It knowes all the ſtarres by their names; Tuſh, that is nothing; It knowes what the ſtars meane by their very lookes, what the birds meane by their chirping, as *Apollonius* did; What the heart meanes, by the features of the face; it knowes the euents of life by the lines of the hand: the ſecrets of Art, the ſecrets of Nature, the ſecrets of State, the ſecrets of others hearts, yea the ſecrets of God in the cloſet of heauen; Yea, not onely what God hath done, but what he will doe: This is (*ſapiens ſtultitia*) a wiſe folly, as *Irenæus* ſaid of his *Valentinians*; All Figure-caſters, Palmeſters, Phyſiognomers, Fortune-tellers, Alchymiſts, fantaſticke proiectors, and all the rabble of profeſſors of thoſe περίεργα, not ſo much curious as idle Arts, haue their word giuen them by the Apoſtle, Deceiuing and deceiued; neither can theſe men make any worſe fooles, than their hearts haue made themſelues; and well may that Alexandrian tax bee ſet vpon them in both names, whether of actiue, or paſſiue folly: And (as it commonly falls out, that ſuperfluous things rob the heart of neceſſary) in the meane while, thoſe things which the heart may, and ſhould know, it lightly miſ-knowes: As our ſenſes are deceiued by diſtance, or interpoſitions, to thinke the ſtars beamie and ſparkling; the Moone horned, the Planets equally remote, the Sunne ſometimes red, pale other ſome: ſo doth alſo our vnderſtanding erre, in miſ-opinion of diuine things; It thinkes it knowes God, when it is but an Idoll of fancie, as *Sauls* meſſengers, when they came into the roome, thought they had the true *Dauid*, when it was but a Wiſpe; it knowes the will of God, when it is nothing but groſſe miſ-conſtruction: ſo as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to lead them to a ditch: How many thouſand Aſſyrians thinke they are in the way to the Prophet, when they are in the midſt of *Samaria*? How many millions thinke they walke fairely on to heauen, when indeed they are in the broad way that leads to deſtruction? Oh poore blinde

Acts 19.19.

βλακον νόμιον.

Pagans, halfe-ſighted Turkes, bleare-eied Iewes, blind-folded Papiſts, Squint-eied Schiſmaticks, purblind ignorants, how well doe they finde themſelues pleaſed with their deuotion, and thinke God ſhould bee ſo too ; when it is nothing but a mixture of meſpriſon ; ſuperſtition, conceitedneſſe ; and according to the ſeldome-reuerently-vſed prouerbe) whiles they thinke they haue God by the finger, they hold a deuill by the toe ; and all this, becauſe their heart deceiues them. If careleſſe, and loth to be at the paines of knowing more, it perſwades them they know enough ; that they cry out of more, as he did on the ointment, (*Vt quid perditio hac ?*) What needs all this waſte ? and makes them as conſcionable for knowledge, as *Eſau* was for cattle, ***I haue enough, my brother, keepe that thou haſt to thy ſelfe*** ; or as contentedly-reſolute, as the ***Epicure*** in the Goſpell: ***Soule take thy eaſe, thou haſt knowledge enough laid vp for many yeeres.***

From whence it is, that too many reſt ſimply (yea wilfully) in their owne meaſure, not ſo much as wiſhing more skill in Soule-matters ; applauding their owne ſafe mediocritie ; like the credulous blinde man that thought he now ſaw a ſhimmering of the Sunne-beames, when indeed his backe was towards it : Hence it is that they ſcoffe at the fooliſhneſſe of preaching, ſcorn the forward bookiſhneſſe of others, fearing nothing but a ſurfet of Manna, and hating to know more than their neighbours, than their forefathers ; and thus are led on muffled vp in an vnfelt ignorance, to their graue, yea, (without the mercy of God) to their hell.

And as in theſe things there is a preſumption of knowing what we doe not ; ſo contrarily, a diſſimulation and concealement of the knowledge of what we doe vnderſtand : The heart of man is a great lier to it ſelfe this way ; Saint *Paul* ſaies that of Pagans, which I may boldly ſay of Chriſtians, they haue the effect of the law written in their hearts ; yet many of them will not bee acknowne of one letter ingrauen there by the finger of God : Certaine common principles there are (together with this law) interlinearily written in the Tables of the heart, as that we muſt doe as we would be done to ; That there is a God ; That this God is infinite in iuſtice and truth, and muſt bee ſerued like himſelfe ; theſe they either blot out, or lay their finger on, that they may not bee ſeene, purpoſely, that they may ſinne freely ; and faine would perſwade themſelues they neuer had any ſuch euidence from God : ſo putting off the checks of conſcience with bold denials ; like the harlot of ***Iericho***, (but worſe than ſhe) that hath hid the Spies, and now out-faces their entertainment : Wherein the heart doth to it ſelfe, that which *Nahaſh* the Ammonite would haue done to Iſrael, put out his owne right eie, that it may not ſee that law whereby it might be conuinced, and finde it ſelfe miſerable. Thus the vnderſtanding of man is euery way deceitfull in ouer-knowing, miſ-knowing, diſſembling ; in all which it is like an euill and vnfaithfull eye, that either will be ſeeing by a falſe glaſſe, or a falſe light, or with diſtortion ; or elſe wilfully cloſes the lids that it may not ſee at all ; and in all this deceiues vs.

The will is no leſſe cunning ; which though it make faire pretences of a generall inclination to good, yet (*hîc & nunc*) in particulars, hangs towards a pleaſing euill ; Yea though the Vnderſtanding haue ſufficiently informed it of the worthineſſe of good, and the turpitude of euill, yet being ouercome with the falſe delectableneſſe of ſinne, it yeelds to a miſſe-aſſent ; Reaſon being (as ***Aquinas*** ſpeakes) either ſwallowed vp by ſome paſſion, or held downe by ſome vicious habit : It is true, ſtill the Will followes the Reaſon, neither can doe otherwiſe ; but therefore, if Reaſon miſ-led be contrary to Reaſon, and a ſchiſme ariſe in the ſoule, it muſt follow that the Will muſt needs bee contrary to Will and Reaſon ; Wherein it is like a Planet, which though it be carried about perpetually by the firſt mouer, yet ſlily creepes on his owne way, contrary to that ſtrong circumuolution : And though the minde be ſufficiently conuinced of the neceſſitie, or profit of a good act, yer for the tediouſneſſe annexed to it, in a dangerous ſpirituall acedie, it inſenſibly ſlips away from it, and is content to let it fall ; As ſome idle, or fearfull Merchant, that could be glad to haue gold, if it would come with eaſe, but will not either take the paines, or hazard the aduenture to fetch it : Thus commonly the

Will (in both reſpects) Water-man-like lookes forward, and rowes backward; and vnder good pretences doth nothing but deceiue.

The affections are as deceitfull as either; whether in miſſe-placing, meaſure, or manner.

Miſ-placing: They are fiery where they ſhould be coole; and where they ſhould burne, freeze; Our heart makes vs beleeue it loues God, and giues him pledges of affection; whiles it ſecretly doats vpon the world; like ſome falſe ſtrumpet, that entertaines her huſband with her eyes, and in the meane time treads vpon the toe of an Adulterer vnder the boord: That it loues iuſtice, when it is but reuenge; That it grieues for the miſſing of Chriſt, when indeed it is but for the loaues and fiſhes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the ſin, when it is the perſon; That it hates the world, when it thruſts God out of doores to lodge it.

Meaſure: That we loue God enough, and the world but enough, when as indeed the one loue is but as the cold fit of an ague, the other an hot; we chill in the one, no leſſe than we glow in the other; when wee make God onely a ſtale to draw on the world; That we doe enough hate our corruptions, when (at our ſharpeſt) we doe but gently ſneape them, as *Hely* did his ſonnes; or as ſome indulgent parent doth an vnthriftie darling; whom he chides, and yet feeds with the fewell of his exceſſe; That we haue grieued enough for our ſinnes, when they haue not coſt vs ſo much as one teare, nothing but a little faſhionable winde, that neuer came further than the roots of our tongue; That we doe enough compaſſionate the afflictions of *Ioſeph*, when we drinke wine in bowles; That we feare God more than men, when we are aſhamed to doe that in preſence of a childe, which we care not to doe in the face of God.

Manner. That our heart loues, and hates, and feares, and ioyes, and grieues truly, when it is an hypocrite in all; That it delights conſtantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flaſh of perſonall malice, or a ſuperſtitious furie; That we feare as ſonnes, when it is as cowards, or ſlaues; That we grieue as Gods patients, when we fret, and repine, and ſtruggle like franticks againſt the hand of our Maker. Thus (to ſumme vp all) the heart of man is wholly ſet vpon cozenage; the vnderſtanding ouer-knowing, miſ-knowing, diſſembling; The will pretending, and inclining contrarily; The affections mocking vs in the obiect, meaſure, manner; and in all of them the heart of man is deceitfull.

Ye haue ſeene the face of this Cheator; looke now at his hand; and now ye ſee who this Deceiuer is, ſee alſo the ſleights of his deceit; and therein the faſhion, the ſubiect, the ſequell of it; from whence we will deſcend to our Demeanour towards ſo dangerous an Impoſtor.

The faſhion of his deceit is the ſame with our ordinary Iuglers; either cunning conueyance, or falſe reſemblance. Cunning conueyance, whether into vs, in vs, from vs.

The heart admits ſinne, as Paradiſe did the Serpent; There it is, but by what chinks or cranies it entered, we know not; ſo as we may ſay of ſinne as the Maſter of the feaſt in the Goſpell ſaid to his ſlouenly gueſt, *Quomodo intraſti? How cameſt thou in hither?* Corruption doth not eat into the heart as our firſt Parents did into the apple, ſo as the print of their teeth might be ſeene, but as the worme eats into the core, inſenſibly; Neither is there leſſe cloſeneſſe when it is entred; I would it were as vntrue a word, as it is an harſh one, that many a profeſſedly-Chriſtian heart, lodges a deuill in the blinde roomes of it, and either knowes it not, or will not bee acknowne of it; euery one that harbours a willing ſinne in his breſt, doth ſo: The malicious man hath a furious deuill; the wanton an vncleane deuill, a *Beelphegor*, or a *Tammuz*; the proud man a *Lucifer*, the couetous a *Mammon*; Certainly, theſe foule ſpirits are not more truly in hell, than in a wicked heart; there they are, but ſo cloſely, that I know not if the heart it ſelfe know it; it being verified of this citadell of the heart, which was ſaid of that vaſt *Niniue*, that the enemie had taken ſome parts of it, long ere the other knew it: What ſhould I ſpeake of the moſt common, and yet moſt dangerous gueſt, that lodges in this Inne of the heart, Infidelity? Call at the doore, and aske if ſuch a one hoſt not there; They within make ſtrange of it, deny it, forſweare it; Call the officers, make priuie ſearch, you ſhall hardly finde him: Like ſome Ieſuite in a Popiſh dames chamber, hee is ſo cloſely contriued into falſe floores, and double walls, that his preſence is not more eaſily knowne, than hardly conuinced, confeſſed. How eaſie is it to ſay, that if infidelity did not lurke in the hearts of men, they durſt not doe as they doe; they could not doe but what they doe not? Durſt they ſinne if they were perſwaded of an hell? durſt they buy a minute of pleaſure with euerlaſting torments? Could they ſo ſleight heauen if they beleeued it? Could they bee ſo loth to poſſeſſe it? Could they thinke much of a little painfull goodneſſe to purchaſe an eternity of happineſſe? No, no, men, fathers, and brethren; if the heart were not Infidell, whiles the face is Chriſtian, this could not bee. Neither doth the heart of man more cunningly conuey ſinne into, and in it ſelfe, than from it; The ſinne that ye ſaw euen now openly in the hands, is ſo ſwiftly paſt vnder the boord, that it is now vaniſhed; Looke for it in his fore-head, there it is not; looke for it vnder his tongue, there is none; looke for it in his conſcience, yee finde nothing; and all this by the *legier-de-maine* of the heart: Thus *Achan* hath hid his wedge, and now hee dares ſtand out to a lot; Thus *Salomons* Harlot hath wip't her mouth, and it was not ſhee: Thus *Saul* will lie-out his ſacrilege, vntill the very beaſts out-bleat, and out-bellow him; Thus the ſwearer ſweares, and when hee hath done, ſweares that hee ſwore not; Thus the vncleane fornicator bribes off his ſinne, and his ſhame, and now makes challenges to the world of his honeſty. It cannot be ſpoken how peeuiſhly witty the heart of man is this way; neither doubt I but this wilineſſe is ſome of the poyſon that the ſubtile ſerpent infected vs with in that fatall morſell: They were three cunning ſhifts which the Scripture recordeth of three women (as that ſex hath beene euer noted for more ſudden pregnancie of wit) *Rachel*, *Rahab*, and the good wife of *Bahurim*; The firſt hiding the Teraphim with a modeſt ſeat, the ſecond, the ſpies with flaxe-ſtalkes, and the third *Dauids* ſcouts with corne ſpred ouer the Well; but theſe are nothing to the deuices that nature hath wont to vſe for the cloaking of ſinne; *God made man vpright*, ſaith *Salomon*, *but he ſought many inuentions*: Is *Adam* challenged for ſinne? Behold all on the ſudden it is paſſed from his hand, to Gods; *The woman that thou gaueſt me*: Is *Saul* challenged for a couetous and diſobedient remiſſeneſſe? the ſinne is ſtraight paſſed from the field to the Altar; *I ſaued the fatteſt for a Sacrifice to the Lord thy God*; So the one begins his ſinne in God, and the other ends it in him: Is *Dauid* bewitched with luſt to abuſe the Wife? the Husband muſt be ſent home drunke to hide it, or if not that, to his long home, in a pretended fauour of his valour: Is a griping Vſurer diſpoſed to put his money together to breed a monſter? hee hath a thouſand quirks to cozen both law and conſcience: Is a Simoniacall Patron diſpoſed to make a good match of his peoples ſoules? it ſhall be no bargaine, but a gift: hee hath a liuing to giue, but an horſe to ſell. And ſure I thinke in this wiſe age of the world, Vſurers and Simoniſts ſtriue who ſhall finde the wittieſt way to hell: What ſhould I ſpeake of the ſecret frauds in contracts, booties in matches, ſubornation of inſtruments, hiring of oathes, feeing of officers, equiuocations of anſwers, and ten thouſand other tricks that the heart of man hath deuiſed for the conueyances of ſin; in all which it too well approues it ſelfe incomparably deceitfull.

The falſe ſemblance of the heart is yet worſe; for the former is moſt-what for the ſmothering of euill; this is for the iuſtifying of euill, or the diſgrace of good; In theſe two doth this act of falſhood chiefly conſiſt; in making euill good, or good euill. For the firſt; The naturall man knowes well how filthy all his brood is, and therefore will not let them come forth, but diſguiſed with the colours and dreſſes of good; ſo as now euery one of natures birds is a Swan; Pride is handſomneſſe, deſperate fury, valour; lauiſhneſſe is noble munificence, drunkenneſſe ciuility, flattery complement, murderous reuenge, iuſtice; the Curtizan is *bona fœmina*, the Sorcerer a wiſe man, the oppreſſor a good husband; *Abſolom* will goe pay his vowes; *Herod* will worſhip the Babe.

For the ſecond ; ſuch is the enuy of nature, that where ſhee ſees a better face than her owne, ſhee is ready to ſcratch it, or caſt dirt in it ; and therefore knowing that all vertue hath a natiue beauty in it, ſhe labours to reforme it by the fouleſt imputations. Would the Iſraelites be deuout ? they are idle ; Doth *Dauid* daunce for ioy before the Arke ? he is a foole in a Morris: Doth Saint *Paul* diſcourſe of his heauenly Viſion ? too much learning hath made him mad. Doe the Diſciples miraculouſly ſpeake all the tongues of Babel? They are full of new wine : Doe they preach Chriſts Kingdome ? they are ſeditious ; The reſurrection ? they are bablers. Is a man conſcionable ? he is an Hypocrite : Is he conformable ? he is vnconſcionable : Is he plaine dealing ? he is rudely vnciuill : Is he wiſely inſinuatiue ? he is a flatterer : In ſhort, ſuch is the wicked craft of the heart, that it would let vs ſee nothing in it owne forme ; but faine would ſhew vs euill faire, that we might be inamored of it, and vertue vgly, that we might abhorre it ; and as it doth for the way, ſo doth it for the end ; hiding from vs the glory of heauen, that is laid vp for ouer-commers, and ſhewing vs nothing but the pleaſant cloſure of wickedneſſe ; making vs beleeue that hell is a palace, and heauen a dungeon, that ſo we might be in loue with death ; and thus both in cunning conueyance, and falſe ſemblance, *The heart of man is deceitfull aboue all things.*

2 Ye haue ſeene the faſhion of this deceit ; caſt now your eies vpon the ſubiect : And whom doth it then deceiue ? It doth deceiue others, it can deceiue it ſelfe, it would deceiue Satan, yea God himſelfe. Others, firſt: How many doe we take for honeſt and ſound Chriſtians, who yet are but errant hypocrites ? Theſe Apes of Satan haue learned to transforme themſelues into Angels of light ; The heart bids the eyes looke vpward to heauen, when they are full of Adultery ; It bids the hands to raiſe vp themſelues towards their Maker, when they are full of bloud ; It bids the tongue wagge holily, when there is nothing in the boſome but Atheous prophaneneſſe ; It bids the knee to bow like a Camell, when the heart is ſtiffe as an Elephant ; yea if need bee it can bid a teare fall from the eie, or an almes or iuſt action fall from the hand, and all to gull the world with a good opinion; In all which, falſe chapmen and horſe-courſers doe not more ordinarily deceiue their buyers in ſhops and faires, than wee doe one another in our conuerſation : Yea, ſo crafty is the heart, that it can deceiue it ſelfe ; By ouer-weening his owne powers, as the proud man ; by vnder-valuing his graces, as the modeſt ; by miſ-taking his eſtate, as the ignorant ; How many hearts doe thus groſſely beguile themſelues ? The firſt thinkes hee is rich, and fine, when hee is beggerly and naked ; ſo did the Angell of Laodicea : The ſecond is poore in his owne ſpirit, when hee is rich of Gods ſpirit : The third thinkes that hee is a great fauourite of heauen, when he is rather branded for an out-caſt ; that he is truly noble, when hee is a ſlaue to that, which is baſer than the worſt of Gods creatures, ſinne : Let the proud and ignorant worldling therefore know, that though others may mocke him with applauſes, yet that all the world cannot make him ſo much a foole as his owne heart.

1 Yea, ſo cunning is the heart, that it thinkes to goe beyond the deuill himſelfe : I can (thinks it) ſwallow his bait, and yet auoid his hooke ; I can ſinne, and liue ; I can repent of ſinning, and defeat my puniſhment by repenting ; I can runne vpon the ſcore, and take vp the ſweet and rich commodities of ſinfull pleaſure; and when I haue done, I can put my ſelfe vnder the protection of a Sauiour, and eſcape the arreſt ; Oh the world of ſoules that periſh by this fraud, fondly beguiling themſelues, whiles they would beguile the Tempter.

3 Yet higher : Laſtly, as Satan went about to deceiue the Sonne of God ; ſo this fooliſh conſort and client of his goes about to deceiue God himſelfe : The firſt paire of hearts that euer was, were thus credulous, to thinke they ſhould now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would bee ſtealing it out of the ſide of the apple, without God, yea againſt him : Tuſh, none eye ſhall ſee vs ; *Is there knowledge in the moſt high*, ſaith the ſottiſh Atheiſt ? *Lord haue not wee heard thee preach in our ſtreets?*

ſtreets? haue not we caſt out Deuils in thy name? ſayes the ſmoothing hypocrite; as if hee could fetch God ouer for an admiſſion into heauen. *Thou haſt not lied to man, but to God,* ſaith S. *Peter* to *Ananias*. And pettiſh *Ionas*, after he had beene cooled in the belly of the Whale, & the Sea, yet will be bearing God downe in an argument to the iuſtifying of his idle choler, *I doe well to be angry to the death.* But as the greateſt Politicians are oft ouertaken with the groſſeſt follies (God owes proud wits a ſhame) the heart of man could not poſſibly deuiſe how ſo much to befoole it ſelfe, as by this wicked preſumption: *Oh yee fooles, when will ye vnderſtand? He that formed the eye, ſhall he not ſee? Hee that teacheth man knowledge, ſhall not hee vnderſtand? The Lord knoweth the thoughts of man, that they are vanitie. A rod for the backe of fooles,* yea a rod of iron for ſuch preſumptuous fooles, to *cruſh them in peeces like a Potters veſſell.* Pſal. 94.10, 11.

Ye haue ſeene the faſhion and the ſubiect of this deceit: the ſequell, or effect followes; euery way lamentable; For hence it comes to paſſe that many a one hath had his heart in keeping forty, fifty, threeſcore yeeres, and more, and yet is not acquainted with it; and all becauſe this craft hath kept it at the Priſcillianiſts locke, *Tu omnes, te nemo*; It affects to be a ſearcher of all men, no man is allowed to come aboard of it; And if a man whether out of curioſitie, or conſcience, be deſirous to inquire into it (as it is a ſhame for a man to be a ſtranger at home; *Know yee not your owne heart,* ſaith the Apoſtle;) it caſts it ſelfe, *Proteus*-like, into ſo many formes, that it is very hard to apprehend it. One while the man hath no heart, (לא לב) ſaith *Salomon*; Then hee hath (לב ולב) an heart, and an heart, ſaith *Dauid*; and one of his hearts contradicts another; and then how knowes he whether to beleeue? And what certainty, what ſafety can it bee for a man to liue vnacquainted with himſelfe? Of this vnacquaintance, ſecondly, ariſes a dangerous meſpriſon of a mans ſelfe, in the nature and quantity of his ſinne, in the quality of his repentance, in his peace and intireneſſe with God, in his right to heauen, and (in a word) in his whole ſpirituall eſtate. Of this meſ-priſon, thirdly, ariſes a fearefull diſappointment of all his hopes, and a plunging into vnauoidable torments: Wherein it is miſerable to ſee, how cunningly the traiterous hearts of many men beare them in hand all their liues long; ſoothing them in all their courſes, promiſing them ſucceſſe in all their waies, ſecuring them from feare of euils, aſſuring them of the fauour of God & poſſeſſion of heauen (as ſome fond Bigot would bragge of his *Bull*, or *Medall*, or *Agnus Dei*; or as thoſe Prieſts that *Gerſon* * taxes, who made the people beleeue that the Maſſe was good for the eye-ſight, for the mawe, for bodily health, and preſeruation) till they come to their death-beds; But then when they come to call forth the comforts they muſt truſt to, they finde them like to ſome vnfaithfull Captaine, that hath all the while in Garriſon filled his purſe with dead payes; and made vp the number of his companies with borrowed men; and in time of eaſe ſhewed faire; but when hee is called forth by a ſudden alarum, bewraies his ſhame and weakneſſe, and failes his Generall when hee hath moſt need of him; right thus doe the perfidious hearts of many, after all the glorious bragges of their ſecurity, on the bed of their laſt reckoning, finde nothing but a cold deſpaire, and a wofull horror of conſcience; and therefore too iuſtly may their hearts ſay to them, as the heart of *Appollodorus* the Tyrant ſeemed to ſay vnto him; who dreamed one night that he was fleaed by the Scythians, and boyled in a Caldron; and that his heart ſpake to him out of the kettle (ἐγώ σοι τούτων αἰτία) It is I that haue drawne thee to all this. Certainly neuer man was, or ſhall be frying in hell, but cries out of his owne heart, and accuſes that deceitfull peece as guilty of all his torment: For let Satan be neuer ſo malicious, and all the world neuer ſo paraſiticall, yet if his owne heart had beene true to him, none of theſe could haue hurt him. Let the reſt of our enemies doe their worſt, onely from the euill of our owne hearts, good Lord deliuer vs.

Pſal. 12.

It were now time for our thoughts to dwell a little vpon the meditation, and deploration of our owne danger and miſery, who are euery way ſo inuironed with ſubtilty. If we looke at Satan, his old title is, *that old Serpent*; who muſt needs therefore now, by ſo long time and experience, bee both more old and more Serpent. If we looke at ſinne, it is as crafty as he ; *Leſt any of you be hardened through the deceitfulneſſe of ſinne :* If at our owne hearts, wee heare (that which wee may feele) *that the heart is deceitfull aboue all things.* Oh wretched men that we are, how are wee beſet with Impoſtors on all hands ; If it were more ſeaſonable for vs to bewaile our eſtate, than to ſeeke the redreſſe of it ; But ſince it is not ſo much worth our labour to know how deepe the pit is, into which we are fallen, as how to come out of it, heare rather (I beſeech you) for a concluſion, how wee may auoid the danger of the deceit of our falſe heart ; euen iuſt ſo as wee would preuent the nimble feats of ſome cheating Iugler ; Search him, watch him, Truſt him not.

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* *Qui publicè volunt dogmatizare ſeu prædicare populo, quod ſi quis audit miſſam in illo die non erit cæcus, nec morietur morte ſubitanea, nec carebit ſufficienti ſuſtentatione, &c.*

Looke well into his hands, pockets, boxes, ſleeues ; yea, vnder his very tongue it ſelfe ; There is no fraud ſo ſecret, but may be deſcried ; were our hearts as crafty as the deuill himſelfe, they may be found out ; Wee are not ignorant (ſaith Saint *Paul*) of Satans deuices ; much more then may we know our owne ; Were the hearts of men (as *Salomon* ſpeakes of Kings) like vnto deepe waters, they haue a bottome, and may bee fathomed ; Were they as darke as hell it ſelfe, and neuer ſo full of windings, and blinde waies, and obſcure turnings, doe but take the lanthorne of Gods law in your hand, and you ſhall eaſily finde all the falſe and foule corners of them ; As *Dauid* ſaith of the Sun, *nothing is hid from the light thereof* ; *Proue your ſelues,* ſaith the Apoſtle ; It is hard if falſhood be ſo conſtant to it ſelfe that by many queſtions it be not tripped ; Where this duty is ſlackned, it is no wonder if the heart bee ouer-run with ſpirituall fraud ; Often priuy ſearches ſcarre away vagrant and diſorderly perſons ; where no inquiry is made, is a fit harbour for them ; If yee would not haue your hearts, therefore, become the lawleſſe Ordinaries of vncleane ſpirits, ſearch them oft ; Leaue not a ſtraw vnſhaken to finde out theſe Labaniſh Teraphim that are ſtollen, and hid within vs : And, when we haue ſearched our beſt, if we feare there are yet ſome vnknowne euils lurking within vs (as the man after Gods owne heart prayes againſt ſecret ſinnes) let vs call him in that cannot be deceiued ; and ſay to God with the Pſalmiſt, *Search thou me, ô Lord, and trie mee* ; Oh let vs yeeld our ſelues ouer to bee ranſackt by that all-ſeeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and ſhuffling lies open before him, and he onely can make the heart aſhamed of it ſelfe.

νοήματα αὐτοῦ.

And when our hearts are once ſtript naked, and carefully ſearcht, let our eyes be euer fixedly bent vpon their conueyances, and inclinations ; If we ſearch and watch not, we may be ſafe for the preſent, long we cannot ; for our eye is no ſooner off, than the heart is buſie in ſome practiſe of falſhood ; It is well if it forbeare whiles we looke on, for *The thoughts of mans heart are only euill continually* ; and many a heart is like ſome bold and cunning theefe, that lookes a man in the face, and cuts his purſe : But ſurely, if there be any guardian of the ſoule, it is the eye ; *The wiſe mans eye* (ſaith *Salomon*) *is in his head* ; doubtleſſe, on purpoſe to looke into his heart : *My ſonne, aboue all keepings keepe thy heart,* ſaith he ; If we doe not dogge our hearts then in all our wayes, but ſuffer our ſelues to loſe the ſight of them, they run wilde, and we ſhall not recouer them till after many ſlippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world ? wherein the moſt take no keepe of their ſoules, but ſuffer themſelues to run after the wayes of their owne hearts, without obſeruation, without controlement ; What ſhould I ſay of theſe men, but that they would faine be deceiued, and periſh ? For after this looſe licentiouſneſſe (without the great mercy of God) they neuer ſet eye more vpon their hearts, till they ſee them either fearefully intoyled in the preſent iudgments of God, or faſt chained in the pit of hell, in the torments of finall condemnation.

Thirdly, if our ſearches and watches ſhould faile vs, we are ſure our diſtruſt cannot ; It is not poſſible our heart ſhould deceiue vs, if we truſt it not ; Wee carry a remedie within vs of others fraud ; and why not of our owne ? The Italians not vnwiſely pray God (in their knowne prouerbe) to deliuer them from whom they truſt ; for we are obnoxious to thoſe we relie vpon, but nothing can leeſe that which it had not ; Diſtruſt therefore can neuer be diſappointed : If our hearts then ſhall promiſe vs ought (as it hath learned to proſer largely, of him that ſaid, *All theſe will I giue thee*) although with vowes and oathes, aske for his aſſurances; if he cannot fetch them from the euidences of God, truſt him not: If he ſhall report ought to vs, aske for his witneſſes; if hee cannot produce them from the records of God, truſt him not: If he ſhall aduiſe vs ought, aske for his warrant; if he cannot fetch it from the Oracles of God, truſt him not; And in all things ſo beare our ſelues to our heart, as thoſe that thinke they liue amongſt theeues and cozeners; euer iealouſly and ſuſpiciouſly; taking nothing of their word, ſcarce daring to truſt our owne ſenſes; making ſure worke in all matters of their tranſactions. I know I ſpeake to wiſe men, whoſe counſell is wont to be asked, and followed, in matter of the aſſurances of eſtates; whoſe wiſdome is frequently imployed in the triall, euiction, dooming of malefactors: Alas, what ſhall it auaile you that you can aduiſe for the preuention of others fraud, if in the meane time you ſuffer your ſelues to be cozened at home? What comfort can you finde in publike ſeruice to the ſtate againſt offenders, if you ſhould carry a fraudulent and wicked heart in your owne boſomes? There is one aboue whom we may truſt, whoſe word is more firme than heauen; When heauen ſhall paſſe, that ſhall ſtand; It is no truſting ought beſides, any further than he giues his word for it. Mans Epithet is *Homo mendax*, and his beſt part, the hearts, *deceitfull*. Alas, what ſhall we thinke, or ſay of the condition of thoſe men, which neuer follow any other aduice than what they take of their owne heart? Such are the moſt; that make not Gods Law of their counſell; As *Eſay* ſaid of Iſrael, *Abijt vagus in via cordis ſui:* Eſa.57.17. Surely they are not more ſure they haue an heart, than that they ſhall be deceiued with it, and betraied vnto death; Of them may I ſay, as *Salomon* doth of the wanton foole, that followes an harlot; *Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe intiſed him:* Pro.7.21. *And he followed her ſtraight waies, as an oxe that goes to the ſlaughter, or as a foole to the ſtocks for correction.* Oh then, deare Chriſtians, as euer yee deſire to auoid that direfull ſlaughter-houſe of hell, thoſe wailings, and gnaſhings, and gnawings, and euerlaſting burnings, looke carefully to your owne hearts; and what euer ſuggeſtions they ſhall make vnto you, truſt them not, till you haue tried them by that vnfaileable rule of righteouſneſſe, the royall law of your Maker, which can no more deceiue you than your hearts can free you from deceit.

Laſtly, that wee may auoid not onely the euents, but the very enterpriſes of this deceit, let vs countermine the ſubtill workings of the heart. Our Sauiour hath bidden vs be wiſe as Serpents; What ſhould be wiſe but the heart? And can the heart be wiſer than it ſelfe? Can the wiſedome of the heart remedie the craft of the heart? Certainly it may. There are two men in euery regenerate breſt, the old and the new; And of theſe (as they are euer plotting againſt each other) wee muſt take the better ſide, and labour that the new man, by being more wiſe in God, may out-ſtrip the old: And how ſhall that be done? If we would diſpoſſeſſe the ſtrong man that keepes the houſe, our Sauiour bids vs bring in a ſtronger than hee; and if we would ouer-reach the ſubtiltie of the old man, yea, the old Serpent, bring in a wiſer than he, euen the Spirit of God, the God of wiſdome; If we would haue *Achitophels* wicked counſels croſſed, ſet vp an *Huſhai* within vs: The fooliſhneſſe of God is wiſer than the wiſdome of men. Could we but ſettle God within vs, our craftie hearts would be out of countenance, and durſt not offer to play any of their deluding tricks before him from whom nothing is hid; and if they could be ſo impudently preſumptuous, yet they ſhould be ſo ſoone controlled in their firſt motions, that there would be more danger of their confuſion, than of our deceit. As ye loue your ſelues therefore, and your owne ſafetie, and would be free from the perill of this ſecret broaker of Satan, your owne hearts, render them obediently into the hands of God; giue him the keyes of theſe cloſets, of his owne making; beſeech him that he will vouchſafe to dwell and reigne in them; ſo ſhall we be ſure that neither Satan ſhall deceiue them, nor they deceiue vs; but both we and they ſhall be kept ſafe and inuiolable, and preſented glorious to the appearance of our Lord Ieſus Chriſt: To whom with the Father, and the holy Ghoſt, be all honour and glory, for euer and euer. *Amen.*

FINIS.

hath learned to profeſſe largely, of him that ſaid, [illegible]) although with vowes and oathes, aske for his aſſurances; if he cannot fetch them from the evidences of God, truſt him not: If he ſhall report ought to vs, aske for his warrant; if he cannot produce them from the records of God, truſt him not: If he ſhall teach vs ought, aske for his warrant; if he cannot fetch it from the Oracles of God, [illegible] and in all things ſo beare our ſelues to our tempter, as they that thinke they [illegible] and cozeners; [illegible] and ſuſpiciouſly; taking nothing of their word, ſcarce daring to truſt our owne ſenſes; making [illegible] of their meanes. I know I ſpeake to wiſe men, whoſe counſell is wont to be aſked, and [illegible] in matter of the aſſurances of [illegible]: whoſe [illegible] caution, deeming it maleſaction? Alas, what ſhall it [illegible] for the preuention of others [illegible] in the meane time you [illegible] cozened at home? What comfort can you [illegible] in the [illegible], if you ſhould carry a [illegible] and [illegible] of heart in your owne [illegible]? There is one aboue whom we may truſt, whoſe words [illegible] heauen, heauen ſhall paſſe, that ſhall ſtand; Yet [illegible] further than he giues his word for it. Mans ſpeeches is [illegible]. Alas, what ſhall we thinke or ſay of the condition of [illegible], which [illegible] follow any other aduice than what they [illegible]? Such are they [illegible] not Gods [illegible] of their counſell, [illegible] Surely they are [illegible] more ſure they [illegible], than that they ſhall be [illegible] with it, and be [illegible] vnto death. Of [illegible] that followes an harlot, [illegible] *[illegible] or as a foole to the ſtockes for correction.* O then, dearely beloued, as you [illegible] to auoid this [illegible] and guiltineſſe and [illegible], and [illegible], looke carefully to your owne hearts; [illegible] ſuggeſtions they ſhall make vnto you, truſt them not till you haue [illegible] them by that [illegible] rule of righteouſneſſe, the royall law of your Maker; [illegible] can ſo moſt deceiue you than your hearts can free you from deceit.

Laſtly, that we may auoid not onely the enemie, but the very [illegible] of this deceit, let vs [illegible] the ſubtill workings of the heart. Our Sauiour hath bidden vs be wiſe as Serpents; what ſhould he [illegible] but the heart? And [illegible]? Can the wiſedome of the heart [illegible] the craft of the [illegible]? There are two men in euery regenerate [illegible] the old man [illegible] as they are euer plotting againſt each other; [illegible] that the new man, [illegible] more wiſe [illegible] hath done? [illegible] diſpoſſeſſe the ſtrong man [illegible] bids vs bring in a ſtronger than hee; ſo if we would [illegible] man, yea, the old Serpent, bring in a wiſer than he, euen the [illegible] wiſdome; If we would haue [illegible] in vs: The fooliſhneſſe of God is wiſer than the wiſdome of men. [illegible] God within vs, our craftie hearts would be [illegible] of their [illegible] tricks before him from whom [illegible] hid: and if they could be ſo impudently preſumptuous, yet they ſhould [illegible] controlled in their [illegible], that there would be more danger of [illegible] of our [illegible]. Acquaint your ſelues therefore, and [illegible] your owne [illegible] free from [illegible] this ſecret broker of Satan, your owne heart [illegible] hand of God; giue him the keyes of thoſe [illegible]; beſeech him that he will vouchſafe to dwell and reigne [illegible]: ſo ſhall we [illegible] ſhall deceiue them, nor they deceiue vs; but [illegible] ſhall be [illegible], and proteſted glorious [illegible] our Lord Jeſus Chriſt; [illegible] the Father, and the holy Ghoſt, be all honour [illegible]

The Beſt Bargaine.

A SERMON PREACHED TO THE COVRT AT *THEOBALDS*, on Sunday, Sept. 21. 1623.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS IO. 3.
ANCHORA FIDEI

Imprinted at London, 1627.

Hall, J.

TO THE RIGHT HONOVRABLE WILLIAM EARLE OF PEMBROKE, LORD high *Chamberlaine*; CHANCELLOR of the Vniuerſity of *Oxford*; One of his MAIESTIES moſt Honourable Priuie Counſell.

RIGHT HONOVRABLE,

Let it pleaſe you to receiue from the Preſſe what you vouchſafed to require from my pen: Vnworthy I confeſſe either of the publike light, or the beames of your Honours iudicious eies; yet ſuch as (beſides the motiue of common importunity) I eaſily apprehended, might bee not a little vſefull for the times; which, if euer, require quickning: Neither is it to no purpoſe that the world ſhould ſee in what ſtile we ſpeake to the Court, not without acceptation. This, and what euer ſeruice I may be capable of, are iuſtly deuoted to your Lordſhip, whom all good hearts follow with true Honour, as the great Patron of learning, the ſincere friend of Religion, and rich purchaſer of Truth. The God of Heauen adde to the number of ſuch Peeres, and to the meaſure of your Lo: graces and happineſſe.

Your Honours in all humble

and faithfull obſeruance,

IOS. HALL.

Hall, J.

The Beſt Bargaine.

Pro. 23. 23. *Buy the Truth, and ſell it not.*

THe ſubiect of my Text is a *Bargaine*, and *Sale*. A Bargaine enioyned, a ſale forbidden: and the ſubiect of both bargaine and ſale, is *Truth*; A bargaine able to make vs all rich; a ſale able to make any of vs miſerable; *Buy the Truth, and ſell it not*; A ſentence of ſhort ſound, but large extent; the words are but ſeuen ſyllables, an eaſie load for our memories; the matter is a world of worke; a long taske for our liues. And firſt, let me call you to this Mart, which holds both now, and euer; If yee loue your ſelues, be ye cuſtomers at this ſhop of heauen; *Buy the Truth.*

In euery bargaine there is *merx*, and *mercatura*; the commoditie, and the match; The commoditie to be bought is the Truth; The match made for this commodity, is *Buying*, *Buy the Truth*. An ill Iudge may put a good Interrogatory; yet it was a queſtion too good for the mouth of a Pilate, *What is Truth?* The ſchooles haue wearied themſelues in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed into paſt, preſent, future, and euery thing hath a Time of it owne; ſo is Truth variouſly diſtinguiſhed, according to the ſubiects wherein it is; This is *Anſelmes*, cited by *Aquinas*; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of the Moone, another of the Starres, another of this lower aire: There is an eſſentiall, and cauſall Truth in the Diuine vnderſtanding, which the Schooles call *Primo-primam*; This will not be ſold, cannot be bought; God will not part with it, the world is not worth it; This Truth is as the Light in the body of the Sunne. There is an intrinſecall or formall truth in things truly exiſting; For, *Being* and *True* are conuertible; and Saint *Auſten* rightly defines, *Verum eſt illud quod eſt*; All this created Truth in things, is deriued exemplarily, and cauſally, from that increated Truth of God; this the ſchooles call *Secundo-primam*; and it is as the light of the Sun-beames, caſt vpon the Moone, and Starres. There is an extrinſecall, or ſecondary truth of propoſitions following vpon, and conformable to the truth of the things expreſſed: thus, *Verum* is no other than *Eſſe declaratiuum*, as *Hilarie*; And this Truth, being the thing it ſelfe ſubiectiuely, in words expreſſiuely, in the minde of man terminatiuely, preſuppoſeth a double conformitie or adequation; Both of the vnderſtanding to the matter conceiued; and of the words to the vnderſtanding; ſo as Truth is when we ſpeake as we thinke, and thinke as it is; And this Truth is as the light diffuſed from thoſe heauenly bodies, to the Region of this lower aire; This is the Truth we are called to *Buy*; But this deriuatiue and relatiue Truth, whether in the minde, or in the mouth, hath much multiplicitie, according to the matter either conceiued, or vttered; There is a Theologicall Truth, there is a naturall, there is a morall, there is a ciuill; all theſe muſt bee deare bought; but the beſt at the higheſt rate, which is Theologicall, or diuine; whether in the principles, or neceſſary concluſions; The principles of diuine Truth are *Scriptura veritatis*, *Dan.* 10. The Law of Truth, *Mal.* 2. The Word of Truth, 2 *Cor.* 6. The neceſſary concluſions are they, which vpon irrefragable inferences are deduced from thoſe holy grounds: Shortly then, euery parcell of Diuine Truth, whether laid downe in Scripture, or drawne neceſſarily from Scripture, is this *Mercimonium ſacrum*, which we are bidden to *Buy*; *Buy the Truth.*

This is the commodity; The match is, *Buy*; that is, Beat the price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the Maker?

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The owner; It is *Veritas Domini*, Gods Truth, Pſ.117. His ſtile is the *Lord God of Truth*, Pſal.31. The maker; *The works of his hands are truth, and iudgment*, Pſal.111. And if any vſurping ſpirit of error ſhall haue made a free-bootie of Truth, and ſhall with-hold it in vnrighteouſneſſe, we muſt redeeme it out of his hands with the higheſt ranſome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pacto pretij*: Elſe-where God proclaimes; *Hoe, euery one that thirſteth, come, buy wine and milke without mony, and without price*, Eſay 55. This is a Donation in forme of ſale: But, here muſt be a price in the hand; God will giue mercy, and not ſell it; He will ſell Truth, and not giue it: For what will he ſell it? Firſt, for Labour; The Heathen Poet could ſay, his gods ſold learning for ſweat; The originall word here vſed is (קנה) *Compara*; *Get it any way*, either *labore*, or *pretio*; yea *labore vt pretio*. This great foreman of Gods ſhop tels vs we cannot haue it vnder, *Pro.*24. We muſt ſeeke for her as ſiluer, and ſearch for her, as for hid Treaſures; The veine of Truth lies low, it muſt bee digged and delued for to the very center. If Truth could be bought with eaſe and pleaſure, many a lazie Chriſtian would bid faire for it, who now reſolue rather vpon want, than toile. The ſlothfull worldling will rather take vp a falſhood for Truth, than beat his braine to diſcerne Truth from falſhood; an error of free-coſt is better than an high-rated Veritie; Labour for Truth is turn'd ouer for the taske of Church-men; no life ſauours to theſe flegmaticke Spirits, but that of the Lilies, *Neque laborant, neque nent*; They neither labour nor ſpin; This dull reſolution is vnworthy of a Chriſtian, yea of a reaſonable ſoule; and if we ſhould take vp no other for the body, wee ſhould be fed with hunger, and cloathed with nakedneſſe; the earth ſhould be our feather-bed, and the skie our Canopie; wee ſhould abound with want, liue ſauagely, and die miſerably. It was the iuſt Canon of the Apoſtle, *He that labours not, let him not eat*; Certainly, hee can neuer eat of the heauenly Manna of Truth, that will not ſtep forth to gather it: Heare this ye delicate Courtiers, that would heare a Sermon if yee could riſe out of your beds; that would lend God an houre, if yee could ſpare it from your pleaſures; the God of heauen ſcornes to haue his precious Truth ſo baſely vnder-valued; if yee bid God leſſe than labour for Truth, I can giue you no comfort, but that ye may goe to hell with eaſe.

The markets of Truth, as of all other commodities, varie: It is the rule of Caſuiſts; *Iuſtitia pretij non conſiſtit in indiuiduo*; The Iuſtice of the price doth not pitch euer vpon a point; Sometimes the price of Truth hath riſen, it would not be bought but for danger; ſometimes, not vnder loſſe, not vnder diſgrace, not vnder impriſonment, not vnder exile; ſometimes yet dearer, not vnder paine; yea ſometimes it hath not gone for leſſe than bloud. It did coſt *Elias* danger, *Michaiah* diſgrace, *Ieremie* impriſonment, the Diſciples loſſe, *Iohn* and *Athanaſius* exile, the holy Confeſſors paine, the holy Martyrs death; Euen the higheſt of theſe is *pretium legitimum*, if God call for it, how euer nature may tax it as rigorous, yea ſuch as the franke hearts of faithfull Chriſtians haue bidden at the firſt word for Truth; *What doe ye weeping, and breaking my heart*; *For I am ready not to be bound only, but to die for the name of the Lord Ieſus*, ſaith *S. Paul*, Act.21. *Skin for skin, yea all that a man hath will he giue for his life*, ſaith Satan, but skin, and life, and all, muſt a man giue for Truth, and not thinke it an hard penni-worth; *Neither count I my life deare vnto me that I may finiſh my courſe with ioy*; ſaith the choſen veſſell, to his Epheſians. Oh the heroicall ſpirits of our bleſſed fore-fathers, that ſtucke not to giue their deareſt heart-bloud for but ſome corollaries of ſacred Truth; whoſe burning zeale to Truth conſumed them before thoſe fires of Martyrdome, and ſent vp their pure and glorious ſoules, like *Manoahs* Angell, to heauen, in the flame. Bleſſed be God; Bleſſed bee his Anointed, vnder whoſe gracious Scepter we haue enioyed dayes as much more happy than theirs, as their hearts were more feruent than ours: We may now buy Truth at a better hand; ſtake but our labour, wee carry it with thanks; I feare there want not thoſe that would be glad to marre the market; It can bee onely knowne to heauen what treacheries the malice of hell may be a brewing. Had but that Powder once taken, nothing had beene abated of the higheſt price of our predeceſſors; we had paid for euery dram of Truth, as many ounces of bloud, as euer it coſt the frankeſt Martyr; ſhould the Deuill haue beene ſuffered to doe his worſt, wee might not haue grudged at this price of Truth, *Non eſt delicata in Deum, & ſecura confeßio; qui in me credit, debet ſuum ſanguinem fundere*, ſaith *Ierome*. Chriſtian profeſſion is no ſecure or delicate matter, hee that beleeues muſt be no niggard of his bloud. But why thus deare? Not without good reaſon: Monopolies vſe to enhance the price.: Yee can buy Truth at no ſhop but one, *In cœlo præparata eſt Veritas tua*, Pſal.89.2. Thy truth is prepared in heauen. And it is a iuſt Rule of Law, *Quiſque in rebus ſuis eſt moderator, & arbiter*: Euery man may rate his owne: Neither is this only the ſole commodity of God, but beſides, deare to the owner. *Dilexiſti veritatem*; Thou haſt loued Truth, ſaith the Pſalmiſt. And it is a true rule in the Caſes of Commerce, *Affectus æſtimari poteſt*, Our loue may be valued in the price. Yea, O God, thy loue to Truth cannot be valued; It is thy ſelfe, thou that art Truth it ſelfe haſt ſaid ſo, *I am the Way, the Truth, and the Life*; Wee cannot therefore know how much thou loueſt thy Truth, becauſe as thy ſelfe is infinite, ſo is thy loue to thy ſelfe: What ſhould wee hunt for compariſons? If all the earth were gold, what were it? when euen very heauen it ſelfe is traſh to thee in reſpect of Truth: No maruell if thou ſet it at an high rate; it is not more precious to thee, than beneficiall to vs. It frees vs, *Iohn* 8.32. It renues vs, *Iames* 1.18. It confirmes vs, *Prou.* 12.19. It ſanctifies vs, *Iohn* 17.17. It defends vs, *Pſal.* 91.4. Shortly, it doth all for vs that God doth; for God works by his Almighty word, and his *Word is Truth*, *Iohn* 17. Therefore *buy the Truth*. And if truth be thus precious, thus beneficiall; how comes it to paſſe that it is neglected, contemned? Some paſſe by it, and doe not ſo much as cheapen it; Others cheapen it, but bid nothing; Others bid ſomething, but vnder-foot; Others bid well, but ſtake it not; Others laſtly ſtake downe, but reuoke it. The firſt that paſſe by and cheapen it not, are careleſſe vnbeleeuers; The next that cheapen it, and bid nothing, are formall Chriſtians; The third that bid ſomething but not enough, are worldly ſemi-Chriſtians; The fourth that bid well and ſtake it not, are glorious hypocrites; The laſt that ſtake downe and reuoke it, are damnable Apoſtates. Take all theſe out of the ſociety of men; and how many cuſtomers hath God that care to buy the Truth? If Truth were ſome rich chattell, it would be bought; If Truth were ſome goodly Lordſhip, or the reuerſion of ſome good Office, it would be bought; If Truth were ſome Benefice, or ſpiritual promotion (Oh time!) it would be bought; Yea, how deare are we content to pay for our filthy luſts; wee will needs purchaſe them (too oft) with ſhame, beggery, diſeaſe, damnation; only the ſauing Truth of God will not off hand. What is the reaſon of this? Firſt of all; It is but bare, ſimple, plaine, honeſt, homely Truth, without welt, without guard; It will abide none but natiue colours, it ſcorneth to wooe fauour with farding, and licking, and counterfeiſance; it hates either bought, or borrowed beauty; and therefore like ſome natiue face among the painted, lookes courſe, and ruſty. There are two ſhops that get away all the cuſtome from Truth, The ſhop of Vanity, the ſhop of Error; The one ſels knacks and gew-gawes, the other falſe wares, and adulterate; both of their commodities are ſo gilded, and gaudy, and glittering, that all fooles throng thither, and complaine to want elbow-roome, and ſtriue who ſhall bee firſt ſerued; Whereas the ſecret worke of artleſſe and vnpoliſht Truth can winne no eie to view it, no tongue to aske ſo much, as, *What will it coſt me? Oh yee ſonnes of men, how long will yee loue vanity, and ſeeke after lies?*

Secondly, though Truth in it ſelfe bee alwaies excellent, yet the iſſue of it is not ſeldome diſtaſtefull; *Veritas odium*: There is one *Michaiah* whom I hate: *Am I become your enemie, becauſe I tell you the truth?* And this is the cauſe that Frier *Menot* alleages, why Truth in his Time was ſo vnwelcome to the court. But if truth be the mother of Hatred, ſhee is the daughter of Time, and Truth hath learn't this of Time, to deuoure her owne brood; So that in Time, Truth ſhall conſume hatred; and at the laſt, a galling Truth ſhall haue more thanks, than a ſmoothing ſuppariſitation. In the meane time, *Veritas nihil erubeſcit præterquam abſcondi*; Truth bluſheth at nothing but ſecrecy, as *Tertul.*

How euer then fond, or falſe hearts value the Truth, let vs, that ſhould be wiſe Chriſtians, eſteeme it as the pearle hid in the field, which the man ſold all that euer hee had

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to purchaſe. Would it not ſet any heart on fire with an holy anger, to ſee what the enemies of Truth bid, and giue for falſhood, for faction ? Their liberty, their country, the life of their Soueraigne, the eternall ſtate of their ſoules hath not ſeemed too deare to caſt away vpon an ill bargaine of miſ-religion; and ſhall not we bid ſo much as our zealous well-wiſhes, our effectuall endeuours, our carefull obſeruances for the vndoubted truth of our Maker and Redeemer ? What ſhall I ſay to the miſerable and ſtupid carelesneſſe of theſe thriftleſſe and godleſſe times ; wherein euery thing is appriſed, euery thing is bought, ſaue that which is moſt precious, moſt beneficiall, Truth. Yee great ones are made for precedents to the inferiour world ; your example is able to bring either good or euill into faſhion ; For Gods ſake, for your ſoules ſake, what euer tranſactions yee make for the world, lay your plots for the bleſſed purchaſe of Truth; Oh let not your fickle honours, your vnſatisfying pleaſures, your worthleſſe profits, yea your momentany liues ſeeme deare to you in compariſon of heauenly Truth. It is no ſhame in other parts for great Peeres to be Merchants ; *Mereatores tui erant principes*, ſaith the Angell concerning *Babylon*, *Reuel.* 18. *Thy Merchants were the Princes of the earth* ; And why ſhould not yee great ones be the Merchants of Truth ? *Bleſſed be the God of Truth, ye are ſo.* It is no proud word to ſay, that no Court vnder heauen hath ſo rich a ſtocke of Truth, as this of *Great Britaine*, yet let me tell you, the very Angels knew not ſo much, but they deſired to know more, *Epheſ.* 3. 10. And if yee had already that veſpertine knowledge of the Saints which ye ſhall once haue in heauen, yet know that this Bargaine ſtands not more in the iudgement, than in the affections. What euer our ſpeculations may be, if our hearts be not ſet vpon Truth, we may be Brokers, we are not Merchants; Brokers for others, not Merchants for our ſelues. As our Sauiour then, when hee bids vs ſell all, forſake all, holds it done, when in preparation of minde we are ready to abdicate all for his name, though wee doe it not, ſo doth God hold vs to buy Truth, when we beſtow our beſt thoughts, our deareſt well-wiſhes vpon it, though we haue it already. Oh ſtirre vp your languiſhing zeale, ye noble Courtiers, rouze vp your drouping loue to diuine Truth ; Giue your hearts to it, yee cannot but giue all for it ; And if yee doe not finde the ſweet gaine of this Bargaine, in this lower Region of error, and confuſion, ye ſhall once finde it in thoſe eternall and empireall habitations of Truth, where the God of Truth ſhall make vp the Truth of his promiſes, with the euerlaſting truth of his glorious performances; where Mercy and Truth ſhall ſo meet, and embrace one another, that both of them ſhall embrace the faithfull ſoule, for euer and euer.

This for the Bargaine of Truth; The forbidden ſale followeth; *ſell it not.* Commonly what we buy, we may ſell. *Alexander*, not the Great, but the good, ſold Miters, Keyes, Altars ; the verſe giues the reaſon; *Emerat ille prius*, He bought them. So Saint *Auſten* of *Simon Magus*, *Volebat emere ſpiritum Sanctum, quia vendere volebat ſpiritum Sanctum* ; Hee would buy the Holy Ghoſt, becauſe he meant to ſell it. Giue me a man that buyes a Seat of Iudicature; I dare not truſt him for not ſelling of Iuſtice; he that ſits in the chaire of Symony, will not giue Orders, will not ſticke to ſell ſoules. Some things we may buy to ſell, as *Ioſeph* did the *Egyptian* corne, ſome things we muſt ſell, if we buy, as an *Iſraelites* inheritance, *Leu.* 25. But here we are charged to buy what it is a ſin to ſell ; *Buy the Truth and ſell it not*; There is many a good thing ill ſold ; *Eſau* ſels his birthright for pottage, *Hanun* and *Shechem* ſell their Country for loue, *Dalilah* ſels her louer for a bribe; The Patriarchs ſell their Brother for twenty ſiluer rings ; *Haman* ſels the *Iewes* for nought. The *Gentiles* ſell the Iewiſh girles for wine, *Ioel.* 3.3. *Iſrael* ſels the righteous for ſiluer, and the poore for ſhooes, *Amos* 2.6. Their Iudges ſell ſins or innocency for rewards, *Eſay* 5.23. *Ahab* ſels himſelfe to wickedneſſe; *Iudas* ſels his maſter ; *Demas* ſels the Truth ; All theſe make an ill market; And in all it is a ſure rule, the better the commodity is, the more pernicious is the ſale. The indefiniteneſſe of the charge implies a generality. Buy it at any price ; At no price ſell it. It is the fauour of God, that it may be bought for any rate; It is the Iuſtice of God, that vpon any rate it ſhould not be ſold: As buying and ſelling are oppoſites in relation ; So that for which we muſt not ſell Truth is oppoſite to that for which we may buy it. Wee muſt buy it with labour, therefore we may not ſell it for eaſe; If need be we muſt buy it with loſſe, therefore wee may not ſell it for gaine; we muſt buy it with diſgrace, we may not ſell it for honour; we muſt buy it with exile or impriſonment, we may not ſell it for liberty; we muſt buy it with paine, we may not ſell it for pleaſure; We muſt buy it with death, we may not ſell it for life; Not for any, not for all of theſe may we ſell Truth; this were *damnoſa mercatio*, as *Chryſ.* In euery bargaine & ſale there muſt be a proportion; now eaſe, gaine, honour, liberty, pleaſure, life, yea worlds of all theſe are no way counteruailable to Truth; *For what ſhall it profit a man to win the whole world and leeſe his owne ſoule?* And he cannot ſell Truth, but his ſoule is loſt: And if any thing in the world may ſeeme a due price of Truth, it is Peace. Oh ſweet and deare name of Peace, the good newes of Angels, the ioy of good men! who can but affect thee, who can but magnifie thee? The God of heauen before whom I ſtand, from whom I ſpeake, knows how oft, how deeply I haue mourned for the diuiſions of his Church, how earneſtly I haue ſet my hand on worke vpon ſuch poore thoughts of re-vnion, as my meanneſſe could reach; but when all is done, I ſtill found we may not offer to ſell Truth for Peace. It is true that there be ſome Scholaſticall and immateriall Truths (the infinite ſubdiuiſion whereof haue rather troubled than informed Chriſtendome) which for the purchaſe of peace might be kept in, and returned into ſuch ſafe generalities as minds not vnreaſonable might reſt in; but ſold out they may not be; If ſome Truths may be contracted into a narrower roome, none may be contracted for; *Qui diuinis innutriti ſunt eloquijs*, as that Father ſaid; Thoſe that are trained vp in diuine truths may not change a ſyllable for a world. *Tene quod habes*, Hold that thou haſt, is a good rule in all things; which if in temporalities it were well obſerued, we ſhould not haue ſo many gallants ſquander away their inheritances to liue Cameleon-like vpon the aire of fauour; But how euer this bee too well obſerued in theſe earthly things by frugall hands, which take as if they were quicke, hold as if they were dead: yet in ſpiritual graces it can neuer be obſerued enough; we get Truth, we buy it as *Iacob* did his birth-right, to keepe, to enioy, not to ſell againe: If therefore the world, if Satan ſhall offer to greaſe vs in the fiſt for truth, let vs anſwer him as *Simon Peter* did *Simon* the Sorcerer, *Thy mony periſh with thee, becauſe thou haſt thought the Truth of God may be purchaſed with mony.*

What ſhall wee ſay then to thoſe pedling petty-chapmen which wee meet withall in euery market, that will be bartring away the truth of God for trifles? Surely the forme of our ſpirituall market is contrary to the ciuill; In our ciuill markets there are more buyers than ſellers; there would be but poore takings, if many did not buy of one; but in the ſpirituall, there are more Sellers of Truth than Buyers.

Many a one ſels that he neuer had, that he ſhould haue had, the Truth of God; Here one chops away the Truth for Feare or ambition; There another lets it go for the old ſhooes of a *Gebeonitiſh* pretence of Antiquity; Here one parts with it for a painted, gilded hobby-horſe of an outwardly pompous magnificence of the Church; there another for the bables of childiſh ſuperſtition; One for the fancies of hope, another for the breath of a colloguing Impoſtor; Amongſt them all, *Diminutæ ſunt veritates à filijs hominum*, *Pſ.* 12. Truth is failed from the children of men; Yea as *Eſay* complained in his time, *Corruit in platea veritas*, *Eſa.* 59. 14. Truth is fallen in the ſtreets. What a ſhame it is to ſee, that in this cleare and glorious Sun-ſhine of the Goſpell, vnder the pious gouernment of the true Defender of the Faith, there ſhould not want ſome ſoules that ſhould trucke for the truth of God, as if it were ſome Cheap-ſide, or ſome Smithfield-Commoditie? *Commutauerunt veritatem Dei*; They haue changed the Truth of God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceiued good cheap. Whoſe heart cannot bleed to ſee ſo many well rigg'd and hopefull Barkes of our young Gentry, laden with the moſt precious merchandizes of Nature and Grace, hal'd in euery day to theſe deceitfull Ports of Error, the owners partly cheated, partly robbed of Truth, deſpoiled of their rich fraight, and at laſt turn'd ouer-boord into a ſea of Deſperation? *Oh fooliſh Galatians, who hath bewitched you, that ye ſhould not obey, that ye ſhould not hold faſt the Truth*; Where ſhall I lay the fault of this miſcariage? Me thinkes I could aske the Diſciples queſtion, *Nunquid ego Domine*, Is it we Lord? Are there of vs that preach our ſelues and not Chriſt? Are there that preach Chriſt, and liue him not? Woe to the world becauſe of offences. It muſt needs be that offences ſhould come, but woe to the man by whom the offence commeth: God forbid that we ſhould be ſo bad that the ſeuen hils ſhould not iuſtifie vs; But what euer we be, the Truth is ſtill, and euer it ſelfe, neither the better for our innocence, nor worſe for our guilt. If men be faulty, what hath Truth offended? Except the ſacred word of the Euer-liuing God can miſ-guide you, we haue ſet you right. We are but Duſt and Aſhes, yet, O God, giue vs thine humble vaſſals leaue in an awfull confidence ſo far to conteſt with thee, the Lord of heauen and earth, as to ſay, *If we be deceiued, thou haſt deceiued vs.* It is thou that haſt ſpoken by vs to thy people; Let God be true, and euery man a Lier; Whither ſhould we goe from thee? Thou haſt the words of eternall life. Deare Chriſtians, our fore-fathers tranſmitted to vs the intire inheritance of the glorious Goſpel of Ieſus Chriſt, repurchaſed by the bloud of their martyrdome; Oh let not our ill husbandry impaire it; Let not poſteritie once ſay, they might haue beene happy, but for the vnthriftineſſe of vs their progenitors; Let it not be ſaid, that the coldneſſe of vs the Teachers, and profeſſors of Truth, hath dealt with Religion as *Rehoboham* did with his ſhields, which he found of Gold, but left of Braſſe. If Truth had no friends, wee ſhould plead for it; but now that we haue before our eyes ſo powerfull an Ὑπερασπιστὴν of Chriſtian faith, that with his very pen hath ſo laid error vpon the backe, that all the world cannot raiſe it; what a ſhame were it to be wanting to him, to Truth, to our ſelues? But perhaps now I know ſome of your thoughts; you would buy Truth (ye thinke) you would hold it, if ye could be ſure to know it; There are many ſlips amongſt the true coyne; Either of the mothers pleaded the liuing childe to be hers, with equall proteſtations, oaths, teares. True, yet a *Salomons* ſword can diuide Truth from falſhood; and there is a teſt, and fire that can diſcerne true metals from adulterate; In ſpight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the firſt, Truth is diuine, Error is humane; what is grounded vpon the diuine word muſt needs be irrefragably true; that which vpon humane Traditions, either muſt, or may be erroneous. In the ſecond, Truth is one conforme euer to it ſelfe, ἀλήθεια συναληθεύει, as one ſaid; *Omne verum omni vero conſonat*, All Truth accords with euery Truth, as *Gerſon*; and as it is pure, ſo peaceable; Error is full of diſſonance, of cruelty: No particulars of ours diſſent from the written verity of God; We teach no man to equiuocate; Our practiſe is not bloudy with treaſons & maſſacres. In the third, Truth, as it came from God, ſo is referd to him; neither hath any other end than the glory of the God of Truth; Error hath euer ſome ſelfe-reſpects; either αἰσχροκέρδειαν, or κενοδοξίαν, filthy lucre, or vaine-glory; profit, or pride; We doe not pranke vp nature; we aime not, either to fill the cofers, or feed the ambition of men; Let your Wiſdomes apply and inferre, and now (if ye can) ſhut your eyes, that you ſhould not ſee the Truth; and, if ye care not for your ſoules, when ye ſee it, ſell it: Let no falſe tongue perſwade you there is no danger in this ſale: How charitably ſoeuer we thinke of poore blinded ſoules, that liue in the forced, & inuincible darkneſſe of error, certainly Apoſtaſie is deadly; How euer thoſe ſpeed that are robbed of Truth, you cannot ſell Truth, and be ſaued. Haue mercy therefore on your owne ſoules, for their ſakes, for the ſake of him that bought them, with the deare ranſome of his precious bloud; And as God hath bleſſed you with the inualuable treaſure of Truth, ſo hoard it vp in your hearts, and menage it in your liues; Oh let vs be *Gens iuſta cuſtodiens veritatem, Eſa. 26.* A iuſt nation keeping faſt the Truth; So whiles ye keepe the Truth, the Truth ſhall keepe you, both in Life, in Death, in Iudgment; In life vnto death, in death and iudgment vnto the conſummation of that endleſſe and incomprehenſible glory which the God of Truth hath prepared for them that ouercome.

To the happy poſſeſſion whereof he that hath ordained, in his good time as mercifully bring vs; and that for the ſake of the Son of his Loue, Ieſus Chriſt the Righteous; To whom with thee, O Father, and thy bleſſed Spirit, one infinite God, be giuen all praiſe, honour, and glory, now and for euer. ***Amen.***

FINIS.

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY-RESTORED, *and reedified Chapell of the Right Honourable*, the Earle of EXCETER, in his Houſe of S. IOHNS.

ON SAINT STEPHENS DAY. 1623.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

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Hall, J.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD Lady, the Lady ELIZABETH Counteſſe of *Exceter*.

RIght Honourable : this poore Sermon both preached and penned at your motion (that is to me your command) now preſents it ſelfe to your hand, and craueth a place (though vnworthy) in your Cabinet, yea, in your heart. That holy zeale which deſired it, will alſo improue it. The God, whom your Ladiſhip hath thus honoured in the care and coſt of his Houſe, will not faile to honour you in yours.

For me, your Honour may iuſtly challenge mee on both ſides; both by the Druryes, *in the right of the firſt Patronage; and by the* Cecils, *in the right of my ſucceeding deuotions. In either, and both, that little I haue, or am, is ſincerely at your Ladiſhips ſeruice, as whom you haue merited to be*

Your Honours in all true
obſeruance and duty,

IOS. HALL.

A SERMON PREACHED AT THE REEDIFIED CHAPEL OF THE RIGHT HONOVRAble Earle of Exceter, in his Houſe of Saint *Johns*.

HAGGAI 2. 9.

The glory of the latter houſe ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this place will I giue peace, ſaith the Lord of Hoſts.

AS we haue Houſes of our owne, ſo God hath his; yea, as great men haue more houſes than one, ſo hath the great God of Heauen much more; more, both in ſucceſſion (as here, the latter houſe, and the firſt) and in varietie: Hee hath an houſe of fleſh, (*Ye are the Temples of the liuing God*;) An houſe of ſtone; (Salomon *ſhall build me an houſe*;) An houſe immateriall in the Heauens, 2 *Cor.* 5. 1. Wherefore then hath God an houſe? Wherefore haue we ours; but to dwell in? But doth not he himſelfe tell *Dauid*, and ſo doth *Stephen* the Protomartyr (vpon whoſe day we are fallen) tell the Iewes, that *He dwels not in Temples made with hands*? True, he dwels not in his Houſe, as we in ours, by way of comprehenſion; he dwels in it by teſtification of preſence. So doe we dwell in our houſes, that our houſes containe vs, that we are only within them, and they without vs. So doth he dwell in his, that yet he is elſwhere, yea euery where, that his houſe is within him. Shortly, God dwels where he witneſſes his gracious preſence, that, becauſe he doth both in the Empyreall heauen, amongſt his Angels and Saints, and in his Church vpon earth; therefore his dwelling is both in the higheſt Heauen in perfect glory; and on Earth, in the hearts and aſſemblie of his children. As of the former, our Sauiour ſaith, *In domo Patris mei, In my Fathers houſe are many Manſions*: So alſo may we ſay of the latter, There is much varietie and choice in it; There was the Church of the Iewes, the Church of the Gentiles; There is a materiall, and a ſpirituall houſe. In the one, *Salomons, Zorobabels*, ſuch piles as this: In the other; ſo much multiplicity, as there are Nations, yea, Congregations that profeſſe the Name of Chriſt. One of theſe was a figure of the other; the Materiall, vnder the Law, of the Spirituall, vnder the Goſpell. Yee ſee now the firſt houſe, and the latter, the ſubiect of our Text and diſcourſe. The latter, commended to vs comparatiuely, poſitiuely. Comparatiuely with the former, *Maior gloria*. Poſitiuely,

tiuely, in it ſelfe, *In this place will I giue peace.* Both, ſet out by the ſtile of the promiſer, and avower; *ſaith the Lord of Hoſts.* All which challenge your Chriſtian attention.

As the firſt houſe (which was materiall) was a figure of the ſecond, which is ſpirituall: ſo the glory of that materiall, was a figure of the glory of this ſpirituall. Now becauſe all the life and glory of the ſpirituall, ſtands in Chriſt the Meſſias, the Prophet lookes through the type of the materiall, at him which ſhall beautifie, yea glorifie, the ſpirituall, of whoſe exhibition the Prophet ſpeakes, *Adhuc modicum, yet a little while, and I will ſhake the Heauens.* This *Modicum* was but ſome 500. and odde yeeres; much to men, but a *modicum* to the Ancient of dayes, with whom 1000. yeres are but one day. It is in and by him, that this latter houſe vnder the Goſpell, ſhall in glory ſurpaſſe that firſt vnder the law. The Prophets had ſpoken gloriouſly of the temple that ſhould be; and now, leſt when the people ſhould ſee the homely and cottage-like reedification of *Zerubbabel*, they ſhould bee diſ-heartned and offended, the Prophet deſires to draw their eyes from the ſtone and timber, to the ſpirituall inſide of the Euangelicall Church, ſhewing the glory of this latter Houſe, to exceed the former.

Some groſſe Interpreters haue lookt with Iewiſh eyes vpon the outward fabricke, which was threefold: *Salomons, Zorobabels, Herods. Salomons*, ſumptuous and magnificent: *Zorobabels*, meane and homely; *Herods*, rich and maieſticall, *immodico ſumptu, incredibili ſplendore*, as one ſayes. *Salomons* was before defaced. Now becauſe *Zorobabel* was ſo farre from making his Word good, that the people wept, when they ſaw the difference (which *Caluin* well obſerues, was not without a ſpeciall prouidence of the al-wiſe God; elſe the Iewes would ſo haue fixed their eyes vpon the outward ſplendor, that they would neuer haue looked for the ſpirituall and inward Grace of the Houſe of God:) therefore they haue taken it of *Herods* temple; the walls and lining whereof were indeed anſwerable to this Propheſie, more glorious. But this conceit, as it is too carnall, ſo is quite diſſonant from the context, both in regard of the precedents, and ſubſequents. Of the precedents: For, how did the deſire of all nations come to that Pile of *Herods*? Of the ſubſequents: For, what peace was vnder the Herodian Temple? Firſt, the builder of it, was the chiefe oppreſſor of the Iewiſh liberty: and then, ſecondly, it gaue occaſion to the perpetuall miſerie of that people. *Pilate* would expilate the Treaſures of it for *aquæ ducta*, which denied, coſt the Iewes much bloud. Vnder *Claudius*, twenty thouſand ſlaine in a Feaſt of vnleauened bread. *Ionathas* the Prieſt ſlaine by theeues ſuborned by *Fælix*, in the very Temple; and euer after, it was the harbour and ſpoile of Villaines. What hills of Carcaſſes? What ſtreames of bloud was in't at the laſt vaſtation? Enough to amaze any Reader: ſo as in that 79. yeares wherein it ſtood (longer it did not,) it was no better than a ſtage of Tragedies, a ſhambles of cruelty. Of that therefore God could not ſay, *Dabo pacem*; it was *Templum adulterinum*, as one cals it iuſtly, and had neither command nor promiſe: It was the Spirituall Temple, the Euangelicall Church, whoſe glory ſhall be greater than the Iewiſh, which ſhall be bleſſed with the deſire of the Nations, with the aſſurance of Peace. But why then doth the Holy Ghoſt ſpeake of Gold and Siluer, the coſtly materials of an outward ſtructure? Euen theſe very metals are figuratiue, : not that God cares ſo much for them, but becauſe wee doe; becauſe our eies vſe to be dazled with this beſt parcell of Earth; Therefore when hee would deſcribe a glorious Church, hee borrowes the reſemblance of Gold, Siluer, precious ſtones, *Eſay 60.* and euen by theſe doth he ſet forth his new and Heauenly Ieruſalem, *Reuelat.* 21. Wherein then is the glory of Gods Euangelicall Houſe greater, than of the Legall? Yea, wherein is it not greater? Whether yee looke to the efficient, the matter, the duration, the extent, the ſeruice. The efficient, that was built by man, though directed by God: In this, God himſelfe is the Architect, not onely giuing the modell, but the frame. The matter, whether of ſtructure, or ornament. The ſtructure of the one was of ſtone and wood: of the other is of liuing ſtones. The ornament of the one was Gold and Siluer: of the other, diuine Graces of Faith, Charity, Hope, Sanctity, Truth, Piety, and all other vertues, to which, Gold it ſelfe were but traſh.

The duration of the one (euen that longſt-liued Temple of *Salomon*, though called (*Beth* γωλαμ) *domus ſeculi*) was but 430. yeares. Of the other, beyond time to eternitie. The extent of the one to be meaſured by a few poles, yea, (though ye take in the Courts, and all) by a few Acres: Of the other, vniuerſall, ſo far as the King of Heauen hath any Land. The ſeruice in the one performed by a few men, mortall, ſinfull, the bloud of beaſts ſhed vpon the Altar; In the other, performed by our eternall High-Prieſt, after that higher order of *Melchiſedech*; offering vp his owne moſt precious bloud for our redemption. In that, Chriſt Ieſus was obſcurely figured: In this, really exhibited, borne, liuing, dying, riſing, aſcending, preached, beleeued, liued; Euery way therefore both in efficient, matter, duration, extent, ſeruice, *Maior gloria*.

Let no man tell me now of that iuſt wonder of the world, the Iewiſh Temple; white Marble without, lined with Gold within, Brazen pillars, Golden veſſels, coſtly vailes, an High-Prieſthood ſet forth with precious Stones, rich Robes, exquiſite Perfumes, curious Muſicke, and what-euer that ancient goodly inſtitution had rare and admirable; I ſay, the Clay of the Goſpell, is more worth than the Marble of the Law; Euangelicall Braſſe, more worth than legall Gold; the ragges of the Euangelicall Prieſthood, more excellent than the robes of the Leuiticall. In ſhort; the beſt of the Law is not comparable to the baſeſt of the Goſpell.

Iohn Baptiſt was the *Ianus* of both Teſtaments; he was to the Churches, as *Noah* was to the Worlds; he ſaw both the firſt, and the latter. It is a great word that our Sauiour ſaith of him, that amongſt thoſe which were borne, or rather (as ours reade it better) begotten of women, there did not a greater than he ariſe: but it is a greater word that he ſpeakes of the Children of the new Teſtament, that the leaſt in the Kingdome of Heauen is greater than he. I ſtand not vpon examining the compariſon, whether it be *ratione ſanctitatis*, or *officij*; it makes either way for my purpoſe, therefore was *Iohn* ſo great, becauſe he was the laſt of the Law, and the firſt of the Goſpell: and the old rule is *minimum maximi maius eſt maximo minimi*; therefore is the leaſt in this Kingdome of Grace greater than he, becauſe he is all, what *Iohn* was halfe; wholly vnder that *Euangelium Regni*, which is able to aduance him to a greater perfection, than that Harbinger of Chriſt. What a fauour then is it (Right Honourable and beloued) that God hath reſerued vs to theſe better dayes of his Goſpell, wherein the helpes of ſaluation are more cleare, obuious, effectuall; wherein, as the glory of the latter Houſe exceeded the former; ſo the meanes of that incomprehenſible glory of the houſe not made with hands, eternall in the Heauens, lie more open vnto vs? What ſhould we doe, but both *vti*, and *frui*, gladly vſe, and ſweetly enioy this vnſpeakable bleſſing, which God hath kept in ſtore for vs, and walke worthy of ſo incomparable a mercy. The old Iewes liued in the dawning of the day, wherein they had but a glimmering of that Sunne, which would riſe. We liue after the high noone of that happy day. If we walke not anſwerable to ſo great a light, what can we looke for, but vtter darkneſſe?

The leaſt of the greateſt is more, than the greateſt of the leaſt.

Goſpell of the Kingdome.

Ye ſhall now giue me leaue (Right Honourable) to carry theſe words in a meet analogie to the preſent occaſion. The Temples vnder the Law, were both a figure, and a patterne of the Churches vnder the Goſpell. Within this roofe vnder which we now ſtand here, was both the former, and the latter houſe; and euen in theſe walls doth God make his Word good, That the glory of this latter Houſe ſhall be greater, than of the former. The firſt foundation of it was, no doubt, both pious and rich. I ſhall not need to fetch the Pedegrees of it from Saint *Iohn Baptiſt* in Ieruſalem, nor to diſcourſe of either the deuotion, or wealth of that religiouſly-military Order, for whom theſe ſtones were firſt laid. Imagine the Altar neuer ſo gay, the Imagery neuer ſo curious, the Veſtments neuer ſo rich, the Pillars, Walls, Windowes, Pauement, neuer ſo exquiſite; yet I dare boldly ſay, this preſent glory of this Houſe in this comely whiteneſſe, and well-contriued coarctation, is greater than the former. What care I? Nay, What doth God care for the worke of a Lapidary, or Painter, or Maſon? One zealous Prayer, one Orthodox Sermon is a more glorious furniture, than all the precious rarities of Mechanique excellencies. I doe moſt willingly (as what good

Conſecrated by Heraclius, *Patriarch of Ieruſalem.*

heart doth not?) honour the vertuous actions, and godly intentions of our worthy ſorefathers, which (no doubt) it hath pleaſed God in mercy to accept and crowne, but withall it muſt be yeelded, that they liued vnder the tyrannous iniury and vſurpation of thoſe Phariſes, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor ſuffer them to draw for themſelues. Bleſſed be God for better conditions; the Well of liſe lies open to vs, neither are we only allowed, but inuited to thoſe heauenly liquors, *Inebriamini O Chariſſimi*, Drinke, yea, drinke abundantly, O beloued, Cant. 5. 1. This happy libertie of the ſauing Goſpell of Ieſus Chriſt, daily and ſincerely preached to vs (Noble and beloued Chriſtians) is worthy to be more worth vnto vs, than all the treaſures, ornaments, priuileges, of this tranſitory World; and this, ſince through the ineſtimable goodneſſe of God, yee doe, and may finde in this latter Houſe; well hath God verified this word in your eyes and eares; *The glory of the latter Houſe ſhall be greater, than of the former.*

Hitherto the comparatiue praiſe of the latter Houſe; the poſitiue followes in the promiſe of a gracious effect; *In this place will I giue peace*: wherein I know not whether the bleſſing doth more grace the place, or the place the bleſſing; both grace each other, and both bleſſe Gods people; *In this place will I giue peace.* If yee looke at the bleſſing it ſelfe, it is incomparable, *Peace*; that whereby the Hebrewes had wont to expreſſe all welfare in their ſalutations, and wel-wiſhes; the Apoſtolicall benediction dichotomizes all good things into Grace and Peace; wherein, at the narroweſt, by Grace, all ſpirituall fauours were ſignified; temporall by Peace. The ſweet Singer of Iſrael could not wiſh better to Gods Church, than *Peace be within her walls*: and behold, this is it which God will giue, *Dabo pacem*: yea, our eyes ſhould ſtoope too low, if they ſhould fix here. The ſweet Quiriſters of Heauen, when they ſung that diuine Caroll, to the honour of the firſt Chriſtmas, next to *Gloria in excelſis Deo*, ſaid, *In terris pax*: Yet higher; the great Sauiour of the World, when he would leaue the moſt precious Legacie to his deare ones on earth, that they were capable of, he ſayes, *My peace I giue you.* And what he there giues, he here promiſes, *Dabo pacem, I will giue it.* But where? Whence? *In this place.* Not any where; not euery where; but in his owne Houſe, in his latter Houſe, his Euangelicall Houſe; as if this bleſſing were confined to his holy walls, he ſaith, *In this place will I giue peace.* This flower is not for euery ſoile; it growes not wilde, but is only to be found in the Garden of Sion. It is very pregnant which the Pſalmiſt hath, Pſal. 128. 5. and 134. 3. *The Lord that made Heauen and Earth, bleſſe thee out of Sion.* He doth not ſay, The Lord that made the earth, bleſſe thee out of heauen; nor, The Lord that made Heauen, bleſſe thee out of heauen; but, *bleſſe thee out of Sion.* As if he would teach vs, that all bleſſings come, as immediatly and primarily from heauen, ſo mediatly and ſecondarily from Sion, where this Temple ſtood. Some Philoſophers haue held the Moone to be the receptacle of all the influences of the heauenly bodies, and the conueyances of them to this inferiour world, ſo as all the vertue of the vpper Orbes and Starres are deriued by her, to this elementary Spheare. Such doth both *Dauid* and *Haggai* repute the houſe of God; whither, as to *Ioſephs* Store-houſe, doth God conuey the bleſſings of peace, that they may be thence tranſmitted to the ſonnes of men. How, and why then doth God giue peace in this his Houſe? Becauſe here (as *Bernard* well) *Deus & audit, & auditur*, God heares, and is heard here: *audit orantes, erudit audientes*; he heares his ſuppliants, and teacheth his hearers. As this place hath two vſes, it is both *Oratorium*, and *Auditorium*: ſo in reſpect of both, doth it bleſſe vs with peace: our mouth procures it in the one, our eare in the other; God workes in our hearts by both. In the firſt, God ſayes, as our Sauiour cites it, *Domus mea domus orationis: My Houſe ſhall be called the Houſe of prayer.* And what bleſſing is it, euen the beſt of Peace, that our prayers cannot infeoffe vs in? *Salomon* when he would conſecrate the Church he had built, ſolemnly ſues to God, that he would inueſt it with this priuilege of an vniuerſall-gracious audience; and numbring the occaſions of diſtreſſed Suppliants, makes it euer the foot of his requeſt; *(Then hearken to the prayer that thy ſeruant ſhall make towards this place; Heare thou in heauen, thy dwelling place, and when thou heareſt, haue mercy.)* If euer therefore

I will giue peace.

Glory to God in the higheſt heauens; in earth, peace, &c.

we would haue peace outward, inward, priuate, publike, ſecular, ſpirituall: If we would haue peace in our eſtate, peace in our Land, peace in our Church, peace in our ſoules, pray for it. And if euer we will pray for it, pray here, in Gods houſe, *for in this place will I giue peace.* In vaine ſhall we looke for it elſewhere, if we aske it not here. It is true, we are bidden euery where to lift vp pure hands to God: but they cannot bee pure, that are profane; and they cannot bee but profane, that contemne the holy ordinances of God. He ſaid well, *In templo vis orare, in te ora*; for (*Know you not, that your bodies are the Temples of the liuing God?*) but let me as truly returne it; *In te vis orare, in templo ora?* Wouldeſt thou pray with effect at home? Pray at Church; elſe thy deuotion is but the ſacrifice of fooles; for he hath ſaid it, who hath good reaſon to appoint the circumſtances of his owne beneficence, *In this place will I giue peace.*

Will yee then ſee the reaſon why there is ſo much empty Caske in the Celler of God? Therefore are men void of grace, becauſe they are void of deuotion. They ſeeke not God where he may be found; and therefore it is iuſt with God not to be found of them, where they pretend to ſeeke him: for *In hoc loco, In this place will I giue peace.*

Gerſon diſtinguiſhes well in his Sermon *de Angelis,* that there is *Duplex Cælum,* A double Heauen; *Gloriæ, & Eccleſiæ*; of Glory aboue, of the Church below; the Church is the Heauen on earth; where God is ſeene, heard, ſpoken vnto: where are his Saints (whoſe Aſſemblies are here;) where are his Angels: (*Let the woman haue power on her head, becauſe of the Angels,* 1 Cor. 11.) As the Iewes then, whileſt the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their deuotions: So now that the Church is Catholicke, or vniuerſall, and euery of our Churches is equally Gods houſe, (κυριακὴ;) we ſhall gladly with *Peter* and *Iohn,* goe vp to this Temple to pray; How can we looke for a better incouragement, than God giues vs here, *In this place will I giue Peace.*

In the latter, as it is *Auditorium,* ſo, I create the fruit of the lips to bee peace (ſaith God.) Naturally wee are all euen thoſe that applaud themſelues in the beſt opinion of their harmleſſe, and faire diſpoſition) enemies to God: Enemies both actiuely and paſſiuely. Actiuely, θεοστυγεῖς, God-haters, Rom. 1. Paſſiuely, *Filij iræ,* The ſons of diſpleaſure. We fell out in *Adam* through our owne wilfull apoſtaſie and diſobedience; and we ſtill ſtand out in the maintenance of our inward corruption. There is no way to peace but by reconciliation; there is no way to reconciliation, but by the Goſpell of Ieſus Chriſt, which is *Euangelium pacis*; there is no proper element for the Goſpell of God, but the Houſe of God; *Locus iſte, In this place will I giue peace.* It is not (I know) for euery heart to apprehend, either the want of this peace, or the miſery of this want. This is one of thoſe happineſſes which is moſt bragg'd of, where it is leaſt had. The ſenſuall Securitan pleaſes himſelfe in the conceit of his owne peace. All is well at home; he quarrels not with himſelfe, for he denies himſelfe nothing: God quarrels not with him; here are no checks of a chiding conſcience; no frownes of an angry Iudge; nothing but *Pulchritudo Pacis* (as the Prophet ſpeakes.) Alas, my beloued, call not this peace, call it ſtupiditie; euen Hell it ſelfe is not a Kingdome diuided in it ſelfe. There is no bleſſing, which is not alſo counterfeited, *Pacem veram dabo,* is the ſtile of the Prophets, Ier. 14. 13. This were a needleſſe Epithet, if there were not a falſe peace; ſuch is this of carnall hearts. That Word of eternall Truth muſt ſtand: *There is no peace, ſaith my God, to the wicked.* Haue you ſeene a ſore ſuddenly fil'd vp with vnſound fleſh, and fairely skinned ouer, without all offence to the eie, which ere long will breake out againe, and bewray a ſecret and ſo much-more-hardly-cured corruption? ſuch is a wicked mans peace. Haue you ſeene a ſlaue ſit quietly in the Gally, not ſtruggling with his chaine, not repining at his Oare (*neceſſitas fortiter, conſuetudo facile?*) Haue you heard a dying man profeſſe, that he felt no paine? Such is a wicked mans peace, of which hee ſhall once ſay, though now all ſeeme ſmooth, and plauſible; *In pace amaritudo mea amariſſima*; *In peace I had great bitterneſſe,* Eſay 38. 17. Neither is the want of this peace leſſe perceiued, than the miſery of this want. Men ſee no difference in the face of Heauen, whatſoeuer they doe; their blaſphemies and prayers finde the ſame entertainment: therefore the

The Goſpell of peace.

The beauty of peace.
I will giue true peace.

Neceſſity hath taught him to beare it ſtrongly, cuſtome eaſily.

careleſſe man reſolues, I ſhall haue peace, though I follow the wayes of mine owne heart. Oh the miſerable ſottiſhneſſe of wilfull ſinners! Sinne lyes (like a ſleeping Bandog) at the doore of their heart; they looke vpon him, as if hee would neuer wake; or, as if though hee ſhould, yet he were ſo clogged, and chained, and muzled, that there can bee no danger of his hurt. Let God but rowze him vp a little, he ſhall bay them to deſpaire; he ſhall flie vpon them, and pull out their throats: Then ſhall their troubled heart proiect terrible things, and they ſhall feele what it is to liue in the anger of a God. They ſhall ſee the Almighty putting himſelfe into the fearefull formes of vengeance; Who can ſtand before his indignation? And who can abide in the fierceneſſe of his anger? His fury is powred out like fire, and the rocks are throwne downe before him, Nahum 1. 6. And if his very loue haue drawne bloud of his deare ones: (*Terrores Domini militant contra me*, ſaith holy *Iob*: The terrors of the Lord are ſet in aray againſt me, Iob 6. 4:) and he that bore the chaſtiſements of our peace, the Sonne of his loue, could ſay (*My God, my God, why haſt thou forſaken me?*) Oh what ſhall bee the Iudgments of his wrath? If this be the rod of children, Oh, what ſhall be the Scorpions for his enemies? They ſhall ſee that gulfe of fire ready to receiue them into euerlaſting burnings. They ſhall ſee the Deuils their inceſſant tormentors ready to ſeize vpon their guilty ſoules. Then, O then, ſhall they know, too late, what an happineſſe it is, that God here promiſes, *Dabo pacem*. Would wee then auoyd the vnſpeakable horror of this woful condition? Would we finde the bed of our ſickneſſe and death, comforted with the ſweet teſtimony of an heauenly peace betwixt God and our ſoules? See whence we muſt fetch it; *In this place will I giue peace*. If euer we haue it, we muſt haue it from the bleſſed ordinances of God, his word and Sacraments, which this place can afford vs. In vaine ſhall yee ſeeke for this (deare Chriſtians) in a licentious Tauerne, in a rich Counting-houſe, in Chambers of dalliance, in full Tables, in Pompous Courts; no, not in thrones of earthly Maieſty. Alas, many of theſe are the make-bates betwixt Heauen and vs, moſt of them can marre, none of them can make our peace. It is onely the deſpiſed Miniſtery of the Goſpell; the Word of reconciliation, (as it is called, 2 Cor. 5. 19.) which ſounds in Gods Houſe, that can doe it. As yee loue your ſoules therefore, as you would finde peace at the laſt, and would looke with a comfortable aſſurance in the face of death and iudgment; as yee would ſee a gracious Mercy-ſeat in the dreadfull Tribunall of God at the day of our laſt appearance, frequent the Houſe of God: attend reuerently and conſcionably vpon the ſacred Inſtitutions of God, yeeld your ſelues ouer to be wrought vpon by the powerfull Goſpell of Ieſus Chriſt. Oh be not you wanting vnto God, he will not be wanting vnto you, but will make good this promiſe of his vnfailable grace, *In this place will I giue peace*.

It is a great word that is heere ſpoken, *Dabo pacem*; and therefore it is vndertaken by an omnipotent Agent, *I will giue peace*. If all the Angels of Heauen ſhould haue ſaid ſo, we ſhould ſoone haue replied, as *Korah* and his company did to *Moſes* and *Aaron*; Yee tooke too much vpon you, Numbers 16. 3. This worke is not for any finite power; the ſtile of peace, is the peace of God; the ſtile of God, the Mediator betwixt God and man, is, *The Prince of Peace*. He is the true *Salomon*, the other was but typicall. It is hee onely, that when the Diſciples were toſſed with contrary winds and threatning billowes, could command the windes and waues to a calme. It is hee onely, that when his Church is toſſed with the winds and waues of raging and impetuous enmitie, can giue outward peace. It is he onely, that when the diſtreſſed ſoule is toſſed with the winds and waues of ſtrong temptation, of weake diffidence, can giue inward peace. Iuſtly therefore doth he challenge this act as his owne, *I will giue peace*. We vſe to ſay, It is beſt treating of peace with a Sword in our hand. Thoſe who haue the aduantage of the warre, may command peace: vnderlings muſt ſtoope to ſuch conditions, as the victor will yeeld. To ſhew vs therefore how eaſily he can giue peace, God ſtiles himſelfe the God of Hoſts; a title wherein he takes no ſmall delight, referring not to the being of the creature, but to their marſhalling; not to their naturall eſtate, but their militarie; neither would God be lookt at in it, as a Creator, but as a Generall. In but two of the Prophets, *Eſay* and *Ieremie*, no leſſe than an hundred and thirtie times hath hee this ſtile giuen him. Euery thing, as it hath an existence from the Maker, ſo an order from the Gouernour; and that order is no other than warlike, wherein it doth (*militare Deo*) ſerue vnder the colours of the Almighty. All creatures are both muſtred, and trained, and placed in Garriſon, and brought forth into the field, in the ſeruice of their Creator ; they are all *exercitus pugnatorum*. If yee looke into Heauen, there is a company of heauenly Souldiers, *Luke* 2. Neither was there onely the conſtruction of Idolaters, *vniuerſa militia cæli*, to which they burnt incenſe ; but of *Moſes* himſelfe ; *Thus the Heauen and the Earth were finiſhed, and all the Hoſt of them*, *Gen.* 2. 1. If yee looke to the Earth, not men onely, whom reaſon hath fitted for ſuch deſignes, but euen the brute, yea, the baſeſt and indocibleſt of the brute creatures are ranged into arrayes : euen the very Locuſts, though they haue no Leader, yet *Egrediuntur per turmas*, They goe foorth by bands, *Prov.* 30. 27. And if ye looke into Egypt (where for the time was *Sedes belli*,) you ſhall finde a band of Frogs, that were appointed to march into the very bed chamber, the bed, the ouens, the diſhes of *Pharaoh* ; you ſhall finde an hoſt of Lice, of Flies, of Caterpillers, ſent againſt thoſe Egyptian Tyrants. Elſe-where, ye ſhall finde troupes of Palmerwormes, of Locuſts, of Cankerwormes, of Caterpillers, to ſet vpon Iſrael, *Ioel* 1.4. Shortly, where he meanes to preſerue, the fiery Charets and Horſemen of Heauen ſhall compaſſe Dothan. Where he meanes to deſtroy, the moſt deſpicable of his creatures ſhall be armed, to the ruine of the proudeſt. Doth *Goliah* ſtalke forth to the defiance of the God of Iſrael? A pibble out of the brook ſhall ſtrew him on the ground. Doth an *Herod* heare his flatterers gladly ſay, *Nec vox hominem ſonat?* Stay but a while, God ſets his vermine vpon him; all the Kings guard cannot maſter thoſe Lice. He hath Hornets for the Hiuites and Canaanites, *Exod.* 23. Mice for the Philiſtims, 1 *Sam.* 6. Rats for the Couetous Prelate : A Flie for Pope *Adrian* : A world of creatures for either defenſiue or offenſiue ſeruices. *Quare fremuerunt gentes? Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the Earth ſet themſelues, and the Rulers take counſell together againſt the Lord, and againſt his Anointed.* Preſumptuous duſt and aſhes, that dare riſe vp againſt the God of hoſts! If a ſilly Ant out of a Mole-hill ſhould march forth, and proffer to wreſtle a fall with a Gyant, there were ſome proportion in this challenge ; there is none of a finite power to an infinite. Should all the powers of Hell band themſelues with thoſe on earth, *Quis reſtitit?* What power haue they of being, of motion, but from him whom they oppoſe? How eaſily can he blow vpon their enterpriſes? How eaſily can he command theſe to the duſt, thoſe to their Chaines? Bee confounded therefore, O vaine men, whoſe breath is in your noſtrils (and that not your owne neither) when ye thinke of the power and Maieſty of the God of Hoſts.

Who hath reſiſted his will?

And why are we diſmaid with the rumours, or feares of the ſtrongeſt oppoſitions? *Gebal* and *Ammon*, and *Amelec*, the Philiſtims, with them that dwell at Tyre? *Aſhur* alſo is ioyned to the inceſtuous children of *Lot* : (ὀλιγόπιστε) O thou of little faith, why feareſt thou? The Lord of hoſts is with vs, the God of *Iacob* is our refuge, *Pſa.* 46. Come, all ye Bands of wickedneſſe, and conſpire againſt the Scepter of the Kingdome (that is, the Goſpell) of Ieſus Chriſt. He hath his *Armageddon*, He hath a feaſt for the fowles of the aire, and the beaſts of the field, whom he hath inuited to the fleſh of Captaines, and the fleſh of Kings, *Reuel.* 19.8. I will not be afraid of ten thouſands of people that haue ſet themſelues againſt me round about ; *Dominus ſuſcepit* ; The Lord hath ſuſtained me, and he is the Lord of Hoſts.

Yea, why are wee apalled, when we ſee the meaſures of the ſonnes of *Anak*; the ſpirituall wickedneſſes in heauenly places? If wee looke at their number, they are Legions. If to their ſtrength, they are Principalities and Powers. If to their nature, they are ſpirits that rule in the aire. We are men, fleſh and bloud, ſingle, weake, ſinfull. What euer we are, our God is in heauen, and doth whatſoeuer he will; he is the Lord of Hoſts, tho Cowards in our ſelues, yet in him we are more than Conquerors ; he who is more than all power, than all Truth, hath ſaid it ; The Gates of Hell ſhall not preuaile againſt his Church. Thanks be to God, which giueth vs victory, through our Lord Ieſus Chriſt.

Laſtly, he is the Lord of hoſts ; his vndertakings are infallible : Hath he ſaid, that the glory of the Euangelicall Church ſhall exceed the Legall ? Hath he ſaid, that, *In this place he will giue peace* ? How can the Church faile of glory, or the ſoule of peace ? His word can be no more defectiue, than himſelfe impotent. Truſt God with his owne cauſes ; truſt him with thy ſelfe ; doe that he bids ; expect what he promiſes ; haunt this Houſe of his, wait on his ordinances. The Lord of Hoſts ſhall giue thee that peace, which paſſeth all vnderſtanding ; and with peace, glory, in that vpper Houſe of his not made with hands, eternall in the Heauens.

To the poſſeſſion whereof, that God, who hath ordained vs, in his good time mercifully bring vs.

And now, O Lord God of Hoſts, make good thy promiſes to this Houſe of thine. Whenſoeuer any Suppliant ſhall in this place offer vp his praiers vnto thee, heare thou in Heauen, thy dwelling place ; and when thou heareſt, haue mercy. What Word ſoeuer of thine ſhall ſound out of this place, let it be the ſauour of life vnto life to euery hearer. What Sacrament ſoeuer of thine in this place ſhall be adminiſtred, let it be effectuall to the ſaluation of euery receiuer.

Thou that art the God of glory, and peace, giue peace and glory to thy Seruants, for thy mercies ſake, for thy Sonnes ſake, euen the Sonne of thy loue, Ieſus Chriſt the iuſt. To whom with thee, and the holy Ghoſt, one infinite God, be giuen all praiſe, honour, and thankſgiuing now and for euer.

TO THE WORSHIPFVLL AND REVEREND, Mr. Dr. HALL, DEANE OF WORCESTER,

my worthie and much reſpected Friend,
all happineſſe, with my loue in
CHRIST IESVS.

REuerend Sir; this Sermon, I know, is at the Preſſe before you expected: But I thought (as this glorious Chapell occaſioned it, ſo) it might miniſter occaſion of perpetuall remembrance of the Chapell, by remaining its firſt Monument. And although both theſe were confined to the priuate; the Chapel for the Family of my Right Honourable Lord the Earle of Exceter, who hath giuen the materiall thereof ſufficient luſter: and the Copy of the Sermon to the Cabinet of my truly Noble, and vertuous Lady, his Counteſſe, yet both theſe are much and oft required to the publike, the Sermon to be an inſtruction, and ſo it is; the Chapell to be an example, and ſo it may be. The Sermon to teach all, to be all glorious in their ſoules. The Chapell to teach ſome, who build houſes for their owne habitation, to ſet vp another for Gods Religion. The Sermon was craued at the hands of my Honourable Ladie, that it might come to the Preſſe; who, of her owne pious diſpoſition, gaue forth the Copy, and for her Noble eſteeme of your ſelfe, and of the worth of your Sermon, was willing and deſirous to giue it way to the Printer. And this I thought good to impart vnto you, and to the courteous Reader, that you may be ſatisfied of the meanes how, and the cauſe why it comes in publike. And ſo praying for you, and deſiring your prayers for me, I remaine

Your truly louing Friend,
H. BAGVLEY.

THE TRVE Peace-Maker:

LAID FORTH IN A SERMON BEFORE HIS MAIESTY AT THEOBALDS

September 19. 1624.

By IOS. HALL.

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THE TRVE Peace-maker.

ESAY 32. 17.

Opus Iuſtitiæ pax.

The worke of Juſtice (or righteouſneſſe *) ſhall be peace.*

MY Text (you heare) is of Iuſtice and Peace, two royall graces; and ſuch as flow from ſoueraigne Maieſtie: There is a double Iuſtice, Diuine & humane; there is a double peace, outward in the ſtate, inward in the ſoule: Accordingly, there is a double ſenſe of my Text; a ſpirituall, a ciuill ſenſe: The ſpirituall concerning Theologicall Iuſtice, and inward peace; The ciuill concerning humane iuſtice and outward peace. The ſpirituall thus; The Meſſias ſhall cauſe the fruit of his perfect iuſtice to bee our inward peace with God, and our ſelues. The ciuill thus; The Magiſtrate ſhall cauſe the worke of ciuill Iuſtice in his adminiſtration, to be our outward peace with one another: In both, or either (as *Muſculus* well) there is an alluſion in the Hebrew word to a field; the ſoile is the heart or the State, the ſeed is Iuſtice, the fruit peace: That which was waſte ground is now a Carmell, a fruitfull field; and the fruit of this field of Iuſtice is peace. As there is good reaſon, wee will begin with the ſpirituall *Iuſtice* and *Peace*.

The great King of Heauen will disforeſt that peace of the world, which hee calls his Church, and put it to tillage; it ſhall be ſowne with righteouſneſſe, and ſhall yeeld a ſweet crop of peace: in this onely, not in the barren heaths of the prophane world, ſhall true peace grow.

At firſt, God and man were good friends: How ſhould there bee other than good termes betwixt Heauen and Paradiſe? God made man iuſt; and iuſt man (whiles he was ſo) could not chuſe but loue the iuſt God that made him; ſin ſet them at odds; in one act and inſtant did man leeſe both his iuſtice and peace; now the world is changed; now the ſtile of God is *Fortis vltor*, God the auenger, *Ier.* 51. 56. and the ſtile of men, *Filij ira*, ſons of wrath, *Epheſ.* 2. 3. There is no poſſible peace to be made betwixt God & man, but by the perfect iuſtice of him that was both God & man: I would there were a peace in the Church about this Iuſtice; It is pitie & ſhame there is not; but there muſt be hereſies: As there are two parts of Diuinity, the Law and the Goſpell; ſo each of theſe haue their

God the auenger. The ſonnes of wrath.

Hall, J.

Morall righteouſneſſe.

their Iuſtice; there is a Iuſtice of the Law, and an Euangelicall Iuſtice. The Iuſtice of the Law when a meere morall man is iuſtified (out of his owne powers) by the works of the Law; very Papiſts will giue ſo much way to *S. Paul*, ſo much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the ſtrength of humane nature, or the doctrine of the Law, ſhal challenge iuſtification; Vnleſſe perhaps ſome *Andradius* haue priuilege to teach, that this *Ethica iuſtitia*, was enough to iuſtifie and ſaue the old Philoſophers.

The Euangelicall Iuſtice is not without the interuention of a Sauiour; To which claime is laid in two kinds, either as imputatiue, or as inherent; The inherent wrought in vs: the imputed wrought for vs. How eaſie were it to lead you through a thicket of diſtinctions into a large field of controuerſie, concerning the nature, meanes, manner of our Iuſtification? No head in all Diuinity yeelds either more, or more important Problemes; In ſo much as Cardinall *De monte*, Vice-Preſident for the time of the Councell of Trent, in an Oration made by him in the eleuenth ſeſſion, profeſſes, that when they meant to diſpatch their Decree concerning Iuſtification in fifteene daies, it coſt them ſeuen moneths to finiſh, without one daies intermiſſion; and when all is done, they haue left the world, which was before (as *Pighius* ingenuouſly) intricated by the thorny queſtions of Schoolemen, rather more vnſatisfied and perplexed than they found it. It is the maine care of our liues, and deaths, what ſhall giue vs peace and acceptation before the dreadfull Tribunall of God: What, but righteouſneſſe? What righteouſneſſe, or whoſe? Ours, or Chriſts? Ours, in the inherent graces wrought in vs, in the holy works wrought by vs; or Chriſts, in his moſt perfect obedience, and meritorious ſatisfaction wrought for vs, applied to vs? The Tridentine faction is for the former; we are for the latter; God is as direct on our ſide as his word can make him; Euery where blazoning the defects of our owne righteouſneſſe, the imperfections of our beſt Graces, the deadly nature of our leaſt ſinnes; the radicall ſinfulneſſe of our habituall concupiſcence, the pollution of our beſt works: Euery where extolling the perfect obedience of our Redeemer, the gratious application of that obedience, the ſweet comfort of that application, the aſſurance and vnfailableneſſe of that comfort: and laſtly, our happy reſt in that aſſurance. I inſtance not; open the Booke, ſee where your eies can looke beſide theſe. *Satis apertè* (ſaith their *Caſſander*) The Scripture is cleare ours; So is all antiquity, if they beleeue that learned Arbiter; So are their more ingenuous Doctors of the laſt age; So would they all be, if they had grace to know God, themſelues, grace, ſinne, heauen, hell; God perfectly iuſt, themſelues miſerably weake, Grace ſenſibly imperfect, ſinne vnmeaſurably ſinfull; Laſtly, if they knew that heauen is for none but the pure, that hell is for the preſumptuous. O Sauiour, no man is iuſt through thee, but he that is ſanctified by thee; What is our inherent juſtice, but ſanctity? That we aſpire towards, we attaine not to; Woe were vs if we were not more iuſt in thee, than ſanctified in our ſelues; wee are ſanctified, in part, according to the weakneſſe of our receit; we are iuſtified thorowly, according to the perfection of thine acceptation; were we fully ſanctified here, we ſhould be more than men; were we not thorowly iuſtified, we ſhould be no more than ſinners before thee; whiles we ſtand before thee as ſinners, we can haue no peace; Let others truſt in the Charets and Horſes of their owne ſtrength, wee will remember the Name of the Lord our God; *The worke of thy Iuſtice ſhall be our peace.*

Peace is a ſweet word; Euery body would be glad of it; eſpecially Peace at the laſt, as the *Pſalmiſt* ſpeakes: How haue the politickly religious held out twigs for the drowning ſoule to catch at? Due ſatisfactions, vndue ſupererogations, patronages of Saints, bargaines of Indulgences, woolward pilgrimages, and at laſt (after whips and haireclothes) leaue the dying ſoule to a feare of Hell, doubt of Heauen, aſſurance of Purgatory flames; How truly may it now ſay to theſe Doctors, as *Iob* to his friends, *Miſerable comforters are yee all*; Hearken, O yee deare Chriſtians, to a better voice that ſounds from heauen; *Come to mee all yee that labour, and are heauy laden, and I will giue you reſt.*

Mat. 11. 28.

Is there any of you whoſe vnquiet breſt boiles continually with the conſcience of any

ſoule

foule ſin? whoſe heart is daily tyr'd vpon by the vultur of his ſecret guiltineſſe? whoſe boſome is gnawed before-hand with that helliſh Worme, which can no more giue ouer than die? It boots not to aske thee if thou wouldeſt haue peace. Peace? Rather than life; *Oh wherewithall ſhall I come before the Lord, and bow my ſelfe before the moſt high God? Shall I come before him with burnt offerings? Wil the Lord be pleaſed with thouſands of Rams, or with ten thouſand Riuers of Oyle? Shall I giue my firſt borne for my tranſgreſſion, the fruit of my body for the ſinne of my ſoule?* Heare, O thou diſtracted heart; what talkeſt thou of giuing to the owner? The world is his: thou art not thine owne; Yea, were theſe things thine, and not his, yet know, it is not giuing, but taking that muſt procure thy peace: An infinite Iuſtice is offended; an infinite Iuſtice hath ſatisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and juſtice of thy Sauiour; The worke of his Iuſtice ſhall be thy peace.

Micah. 6.

Fly about whither thou wilt, O thou weary Doue, thorow all the wide Regions of the heauen, and waters, thou ſhalt no where finde reſt for the ſoles of thy feet, but in this Arke of Chriſts perfect righteouſneſſe: In vaine ſhalt thou ſeeke it in ſchooles of morality, in learned Libraries, in ſpatious fields and forreſts, in pleaſant gardens, in ſullen retiredneſſe, in witty conuerſation, in wanton Theaters, in drunken cellers, in tables of gluttony, in beds of luſt, cheſts of *Mammon*, whiffes and draughts of intoxication, ſongs of ribaldry, ſports of recreation; No, no, the more thou ſeekeſt it in moſt of theſe, the further it flies from thee, the further thou art from finding it; and if theſe things may giue ſome poore truce to thy thoughts, it ſhall ſoone end in a more direfull warre. *There is no peace*, ſaith my God, *to the wicked*: Stray whither thou wilt, O thou wounded heart, thorow the Lawnds and Woods; alas, the ſhaft ſticks ſtill in thee, or if that be ſhaken out, the head; None but the ſoueraigne Dittany of thy Sauiours righteouſneſſe can driue it out; and till it be out, thou canſt haue no peace. In plaine termes; wouldſt thou haue peace? None but Chriſt can giue it thee; He will giue it to none but the penitent, none but the faithfull; Oh ſpend thy ſelfe into the ſighes and teares of true repentance; and then raiſe thy humbled ſoule to a liuely confidence in thine all-ſufficient Redeemer; Set thy Lord Ieſus betwixt God and thy ſins; God cannot ſee thy debt, but through thine acquittance; By his ſtripes we are healed, by his wounds we are ſtanched, by his death we are quickned, by his righteouſneſſe we are diſcharged; The worke of his righteouſneſſe is our peace. Oh ſafe and bleſſed condition of beleeuers; Let ſin, Satan, world, death, hell, doe their worſt; *Who ſhall lay any thing to the charge of Gods elect? It is God that iuſtifieth; who ſhall condemne? It is Chriſt that died, yea rather, that is riſen againe; who is alſo at the right hand of God, and maketh interceſſion for vs*: Our enemy is now our Father, our Iudge is our Sauiour, the offended our ſurety, that precious bloud our ranſome, that perfect righteouſneſſe our euerlaſting peace.

Thus much of our ſpirituall Iuſtice, and Peace. The Ciuill followes: I know theſe two are wide tearmes; Iuſtice compriſes all vertue, as Peace all bleſſings; For that is iuſt in all kinds, which hath a meet adequation to the rule; All vertue therefore conforming vs to the Law of God, which is the rule of perfection, challengeth iuſtly to it ſelfe a ſtile of iuſtice.

Narrower bounds will ſerue our turne: We ſpeake of Iuſtice firſt as a ſingle vertue. Habits are diſtinguiſhed by their acts; acts by their obiects. The obiect of all morall vertue is good, as of all intellectuall, is True. The obiect of this vertue of Iuſtice is the good of men in relation to each other; Other vertues order a man in regard to himſelfe; Iuſtice, in regard to another. This good being either common, or priuate; common of al, priuate of ſome; the acts and vertue of iuſtice muſt be ſutable; either, as man ſtands in an habitude to the whole body, or as he ſtands to ſpeciall Limbs of the body: The former of theſe is that which Philoſophers & Caſuiſts call a legall and vniuerſal Iuſtice. The latter is that particular Iuſtice, which we vſe to diſtinguiſh by *Diſtributiõ*, & *Commutation*; the one conſiſting in matter of Commerce, the other in Reward, or Puniſhment: both of them according to a meet, though different, equality: An Arithmetical equality in Commutation; a Geometricall in diſtribution; the former regarding the value, or worth of the thing;

the latter, regarding the proportionable difference of the perſon. The worke of all theſe three Iuſtices, is Peace.

Firſt, the legall Iuſtice is the apparant mother and nurſe of publike Peace: When Gouernors and ſubiects are carefull to giue each other their owne; when both conſpire to command and obey for the common good; when men frame their liues to the wholſome lawes of their Soueraignes, not more out of feare than conſcience; when reſpect to the community caries men from partiall reflections vpon themſelues; As contrarily diſtractions, and priuate ends are the bane of any ſtate. When the head and members vnite their thoughts and endeuours in the center of the common good: the head to deuiſe and command, the eies to ſee, the eare to heare, the palate to taſte, the heart to moue, the bellowes of the lungs to blow, the liuer to ſanguifie, the ſtomach to digeſt, the guts to export, the hands to execute, the tongue to talke for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of theſe parts will bee gathering to themſelues, and obſtructions grow within; and mutinous diſtempers ariſe in the humours, ruine is threatned to the whole: If either the Superiors miſcommand, or the inferiors diſobey, it is an affront to Peace. I need not tell you that good lawes are the wals of the City, the ſinewes of the Politicke body, the rule of our life, the life of our ſtate, without which men would turne brute, yea monſtrous; the world were a Chaos, yea an hell. It is wiſdome that makes lawes, it is Iuſtice that keeps them; Oh let this Iuſtice ſtill bleſſe vs with a perpetuall peace; as thoſe that doe not thinke the world made for vs, but our ſelues made for the world, let vs driue at an vniuerſall good; let there be euer that ſweet correſpondence betwixt Soueraignty and ſubiection, that the one may be happy in the other, both in peace.

Secondly, the diſtributiue Iuſtice is not leſſe fruitfull of peace; when rewards of honors, and gracious reſpects are ſuited to the well-deſeruing; when malefactors ſmart according to their crimes; This Iuſtice hath ſtocks for the vagrant, whips for harlots, brands for petty larzons, ropes for felons, weights for the contumaciouſly ſilent, ſtakes for blaſphemous hereticks, gibbets for murtherers, the hurdle, and the knife, and the pole for traitors; and vpon all theſe engines of Iuſtice hangs the garland of peace. It was not for nothing that *Maximilian* the Firſt, paſſing by the gallowes, ſaluted it with *Salue Iuſtitia.* Ye neuer ſee Iuſtice painted without a ſword; when that ſword glitters with vſe, it is well with the publique; woe be to the Nation where it ruſts. There can be no more acceptable ſacrifice than the bloud of the flagitious. Immediately after *Garnets* execution, *Father David* at *Ypre*, in a publike Sermon declared the miracles ſhowne thereat; Amongſt the reſt, that a ſpring of oyle brake forth ſuddenly in the place where that Saint was martyred; In ſtead of a lie, let it be a parable; The bloud of Traitors ſhed by the ſword of Iuſtice, is a well of oyle to fatten, and refreſh the Commonwealth.

I know well how mercy befits the mouths of Gods Miniſters: The ſoft tongue of a Diuine is no meet whetſtone for the edge of ſeuerity; but withall, I dare ſay, that Iuſtice is a noble worke of mercy; neither need we wiſh to bee more charitable, than the God of mercy that ſaies, *Thine eie ſhall not ſpare the murtherer*, Numb. 35. 31. *The Tempter to idolatry*, Deut. 13. 6. The very ſonnes of *Leui* were appointed to win an euerlaſting bleſſing, by conſecrating their hands to God in Iſraelitiſh bloud: The vniuſt fauour, and plauſibility of Romiſh Doctors, towards capitall offenders, hath made their Sanctuaries (euen literally) a denne of theeues, an harbour of villany. It is memorable of *Lewis of France*, (ſtiled the Saint) that he reuerſed a pardon wrought from him to a malefactor, vpon reading that verſe in the *Pſalme*, *Beati qui faciunt iuſtitiam in omni tempore*, Pſal. 106. 3. *Bleſſed are they that doe iuſtice at all times*: No maruell if one of thoſe foure things which *Iſabel* of *Spaine* was wont to ſay, ſhe loued to ſee, were, *A theefe vpon the Ladder*; Euen through his halter might ſhee ſee the proſpect of peace. Woe bee to them that either for gaine or priuate intereſt ingage themſelues in the ſuit of fauour to maliciouſly bloudy hands; that, by the dam of their bribes labour to ſtop the due courſe of punitiue

Iuſtice; theſe, theſe are the enemies of peace; theſe ſtaine the land with that Crimſon die, that cannot bee waſhed out but by many wofull lauers of reuenge: Farre, farre be it from any of you, generous Chriſtians, to endeuour either to corrupt, or interrupt the wayes of iudgement, or for a priuate benefit to croſſe the publike Peace: Woe be to thoſe partiall Iudges, that iuſtifie the wicked, and condemne the innocent; the girdle of whoſe equity ſags downe on that ſide where the purſe hangs: Laſtly, woe to thoſe vnworthy ones that raiſe themſelues by fraud, bribes, ſymonie, ſacriledge; therefore are theſe enemies to the State, becauſe to Peace; and therefore enemies to Peace, becauſe violaters of iuſtice, *And the worke of iuſtice is Peace.*

Thirdly, that commutatiue Iuſtice workes Peace, needs no other proofe than that all the reall brables and ſuits amongſt men, ariſe from either true or pretended iniuſtice of contracts. Let me leade you in a Terme morning to the ſpacious Hall of Iuſtice: What is the cauſe of all that concourſe? that Hiue-like murmure? that noiſe at the Bar, but iniurious bargaines, fraudulent conueyances, falſe titles, diſappointment of truſts, wrongfull detentions of money, goods, lands, coozenages, oppreſſions, extortions? Could the honeſty and priuate iuſtice of men preuent theſe enormities, ſilence and ſolitude would dwell in that wide Palace of Iuſtice; neither would there be more Pleas than Cob-webs vnder that vaſt roofe. Euery way therefore it is cleare, that the worke of Iuſtice is Peace; In ſo much as the Guardians of Peace are called Iuſticers.

This for the Common-wealth; If it pleaſe you to caſt your eyes vpon her Siſter the Church, you ſhall finde that the outward Peace thereof alſo muſt ariſe from Iuſtice. Alas; thence is our hopeleſneſſe: Neuer may they proſper that loue not, that wiſh not peace within thoſe ſacred wals; but what poſſibility of Peace in the peremptorie repulſes of Iuſtice? What poſſibility of Iuſtice in the long vſurped tyranny of the ſucceſſor of *Romulus?* Could we hope to ſee Iuſtice once ſhine from thoſe ſeuen hills, we would make account of Peace; but, oh, the miſerable iniuſtice of that imperious Sea; Iniuſtice of claime, iniuſtice of practice. Of claime, ouer Kings, Church, Scriptures, Conſcience: Ouer Kings; there is *S. Pauls* ſuper-exalted (ὑπεραιρόμενος;) His vſuall title is *Orbis Dominus*; *Dominus vniuerſorum* in the mouths and pens of his flatterers: And leſt Princes ſhould ſeeme exempted; he is *Rex Regum*, as *Paulus* 4. ſaies of himſelfe; he is *ſuper Imperatores & reges*, ſaith their *Antoninus*, *Triumphus*, *Capiſtranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the maſter ouer the ſeruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *vnde niſi à nobis*, ſaith Pope *Adrian*: What ſhould I tell you of his bridle, ſtirrup, toe, cup, canopy? Let the booke of holy Ceremonies ſay the reſt; Theſe things are ſtale, The world hath long ſeene and bluſhed,

Lord of the world.

Ouer Emperors and Kings.

Whence but from vs?

Ouer the Church; There is challenged a proper head-ſhip, from whom all influences of life, ſenſe, motion come; as their *Bozius*; why ſaid I ouer? He is vnder the Church: For he is the foundation of the Church, ſaith *Bellarmine*; Ouer as the head, vnder as the foundation? What can Chriſt be more? Thence, where are generall councels but vnder him, as the ſtreame of Ieſuites; Who but he is, *regula fidei*, as their *Andradius*: hee alone hath infallibility and indefectibilitie, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmine*. He hath power to make new Creeds, and to obtrude them to the Church; the deniall whereof was one of thoſe Articles which *Leo* the tenth condemned in *Luther*.

In decrees of faith or precepts of manners.

Ouer Scriptures. There is claimed a power to authorize them for ſuch; A power to interpret them, *ſententialiter & Obligatoriè*, being ſuch; A power to diſpenſe with them, *ex causâ*, though ſuch. Ouer the conſciences of men; In diſpenſing with their oathes, in allowance of their ſins. It is one head of their Canon Law, *A Iuramento fidelitatis abſoluit, Decret. p. 2. Cauſ. 15. qu. 6.* And in euery oath is vnderſtood a reſeruation and exception of the Popes power, ſay his Paraſites.

Hee abſolues from the oath of Allegeance.

I am aſhamed to tell, and you would bluſh to heare the diſpenſation reported to be granted by *Sixtus* 4. to the family of the Cardinall of *S. Lucie*; and by *Alexander* 6. to *Peter Mendoza* Cardinall of *Valentia*.

And as there is horrible iniuſtice in theſe claimes; ſo is there no leſſe in practiſe. Take a taſte of all : What can be more vniuſt than to caſt out of the lap of the Church thoſe that oppoſe their nouelties, to condemne them to the ſtake, to hell for Heretickes? What more vniuſt than to falſifie the writings of ancient or moderne Authors, by ſecret expurgations, by wilfull miſ-editions ? what more vniuſt than the withholding the remedy of generall Councels, and tranſacting all the affaires of the Church by a pack't conclaue? What more vniuſt than the ſuppreſſion of the Scriptures, and mutilation of the Sacrament to the Laity ? What more vniuſt than allowance of equiuocation, than vpholding a faction by willing falſhood of rumors, than plotting the ſubuerſion of King and State, by vnnaturall conſpiracies ? Well may wee call heauen and earth to record againſt the vniuſtice of theſe claimes, of theſe practiſes. What then ? Is it to hope for Peace, notwithſtanding the continuance of all theſe ? So the worke of Iniuſtice ſhall be Peace: And an vniuſt and vnſound Peace muſt it needs be that ariſes from iniuſtice ; Is it to hope they will abandon theſe things for Peace ? Oh that the Church of God might once be ſo happy : That there were but any life in that poſſibility ; In the meane time, let God and his holy Angels witneſſe betwixt vs, that on their part the Peace faileth ; we are guiltleſſe : What haue we done ? What haue we attempted ? What haue we innouated ? Only we haue ſtood vpon a iuſt and modeſt negatiue, and haue vniuſtly ſuffered. Oh that all the innocent bloud we haue ſhed could waſh their hands from Iniuſtice, from enmity to Peace.

That from them we may returne to our ſelues ; For the publike, wee enioy an happy Peace ; Bleſſed be God for Iuſtice : and if in this common harmony of Peace, there be found ſome priuate iarres of diſcord, whence is it but from our owne Iniuſtice ? The world is of another minde ; whoſe wont is to cenſure him that puniſhes the fault, not him that makes it ; Seuerity, not guiltineſſe in common opinion, breakes the Peace : Let the queſtion be who is the great make-bate of the world ; begin with the family : Who troubles the houſe ? Not vnruly, headſtrong, debaucht, children, that are ready to throw the houſe out of the windowes, but the auſtere father, that reproues, that corrects them; would he winke at their diſorders, all would be quiet. Not careleſſe, ſlothfull, falſe, limefingred ſeruants, but the ſtrict maſter, that obſerues and rates, and chaſtiſes them; would he hold his hands, and tongue, there would be peace.

The like diſcourſe to this yee ſhall finde in Conra. Schluſſelburgius *in his preface to his thirteenth booke* Catal. Hæret.

Not the peeuiſh and turbulent wife, who forgetting the rib, vſurps vpon the head, but the reſolute husband, that hates to leeſe his authority in his loue ; remembring that though the rib be neere the heart, yet the head is aboue the ſhoulders ; Would hee fall from the termes of his honour, there would be peace.

In the Country, not the oppreſſing Gentleman, that tyrannizes ouer his cottagers, incroches vpon his neighbours inheritance, incloſes commons, depopulates villages, ſcruzes his Tenants to death, but the poore ſoules that when they are cruſhed, yeeld the iuyce of teares, exhibit bils of complaint, throw open the new thornes, maintaine the old mounds; would theſe men be content to be quietly racked and ſpoiled, there would be peace.

In the City; not the impure Sodomitiſh brothels, that ſell themſelues to worke wickedneſſe ; not the abominable Pandars, not the iugling Cheater, not the Counterfeit Vagrant, but the Marſhall that drawes theſe to correction ; Not the deceitfull Merchant that ſophiſticates his commodities, inhanceth prices, ſels euery inch of (what he cannot warrant) Time ; Not the vnconſcionable and fraudulent Artiſan, but the Promoter and the Bench.

In the common-wealth ; not the cruell robber by ſea or land, that lies in the way, like a ſpider in a window, for a booty, for bloud : Not the bold night-walker that keepes ſauage houres fit for the guilty intentions of his burglaries, but the watch that takes him ; Not the ranke adulterer that neighs after his neighbours wife, and thirſts after onely ſtolne waters, but the ſworne men that preſent him. Not the traiterous Coyner, that in euery ſtampe reades his owne conuiction, whiles he ſtill renewes that face againſt which he offends, but the Sheriffe that attaches him.

Not the vnreformable drunkard, that makes a God of his liquour, a beaſt of himſelfe, and raues, and ſwaggers in his cups, but the Conſtable that puniſhes him; would theſe Officers conniue at all theſe villanies, there would be peace.

In the Church, not the chaffering Patron, or periured Chaplaine; not the ſeducing hereticke, or ſeditious ſchiſmaticke; not the ſcandalous Leuite, not the careleſſe Queſtman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commiſſion. In the world, laſtly, Not the ambitious incrochers vpon others dominions, not violaters of leagues, not vſurpers of miſ-gotten titles and dignities, not ſuborners, or abettors of conſpiracies, and traitors, but the vnkinde patients that will not *recipere ferrum*: I wis the great Potentates of the world might ſee a ready way to peace.

Thus in family, countrey, city, common-wealth, church, world, the greateſt part ſeeke a licencious peace in a diſordered lawleſneſſe; condemning true iuſtice of cruelty, ſtripping her of the honour of peace, branding her with the cenſure of troubleſome. Fooliſh men ſpeake fooliſh things: O noble and incomparable bleſſing of peace, how iniuriouſly art thou aſcribed to vniuſt neglect? Oh diuine vertue of iuſtice, how deſeruedly haue the Ancients giuen thee wings, and ſent thee vp to heauen in a deteſtation of theſe earthly indignities; whence thou comſt not downe at all, vnleſſe it pleaſe that eſſentiall and infinite Iuſtice to communicate thee to ſome choiſe fauorites. It is but a iuſt word, that this Iland hath beene long approued the darling of heauen; We haue enioyed peace, to the admiration, to the enuy of neighbour-hood: Would we continue it? would we traduce it to ours? Iuſtice muſt doe it for vs. Both Iuſtice and Peace, are from the throne; Peace is the Kings Peace; and iuſtly deſcends from Soueraignty by cõmiſſion; let me haue leaue to ſay with the princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite iuſtitiam qui iudicatis terram.* Still, ô God, giue thy Iudgement to the King, & thy Iuſtice to the Kings ſon. And if any ſhall offer wrong to the Lords anointed in his perſon, in his ſeed, the worke of that iniuſtice ſhall be war; yea *Bellum Domini*, the Lords war; (*2 Sam.* 25. 28.) Then let him who is both the Lord of Hoſts, and the God of Peace, riſe vp mightily for his anointed, the true King of peace; that he who hath graciouſly ſaid all this while, *Da pacem, Domine, Giue peace in our time, O Lord*; may ſuperſcribe at the laſt his iuſt Trophees, with, *Bleſſed be the Lord which teacheth my hands to warre, and my fingers to fight.*

Ye haue heard of the ſpirituall Iuſtice and Peace; Ye haue heard of the Ciuill; may it pleaſe you to mix both of them together: My text alone doth it; if you doe but with our moſt accurate Tranſlation, read Righteouſneſſe for Iuſtice; So ſhall you ſee the ſpirituall diſpoſition of Righteouſneſſe produce the ciuill effect of Peace. What is righteouſneſſe, but the ſincere vprightneſſe of the heart to God in all our wayes? He is perfect with God, that would be ſo.

Not to be guilty of ill.

What need I tell you that this is the way to true inward Peace, *Nil conſcire*, A cleare heart will be a quiet one. There is no feaſt to a good conſcience; this is meat, muſicke, welcome; It ſeemes harder that true ſpirituall honeſty ſhould procure euen outward peace: Heare wiſe *Salomon*; *By the bleſſing of the vpright, the city is exalted*, Prou. 11. 11. When a mans wayes pleaſe the Lord, *he maketh euen his enemies to be at peace with him*, Pr. 16. 7. *Righteouſnes exalteth a nation, but ſin is a reproach to any people*, Pro. 14. 24. It followes then as a iuſt corollary, *That the honeſteſt, and conſcionableſt man is the beſt ſubiect*: He may perhaps be plaine, perhaps poore, perhaps weake, but the ſtate is more beholden to his integrity, than to the ableſt purſe, than to the ſtrongeſt arme; Whereas the graceleſſe, & vicious perſon, let him be neuer ſo plauſible a talker, neuer ſo carefull an officer, neuer ſo valiant a Leader, neuer ſo officious a Courtier, neuer ſo deep in ſubſidies, neuer ſo forward in actions, is no other than an enemy to the ſtate, which he profeſſes to adore.

An il man a good ſubiect.

Let no Philoſopher tell me of, *malus vir bonus ciuis*; I ſay from better authority, that a lewd man can no more be a good ſubiect, than an ill ſubiect can be a good man: Heare this then (whereſoeuer ye are) ye ſecret oppreſſors, ye profane ſcoffers, ye foule mouth'd ſwearers, ye cloſe adulterers, ye kind drunkards, and who euer come within this blacke liſt of wickedneſſe, how can yee be loyall, whiles you lodge traitors in your boſomes? Proteſt what ye will; your ſinnes breake the peace, and conſpire againſt the ſacred

Crowne and dignity of your Soueraigne; What care we that you draw your ſword, and vow your bloud, and drinke your healths to your Gonernours, when in the meane while you prouoke God to anger, and ſet quarrels betwixt your Country and Heauen?

That I may winde vp this clew; It were folly to commend to you the worth of peace; we know that the excellency of Princes is expreſſed by *ſerenity*; what good hath the earth which God doth not couch vnder the name of Peace? Bleſſed be God, and his Annointed, we haue long and comfortably taſted the ſweetneſſe of his bleſſing; the Lilies and Lions of our *Salomon* haue beene iuſtly worded with *Beati pacifici*: Would we haue this happineſſe perpetuated to vs, to poſterity? Oh let Prince and people meet in the ambition to be *Gens iuſta*, a righteous nation, righteous euery way; Firſt, let God haue his owne; His owne dayes, his owne ſeruices; his feare, his loue, his all: Let Religion leade all our proiects, not follow them; let our liues be led in a conſcionable obedience to all the Lawes of our Maker: Farre be all Blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous and rebellious thoughts from our hearts. Let our hearts, hands, tongues, liues, bodies and ſoules be ſincerely deuoted to him. Then, for men: let vs giue *Cæſar* his owne: Tribute, feare, ſubiection, loyalty, and (if he need) our liues; Let the Nobility haue honour, obeiſance, obſeruation; Let the Clergie haue their dues, and our reuerence; Let the commons haue truth, loue, fidelity in all their tranſactions: Let there bee *trutina iuſta, pondera iuſta*: Let there be no grinding of faces, no trampling on the poore (*Amos* 5. 11.) no ſwallowing of widowes houſes, no force, no fraud, no periury, no perfidiouſneſſe.

Leu. 19. 36. *Iuſt balances, iuſt weights.*

Finally, for our ſelues; let euery man poſſeſſe his veſſell in holineſſe and honour; framing himſelfe to all Chriſtian and heauenly temper, in all wiſdome, ſobrietie, chaſtity, meekneſſe, conſtancie, moderation, patience, and ſweet contentation: ſo ſhall the worke of our righteouſneſſe be peace of heart, peace of ſtate; priuate and publike peace; Peace with our ſelues, peace with the world, peace with God; temporall peace here, eternall peace and glory aboue; vnto the fruition whereof, he who hath ordained vs, mercifully bring vs, for the ſake of him, who is the Prince of Peace, Ieſus Chriſt the righteous.

NOAH'S DOVE, BRINGING AN OLIVE OF PEACE TO THE TOSSED ARKE OF CHRISTS CHVRCH.

A

SERMON PREACH'T IN LATINE, IN THE CONVOCATION, HELD IN SAINT *PAVLS* CHVRCH, TO THE CLERGIE OF ENGLAND, AND ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRIE.

By Ios. Hall, Deane of *Worceſter*.

Done into Engliſh by *R. H.*

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

LONDON,
Printed by Iohn Haviland in the little
Old Baily, 1627.

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Aaa 3

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD,

EDWARD Lord DENNY, Baron of WALTHAM, all health and Happineſſe.

RIGHT HONOVRABLE,

I Might well perceiue by the Author that this Sermon was neuer intended to bee publiſhed, in any other Language than that wherein it was firſt ſpoken: being in reſpect of the matter, in a ſort appropriate to that Auditory wherein it was deliuered; But beſides the common deſire of many, finding the tranſlation attempted by diuers, and performed by ſome in ſuch a manner as did not altogether ſatisfie; It pleaſed my Father herein to improue my leiſure; wherein, howſoeuer I may haue ſomewhat failed of the firſt elegancy, yet I haue not bin far ſhort of the ſenſe. I haue preſumed to dedicate the ſame to your Lordſhip, in reſpect of your many fauours, and my obligations, for which (beſides this officious, though vnequall requitall) I ſhal ſtil vow my prayers for your Lordſhip, and remaine,

Your Lordſhips moſt
humbly deuoted,
RO. HALL.

Hall, J.

TO THE RIGHT HONOVRABLE MY SINGVLAR GOOD LORD, EDWARD Lord DENNY, Baron of WALTHAM, all Health and Happineſſe.

RIGHT HONOVRABLE,

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Your Lordſhips moſt
humbly deuoted,
Ro. HALL.

TO THE MOST REVEREND FATHER IN GOD, *GEORGE*, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND, AND METRAPOLITAN.

TO THE REVEREND LORDS, THE BISHOPS, AND TO THE WHOLE FLOURISHING CLERGIE OF ENGLAND, ESPECIALLY THAT OF THE PROVINCE OF CANTERBURY, GATHERED TOGETHER IN THE CONVOCATION AT LONDON, BEFORE WHOM THIS MEANE SERMON WAS DELIVERED:

J. H.

THE LEAST OF ALL THE
SERVANTS OF THE CHURCH
HUMBLY DEDICATES THIS HIS POORE
AND UNWORTHY LABOUR.

Hall, J.

IN *æde* Pauli, *déque* Pauli *oraculis,*
Pro concione præuiâ Synodo ſacræ,
Varias ab vno Spiritu, Domino, Deo
Diſtinctiones eſſe donorum *probans,*
Oſtendis, Halle, *quanta ſpiritalium,*
Quàm multiformis dos tibi fluat affatim,
Chariſmatumq; multiplex peculium.
Quæ nempe tractas, per tui ſpecimen doces.
Theologe nate pulpitis, calami potens,
Cui ſuauitatis conſcius ſemper ſtylus,
Cui pectus almi condus eſt ſacrarij,
Et lingua promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humeriſq; denſa; non ſat eſt ſemel tua
Hauſiſſe vocis impetu fugacia.
Ni perlegendo te recognoſci ſinas,
Auri inuidebit oculus, & Templo Schola.
Noſti Decane *flexanime, quàm te recens*
Jam tunc ab ipſo ambone redeuntem, manu
Prenſum, rogator vellicaui feruidus,
Manare ſineres hæc in abſentum ſinus,
Reliquiſq; noſtri fratribus Cleri dari.
Quid mirum? vbi ipſi poſtmodùm cudi typis
Prouinciales poſtulant Epiſcopi.
Audin' Ioſephe? Nolo iam: te nil peto.
Non eſt, amicus quod roget. Domini regunt.
Parere juſtum eſt: parere te certum eſt: age.
Quàm facilis iſthic obſtetricanti labor?
Poſt tam verenda iuſſa quid reſtat mihi,
Niſi vt adprecantis ſuppleam idiotæ locum,
Amen *ſacrato ſuccinens Patrum choro?*

Lambethæ Febr. 21. 1623.
ſic approbauit *Tho. Goadus S.T.D.*

NOAH'S DOVE.

YEe are here met (which I humbly wiſh, may proue euery way proſperous, and happy to the Church of God) moſt Reuerend Father in God, Reuerend Biſhops, venerable Deanes, Archdeacons, Brethren of the Clergie, by the prouidence of our good God, and the command of our gracious Soueraigne, to hold an holy Conuocation this day.

Bleſſed *Paul*, in whoſe name this ancient pile doth not a little pride it ſelfe, ſalutes you by my vnworthy tongue, and as if hee were preſent, addreſſes himſelfe to you, and exhorts you

In his former Epiſtle to the *Corinthians*, the 12 Chapter, verſe 4.

There are diuerſities of gifts, but the ſame ſpirit; there are diuerſities of miniſteries, but the ſame Lord, and there are diuerſities of operations, but the ſame God, &c.

SEe I beſeech you, the meet correſpondence of all things. Yee are met in one, and here is vnity; Yee are many of you met from the vtmoſt parts of this large Prouince, and here is manifold diuerſity; yee are met the floure of our Engliſh Clergie, learned and exquiſite Diuines, and here are diuerſities of gifts; Yee are met, the Lords and Commons of our ſacred function, and here are diuerſities of miniſteries; Yee are met for the holy affaires of the Church, and here are operations; Yee are met (as I verily hope, and wiſh) in vnity of Spirit, and here is one Spirit; Ye are laſtly met to conſecrate your ſelues, your gifts, Miniſteries, Operations, to the ſeruice of our Lord God; and here is that Lord, that God whom we profeſſe to ſerue.

Now that ſame God, that ſame Lord Ieſus Chriſt, that ſame holy Spirit, be preſent with vs all this day; and by his bleſſed influences guide and gouerne this ſacred meeting, and happily direct all our councels and endeuours to the glory of his owne great name, the ſaluation of our ſoules, and the aſſured edification of his Church, through Ieſus Chriſt.

See here then, Honoured Prelates, and beloued Brethren, the loope or combination of both worlds; Both the worlds of our Diuinity; The greater world, God; the

Hall, J.

leſſer world, Man ; What is there that can ſo much concerne vs to know, to behold ? Will ye looke vp to God ? He is one in eſſence (ὁ αὐτὸς) Three in Perſon, The Father, Lord, Spirit. He is three in one, and one in three ; The Father, Lord, Spirit, one and the ſame God.

Will yee caſt your eye to Man ? yee ſhall ſee him not ſingle, but branched into infinite diuerſitie; not bare and naked, but furniſhed with gifts; not ſuperfluous, but deſtin'd to due ſeruices ; not idle, but buſie in meet operations : Neither are theſe operations, ſeruices, gifts, all of one kinde, but diuerſly diſtinguiſhed, and varied : And whence are theſe ſo manifold graces, ſo diuers imployments, but from one God, the Father, Lord, Spirit ? And wherefore are all theſe, but that theſe operations, miniſteries, gifts, proceeding from one God, Lord, Spirit, may be directed to one, and may end as they began, in a perfect vnity ?

O maruellous coniunction of diuine and humane things ; O vnutterable communion of heauen and earth ; Wherein is laid forth vnto vs the intire reſpects and vnion of God to himſelfe by conſubſtantialitie, of God to man by munificence, of man to God by the bond of thankfulneſſe, of men to each other by the bond of charity, of gifts to miniſteries, of miniſteries to operations, of all to all.

I ſhall not now need, neither indeed would it befit me, in ſo awfull an aſſembly of Diuines to dwell vpon Catecheticall points, concerning the myſterie of the ſacred Trinitie ; Although this labour is well worthy of you elſwhere, my brethren, and ſuch as (if I may perſwade you) you ſhall carefully beſtow at home ; This familiar kinde of teaching the word of the beginnings of Chriſt is growne out of faſhion ; Like ambitious Orators, wee ouerlooke this popular ſtraine, and are carried to an affectation of perfection. Yee ſee how the *Heron* can ſoare high, yet liues, for the moſt part, in the loweſt valley ; builds in the talleſt trees, yet feeds in the humble mariſhes ; So doe yee, my deare fellow-labourers, not ſo much caring to ſhew your ſelues learned, as to make your people ſo.

This by the way. Such as God is, ſuch he expreſſes himſelfe to vs ; and ſuch as hee expreſſes himſelfe to vs, ſuch he formes vs to himſelfe : As the Sunne looking vpon a cloud fitly diſpoſed, for that purpoſe, imprints in that moiſt glaſſe a certaine bright image of himſelfe ; ſo doth God to his Church ; From that Celeſtiall and diuine Trinity, therefore, is here apparently deduced another Trinity, ſublunarie and humane ; Of gifts, miniſteries, operations ; From the ſpirit are deriued gifts ; miniſteries from the Sonne, operations from the Father ; *There are diuerſities of gifts, but the ſame ſpirit ; of miniſteries, but the ſame Lord* ; *of operation, but the ſame God.*

Away with all niceties of Pythagorean calculations; All numbers are alike to me, ſaue thoſe which God himſelfe hath chalked out vnto vs ; as here hee hath manifeſtly done. In one word ; An Vnitie and a Trinity make vp this golden ſentence. There is a Trinity in this Vnity ; There is an Vinity in this Trinitie ; Firſt, here is a perfect (that is, a Triple) Trinitie ; A Trinity of diuerſities, a Trinitie of faculties, a Trinitie of giuers ; For there are ſo many diuerſities as faculties, and ſo many faculties, as giuers ; The faculties are three ; gifts, miniſteries, operations ; The giuers three, The Father, the Sonne, the Spirit, which all are included in one Vnity (τῷ αὐτῷ) the ſame God ; And yet euen that Vnity hath his diſtinction, whiles gifts are (as it were) by a ſpecialty aſcribed to the Spirit, miniſteries to the Sonne, to the Father operations.

That our diſcourſe may not ſeeme too perplexed, wee will follow the foot-ſteps of our Apoſtle, and with all poſſible perſpicuity, will apply the diuerſities to the faculties, the faculties to the giuers ; Theſe Trinities to their Vnity, and (this done) draw to a briefe concluſion.

A threefold Diuerſity argues multiplicitie ; What meant the Ancients to dreame but of three Graces ? there are a thouſand graces, gifts infinite ; Looke vpon all the grandchildren of *Adam*, that euer were ; amongſt ſo many thouſand millions of faces, ye ſhall eaſily obſerue ſome varietie of fauours ; It is a wonder to ſee what diuerſitie of formes there is, in that which we call beauty ; No twins are ſo like as not to bewray ſome diſſimilitude ; Certainly there is not ſo great variety of faces, as of mindes ; As features are to the countenance, ſo are gifts to the minde ; Each one hath ſome, all haue many, none haue all ; *There are diuerſities of gifts.*

Salmeron, with *Caietan*, vnderſtands here thoſe gifts which wee call *Gratias gratis datas*, Graces freely giuen ; wherein he ſaies true, but not enough ; For as the old word is, Fauours muſt be enlarged ; and thoſe gifts which make vs gracious are beſt worthy of this name ; It is not amiſſe that *Hugo* reckons vp three ſorts of Gods gifts to man ; Gifts of nature, of grace, of glory : By the gifts of nature we are men, by the gifts of grace we are holy, by the gifts of glory, we ſhall be bleſſed. The gifts of nature are memory, reaſon, will, wherein we excell the brute creatures ; The gifts of grace are faith, hope, charity, wherein we goe beyond the Deuills ; The gifts of glory, eternall and true bleſſedneſſe ; bleſſed and eternall truth, true and bleſſed eternitie, wherein wee are equall to the Angels ; Amongſt the gifts of nature the ſame Author reckons ſome to be of the loweſt ranke, ſome of the meane, ſome of the higheſt ; In the loweſt, he accounts beauty and health of body ; In the meane hee accounts the faculties of the minde ; In the higheſt, the vertues of the ſoule ; Thus *there are diuerſities of gifts.*

There are ſome gifts of Regeneration ; there are ſome gifts of our calling ; by the former, we are borne againe for our owne good ; with the latter, wee are furniſhed, for the good of others ; Theſe latter are peculiarly beſtowed vpon ſeuerall men, the former are by a certaine common propriety beſtowed vpon all the Saints of God ; For, as in the moſt wiſe diſpoſition of this vniuerſe, the beſt things, and thoſe which are neceſſary for the ſuſtentation of life, as aire, light, fire, water, are abundantly giuen to all, but thoſe things which ſerue only for ornament and pleaſure, as Gold, Pearle, Precious ſtones, are more ſparingly beſtowed vpon ſome few ; ſo euery ſauing grace is abundantly diſpenſed to all Saints, by the liberall hand of God , Whereas tongues, prophecie, power of miracles, as alſo eloquence, skill, honour, and the reſt of this kinde, are reſerued onely for ſome few receiuers ; And in all theſe, what ſtrange diuerſity there is ? They differ in reſpect of themſelues, being in nature diuers from each other ; They differ in reſpect of the Subiect, as being diuerſly giuen to one, and other ; for as the blinde Bard ſaw truly, God doth not giue all to all ; They differ in reſpect of degree, as they are more giuen to one, than to other. Thus euery way *there are diuerſities of gifts.*

It is the common voice of nature, that the ſame remaining the ſame cannot produce but the ſame ; but, when we ſpeake of the God of Nature ; that word of *Bonauenture* is more true ; *Ab vniſſimo Deo manant multiforma, ab æterno temporalia* ; From that moſt one God flowes multiformity of effects, and from that eternall God, temporall effects. *Hugo* ſaid well, *In te variatur qui in ſe non mutatur* ; he is varied in thee, who is not changed in himſelfe : If the diuine power had made onely one creature, that alonely worke of his had beene worthy of a God, and ſuch as could proceed from no leſſe than an omnipotent hand ; But now he hath created many things, yea innumerable ; If God had made theſe many creatures altogether vniforme and like themſelues ; onely diſtinguiſhed in number, not in forme ; the worke had beene more excellent and admirable, than the frame of any one creature alone ; but now, that hee hath made theſe many, theſe innumerable creatures, no leſſe different from themſelues, and ſo, as that the difference of their formes ſtriues with the praiſe of their number ; O the depth of diuine wiſdome ! O the ſtupendious workmanſhip of omnipotencie ! And yet there is no Subiect wherein the power and prouidence of the Almighty doth ſo much magnifie it ſelfe, as in the diuers Oeconomie of man ; In ſo much as in this little world, there is a world of diuerſities ; Maruell at your ſelues, brethren, and be aſtoniſhed at your owne proſpects ; Whether we looke at the faſhion of the face, or the proportion of parts, or the colour of the skin, or the ſtature of the body, or the indowments of the minde, the degrees of faculties, the diſpoſition of nature, the meaſure of graces, the opportunities of ſtations, or laſtly the outward condition of our life ; O good God what wondrous diuerſity is here ; how impoſſible is it for the eye to meet twiſe with the like obiect, whitherſoeuer it roueth? Thus *there are diuerſities of gifts.*

Away now from hence, with all haughtineſſe of pride, all mutinies of enuie; Theſe two dangers will bee ſure to haunt the moſt iuſt inequality; the needy is enuious, the rich is proud.

Poore I am contemned, others are ſet vp; others ſhine in ſcarlet, and purple, whiles I am patching of naſty ragges; Others wallow in their wealth and exceſſe, I famiſh for hunger; others Lord it in lofty ſeats, I am trod vnder their foot-ſtooles; Others are eloquent, I am a ſtammerer: Others excell in the skill of Arts and Tongues, I am a ſilly ignorant; And why ſhould not I? Oh foole, theſe that thou talkeſt of, are gifts, and therefore freely beſtowed where it pleaſes the giuer; What doth he owe to thee, that hath giuen theſe things to others? Withall, know, there are diuerſities of gifts; God hath perhaps denied thee heapes of red and white earth, but hee hath giuen thee ſtrength of body; At how high a rate would the great ones of the world buy that bleſſing of thine? He hath denied thee eloquence, hee hath yet giuen thee ſharpneſſe of wit; he hath denied thee honour, but he hath giuen thee ſweet reſt, quiet ſecurity; hee hath denied thee preferment, he hath not denied thee health. Goe then, and enuie the great mans weake ſtomach, ſleepleſſe nights, racks of cares; enuie, to him, if thou canſt, the ſlipperie ſtaires of the Court, and the common enuie of the moſt; He wants ſomething which thou enioyeſt, and ſomething he hath which is denied thee; He had rather make choice of thy condition, thou of his; Each of you hath his owne, neither of you ſhall haue all; neither ſhall haue both; *There are diuerſities of gifts.*

Yea, and we new-blowne bladders, how eaſily are we puft vp with euery blaſt of gifts; I am not like other men; How baſe are the vulgar of men? I ſit gloriouſly impurpled, other fellowes may be glad to licke the duſt of my footſtoole; I am inriched with all liberall ſciences, this people which know not the Law, are accurſed; I haue skill of tongues, others are rude Idiots; I leade the amazed hearers by the eares whither I liſt, through the power of my oratory, others freeze and languiſh in their Pulpits. Heare, O thou proud man; Theſe things whereof thou braggeſt, are not thine owne; what haſt thou that thou haſt not receiued? All theſe are gifts; And art thou thus happy alone? Vaine boaſter, thou knoweſt not others, thou knoweſt not thy ſelfe; *There are diuerſities of gifts* which thy thoughts reach not vnto: Sit thou aloft, and cheare thy ſelfe with the bowed knees of thy ſuppliants, they are happier men than thy ſelfe that are glad to lie cloſe, and affect a quiet and ſafe obſcurity: Be thou more learned than another, that other perhaps is wiſer than thou; be thou more eloquent than another man, that other is perhaps more iudicious; If thy tongue be richer than anothers, his minde is richer than thine.

It is reported, that in the houſe of worthy *M. Luther* was found written; *Res & verba Philippus, Res ſine verbis Lutherus, Verba ſine re Eraſmus*; *Melancton* was words and matter; *Luther*, matter without words; *Eraſmus*, words without matter; Euery one hath his owne ſhare; Neither art thou furniſhed with all gifts; nor that other with none; Let not him enuie thee; neither doe thou contemne him; Rather both, apply your ſelues to caſt in the ſhot of your contributions to the publique good: For to what end hath our bountifull God ſhowred downe theſe diuers kinds of gifts from heauen vpon man, but that he might hereby prouide for the common profit and welfare of mankinde?

Why hath the blinde man legges, and the lame man eyes, but that the one may exchange with the other, for the benefit of both? Thinkeſt thou that God meant to heape his gifts vpon thee for thine owne ſake onely? Fie on this ſhamefull ſelfe-loue; Surely he that made thee, made thee for a conduit-pipe to conuay, not a Ciſterne to hold the water of his graces. God hath clothed you, (as ye well know, Reuerend Prelates) with this ſacred purple, that you ſhould ſhine before others as conſpicuous Guides of that ſtrait and hard way of life; and that by your well-beſtowed honors you ſhould credit his Church, and be the ſeruants of many.

Ye perceiue now, I imagine, how vnexpectedly my ſpeech is glided from Gifts to Miniſteries; The Author of theſe Gifts, the Spirit of God, leads me by *S. Pauls* hand;

who preſently vpon the mention of gifts, ſubioynes miniſteries, and vpon the mention of miniſteries, addes operations. This moſt munificent Spirit (τὸ πνεῦμα) (that with *Athanaſius* we may note the force of the Article) hath enabled the moſt of you, Fathers and brethren, with an eminent meaſure of gifts: With what powers of the minde, what ſingular learning, what powerfull eloquence, with how great wiſdome, with what grauitie, with what titles of honour, with what large dignities? It is a great word that I ſhall ſpeake, and yet I muſt, and will ſay it, without all, either arrogance or flattery; *Stupor mundi Clerus Britannicus*; The wonder of the world is the Clergie of *Britaine*, So many learned Diuines, ſo many eloquent Preachers ſhall in vaine bee ſought elſewhere this day, in whateuer region vnder the cope of heauen; What ſhould I reckon vp thoſe great lights of our Church, not long ſince ſet; *Iuels*, *Humfreys*, *Foxes*, *Whitgifts*, *Fulkes*, *Whitakers*, *Raynolds*, *Bilſons*, *Greenams*, *Babingtons*, *Eedeſes*, *Hollands*, *Playſers*, *Abbotſes*, *Perkinſes*, *Fields*, *Hookers*, *Ouerалls*, *Willets*, *Whites*, *Maſons*? There are now of you vnder this very roofe, that heare me this day, in whoſe iuſt praiſes I could be content to ſpend not an houre, but a life, were it not that mutuall modeſtie inioynes me ſilence: How great ſoeuer yee are, yee are not your owne; All theſe gifts end in ſeruices. Oh let it pleaſe you to ſtir vp this grace of God in you; and faithfully to imploy all theſe your gifts to the happy aduancement of your miniſteries; in the practiſe of your life, (as in the courſe of my ſpeech) Let the Diuerſities of gifts bee taken vp with the Diuerſities of miniſteries.

There are then as differences of gifts, ſo of miniſteries; And which be they? Differences in offices, and in degrees; There were Apoſtles, Prophets, Euangeliſts; There are, were, ſhall be Biſhops, Preſbyters, Deacons; Theſe are more than one ranke of Miniſters; It was part of the exploded hereſie of *Ærius* that tooke away theſe three ſteps of the Clergie, as the Synod of *Carthage* calls them. Yea, and ſomewhere, *Ierome* himſelfe ſmarts with the laſh of this cenſure, as if perhaps hee did more fauour of *Ærius*, than of *Tully*; Not without open wrong in both; but I may not now ſtay vpon needleſſe Apologies; There is none of you, I hope, can bee ſo witleſſe as to queſtion theſe diuerſities of Miniſteries; Did they euer reade Hiſtories that doubt of this point? Sure, they haue neuer ſo much as ſeene them: Turne ouer all the monuments of Times, and places, ſo farre as euer Chriſtendome hath ſpred it ſelfe, you ſhall finde nothing more euident; I will not here ſtand to abridge the Annalls of all Ages, and Regions; Looke vpon the Councells; and firſt of all, the firſt and chiefe of thoſe which are ſtiled Generall, the great Councell of *Nice*; You ſhall there ſee three hundred and eighteene Biſhops, ſo many as *Abraham* had ſouldiers in the victory ouer the Kings, as *Ambroſe* wittily alludeth. But perhaps they were then but newly inſtituted, newly receiued in the Church; No ſuch matter; Thoſe Fathers profeſſe it to be (ἀρχαῖα ἔθη) the ancient guiſe, that the Biſhop of *Alexandria* ſhould be ouer *Egypt*, *Libya*, *Pentapolis*, as the Biſhop of *Rome* was ouer his Suburbicarie Churches: Doe but heare *Polycrates* Biſhop of *Epheſus*, an old man of aboue threeſcore, ſolemnly proteſting that he ſucceeded his Grand-fathers, and great-grand-fathers, for ſeuen ſucceſſiue generations, in the ſame Epiſcopall chaire. Heare but *Irenæus*, *Tertullian*, *Clement*, *Dorotheus*, *Euſebius*, deſcribing and recording the Biſhops of *Antioch*, *Alexandria*, *Hieruſalem*, *Rome*, in the vndoubted order of their ſucceſſions, not onely by their numbers, but by their names alſo. Certainly, neuer day lookt forth ſince the age of the Apoſtles, wherein the Spouſe of Chriſt wanted the attendance of theſe Bride-men: But what doe I vrge this? The Sun is in the heauen, and ſhines there: Euen *Ierome* himſelfe, though but a Preſbyter, and a ſtout Champion of his owne order, yet deduceth this difference of degrees from the cradle of the firſt Schiſme, from the common decree of the firſt Church, from tradition Apoſtolicall; yea, when Saint *Paul* wrote this to his *Corinthians*, that iarring word had ſounded in the Church, I am *Pauls*, I am *Apolloes*, I am *Cephaes*, and therefore euen then had theſe differences beene.

Differences perhaps in Order, you will ſay, not in Degree; Yes, both in Order, and in Power, too; There were thoſe whom Saint *Paul* calls (προεστῶτας ϗ ἡγουμένους) Preſidents

and

ἐπιδιόρθωσιν γνώμην, ἀρχὴν ϰ' ἐξουσίαν.

and Rulers; I whom *Ignatius* cals (κρατοῦντας) Gouernours; *Dionyſius*, *Hierarchs*; *Cyprian*, Ouerſeers; to whom Saint *Paul* attributes Power of reformation and correction; to whom the Canons of the Apoſtles giue the power of ſentence or conſtitution; *Ignatius*, chiefety and authority; *Euſebius*, out of *Egeſippus*, the throne of Epiſcopalitie; *Cyprian*, the vigor and authority of the chaire; *Origen*, the higheſt pitch of the Church; *Ierome*, a peereleſſe and eminent power; The Councell of *Sardis*, the height of gouernment; and laſtly, *Epiphanius* an order generatiue of Fathers. But what doe I gleaning after the harueſt of ſo great Authors as haue diſcuſſed this point?

Oh how oft, and with what deepe ſighes hath this moſt flouriſhing and happy Church of *England* wiſht, that ſhe might with ſome of her owne bloud haue purchaſed vnto her deareſt Siſters abroad, the retention of this moſt ancient, and euery way beſt forme of gouernment; Which might happily alſo haue taken place, if they had met with ſuch a Monarchicall reformation, as (through the bleſſing of God) was deſigned vnto vs; Now they are faine to vndergoe that adminiſtration, Prouiſionally onely (if we may beleeue wiſe and learned *Fregevil*) which the neceſſity of their condition doth for the time caſt vpon them: The God of heauen raiſe them vp Queenes for their nurſes, and Kings for their nurſing-fathers, that they may once enioy with vs this happy bleſſing of the ſequence and ſubordination of degrees; in the meane time I dare with *Ignatius* profeſſe to put my ſoule (ἀντίψυχος &c.) in pawne for the ſafe obſeruation of this excellent order; Which, if it haue euer not happily ſucceeded to any region, or Church, it is the fault of the perſon, not of the inſtitution it ſelfe, which cannot iuſtly be deemed other, than wholſome, holy, diuine.

But remember, I beſeech you, in the meane while, (Reuerend Fathers) that theſe are (διακονίαι) miniſteries; a word raked out of the very duſt, leſt it ſhould not imply humility enough; Yee are graced with Honours by the pious munificence of Princes; But our Lord Ieſus Chriſt (ye know) vſes to meaſure your honours by your ſeruices; Ye are Fathers of the Church, but Sons of the Bride-chamber; Peeres of the ſtate, but ſeruants of the Church; Generals of this warfare, but with *S. Paul*, fellow-ſouldiers; Rulers in Gods houſe, but withall, fellow-ſeruants; Intreat your Clergie kindly, vſe them familiarly, as knowing your ſelues to be Fathers in dignity, brethren in ſeruice; Ye know the counſell of Saint *Ambroſe*; Let thoſe of the Clergie, within your charge, be as limmes of your owne body: God hath called you Starres and Angels; Imitate ye the Starres, which the higher they are, the leſſer they are wont to appeare; Imitate ye the Angels, who though Peeres of heauen, yet are wont to approue themſelues miniſtring ſpirits for the pooreſt of Gods Saints; No ſpectacle can be more odious than a proud Prelate.

But heare mee alſo, O yee Laicks, take heed of contemning this ſacred function: Theſe are miniſteries indeed, but glorious and honourable: To ſerue God, is to rule and command; And what is it euen to ſerue you? Surely thoſe heauenly Spirits, thoſe principalities and powers doe the very ſame to vs continually; whom yet their loue and ſeruice, hath neuer drawne into contempt; We beſeech you Brethren, that you know them which labour amongſt you, and are ouer you in the Lord, and admoniſh you, and hold them deare for their works ſake.

We haue diſpatched the *Diuerſities of Miniſteries*: now followes that of *Operations*; God hath not ordained to himſelfe idle ſereices, but buſie and painfull; One gouerns, another teaches, a third doth both teach and gouerne, worthy therefore of double honour, for his rule, for his labour. And he that gouernes, ſometimes muſt ſtrike with the rod, ſometimes with the ſword; One while hee muſt kindly allure, another while he muſt ſharply puniſh; hee muſt vphold the falling, retaine the wauering, reduce the wandering; And for him that teaches, it is not onely the charge of doctrine that lies vpon him, but of reproofe, of correction, of inſtruction in righteouſneſſe. One while he directs with counſels, then he erects with promiſes; then againe he deiects with threatnings, he wounds the whole, ſalues the wounded, workes alwaies: The office of a Biſhop is (καλὸν ἔργον) a worthy worke; Whoſoeuer playes in this holy

Chaire, ſhall once waile in hell: Saint *Bernard* ſaid well in that famous Epiſtle of his, to *Henricus Senonenſis*; Many would not ſo eagerly run to honours, if they could thinke them burdens; Certainly they would feare to bee cruſhed with this weight, neither would with ſo much paine and perill gape for euery promotion; Thus he. But will it pleaſe you withall, to heare what that pious Cenſor caſts in the teeth of his owne times; *Sola attenditur gloria, & non pœna*; *Curritur in clero paſſim, &c.* The dignity only is cared for, not the duty; Men of all Ages, and ranks in the Clergy, learned and vnlearned, run to ſpirituall Cures, as if they might liue for euer, *Sine curis*, when once they haue gotten Cures of ſoules; Doe you marke well this Propheſie (for ſuch it might ſeeme) of the Oracle of *Clareuall*? Would to God this were not the very diſeaſe of our times. There be ſome delicate peeces that thruſt themſelues into fat benefices, onely that they may make much of one; and giue themſelues ouer to their pleaſure, and eaſe; Euen of thoſe mouthes which are ſacred to God, there want not ſome, which out of a wanton cuſtome ſauour of nothing but Indian ſoot; and take more pleaſure to put forth a cloud of ſmoake, than the thundrings and lightnings of the Law: Some negligent paſtorlings there are, which haue more heed to their owne hides, than to the ſoules of their people. I ſpeake plaine truth, in a plaine faſhion, *nuda nudè*, as that faithfull monitor profeſſes.

Howſoeuer, I beſeech you, brethren, ſuffer your ſelues to be ſtirred with this poore ſpeech of mine: Euen ſleeping lions are wont to be awakened with the ſting of a gnat. Are theſe the Operations, the diuerſities whereof call God their Father? God indeed, but *Deum ventrem*; that beaſtly deity, the belly; I tremble to adde the reſt, but I muſt; whoſe glory is their ſhame, whoſe end is damnation. Is it now time for vs to play, and keepe holy-day? Behold two cruell enemies are vpon vs, Impiety and ſuperſtition, and doe we either ſit ſtill with our hands folded, or riſe, and in a wilfull careleſneſſe open the gates to our enemie? That ſoueraigne Maſter of ours the great Houſholder of the world, when he was to goe forth into a farre Countrey, yea rather, when he was to returne to his owne euerlaſting countrey and Ours, committed to euery one of vs one talent at the leaſt, to ſome more; and bade vs, *Negotiamini dum venio*; Traffique till I côme; Loe he bade vs *Negotiari*, not *nepotari*; To trade, not to trifle, to labour, not to deboſhe. And is this the traffique which he requires, to ſeeke our owne, to take our eaſe, to ſay nothing, to doe worſe? No, theſe are thoſe vncleane napkins rather, wherein we haue ſlothfully hid the Talents, which we ſhould haue improued to the gaine of our Maſter, by putting them into the hands of the Exchangers. That awfull Iudge of heauen and earth will be ſure vpon his returne to call vs to an account; which if we muſt giue for our idle words, why not alſo for our idle ſilence, as *Ambroſe* wittily? What ſhall wee wretched creatures then anſwer for our ſelues? Where ſhall we appeare? It is a fearefull word, O euill ſeruant, but more fearefull, that which followes, Bring him hither, and kill him before me; Oh then, let me intreat you, let me adiure you brethren, by the deare reſpect to your own ſoules, by the bowels, yea by the wounds, and precious bloud of Ieſus Chriſt, by that dreadfull Tribunall, before which we muſt al, one day, ſtand, that you carefully endeuour to ſet forth and accompliſh your miniſteries with all holy operations; Preach the Word, be inſtant, in ſeaſon, out of ſeaſon, reproue, exhort with all long-ſuffering and doctrine. Let euery of vs ſtudy to approue himſelfe vnto God, a labourer that ſhall not be aſhamed, and a right diuider of the Word of Truth; Oh ſweet Word, and ſuch as in compariſon whereof the very harmony of heauen ſounds harſhly, Well done good ſeruant; thou haſt beene faithfull in a little, enter into thy maſters ioy. Oh let it be our onely ambition, deare brethren, that we may once heare this Word; Let vs worke that which God hath commanded, and God ſhall bee ſure to crowne that which we haue wrought.

Yea and ye (Honored Fathers) who are this day met to conſult of the weighty affaires both of Church and Common-wealth, Worke now; If euer ye haue wrought heretofore, if euer ye will worke heareafter, Now worke; A large doore and effectuall is opened vnto you, and many aduerſaries; ye ſee how audacious Will-worſhip hath of late ſet vpon vs ; how proudly the Tridentine faith hath aduanced her creſt, and hath dared to flie fiercely in the very face of the Goſpell : The Romiſh forces put themſelues openly into aray, and haue dared to ſound not an alarme onely, but (which no wiſe man knowes whether he ſhould more ſtampe at or ſcorne) a victorie: They preſume to erect here amongſt vs an Hierarchy emulous to yours, and in the time of your life, and health, and vigor, appoint what heires ſhall ſucceed in your Seas : What wiſe ſpectator can thinke this indignity to be endured ? Is this to bee ſmoothered in ſilence ? Is this to be any longer winked at ? Rouſe vp your ſelues, O yee holy Fathers, if there be any ardor of Piety in your breſts, and deſtroy this Tyberine Monſter, (Popery, I meane) with the breath of your mouthes : and what euer grace and authority yee haue with our Gratious King, with the Peeres, and commons of this Realme, improue it all with your beſt prayers and counſells, to the vtter extermination of Idolatry, to the happy victory, and aduancement of the ſincere Truth of God.

And thus ye ſee with how ſwift a pace I haue run ouer theſe *Operations*, *Miniſteries*, *Gifts*, and the diuerſities of them all; One thing onely remaines to bee duly conſidered of vs ; and that is, That all theſe *Miniſteries*, *Gifts*, *Operations*, doe flow from one and the ſame, Spirit, Lord, and God ; This Trinity from an Vnity ; Wherein yee eaſily diſcouer the Emphaſis to lie not ſo much in the Author, as in the Identity ; (τοῦ αὐτοῦ) I ſhall not therefore in the remainder of my diſcourſe proſecute, either the wonderfull wiſdome, of abſolute perfection, or the bountifull liberality of God, but rather driue my ſpeech to the conſideration of the Vnity of this gracious giuer of all theſe.

Wee ſilly men, in the height of our bounty, beſtow ſome one fauour vpon ſome one Subiect ; But this one God hath beſtowed all vpon all, and vpon euery one, ſome: Neither may we conceiue of any other, whether fountaine, or Ocean of good ; And why hath our Apoſtle ſo carefully beaten vpon this point ; vrging not ſo much the beneficence, as the vnity of the Giuer ? Surely, as *Salmeron* gueſſes well, *vt ſchiſmatum radices euelleret*, that he might pull vp the roots of ſchiſmes : For if there were diuers giuers, there might be ſome reaſon for euery ſect to ſtand for the author of his owne gift, of his owne miniſterie ; But now, that one and the ſame Spirit hath giuen to euery one theſe diuers gifts, that one and the ſame Lord hath appointed to euery one theſe diuers miniſteries, that one and the ſame God hath diſtributed to euery one theſe diuers operations ; Why ſhould not all theſe gifts, miniſteries, operations vnanimouſly conſpire to the glory of that one giuer and founder of them all ?

Certainly, euery thing here ſounds of vnity : The Church is an intire body (as our Apoſtle ſpeakes ſoone after) we are members of it : One man is an eye, another, an eare, a third is a tongue ; One is a palate, another an hand, another a foot ; yea one is a Thumbe, another a little finger or (if lower yet) a ioint of that ſmall limme ; Wee muſt all concurre in our deſires and endeuours to the conſtitution, and maintenance of this one bodie ; Whoſoeuer he be that doth otherwiſe, hee is iuſtly found guilty, not onely of the violation of the publike weale, but of Diuine Vnity ; And now, O ye Reuerend Fathers, I finde my ſelfe entred into a pleaſing and ample common place ; and ſuch a one, as wherein I could wiſh with *Peter* to fix the Tabernacle of my abode : Would to God your leiſure could allow you to walke along with me a while thorow theſe ſweet, and flowrie Meades of Vnity, and happy conſpiration of thoughts ; And yet I ſhall not ſo much bend the reſidue of my ſpeech to the praiſe of vnity, (to what purpoſe were that waſte ?) as to the neceſſary vindication of it from the vniuſt challenges of the enemies of peace.

It is an heauy crime, and, of all other, the moſt hainous, wherewith we are charged by the Romaniſts, That we are fallen off from the Catholick Church, that we haue rent the ſeameleſſe coat of Chriſt, yea broken his bones, and torne his very body in peeces, whereof if we were indeed guilty, how vnworthy were we to breath in this aire, how moſt worthy of the loweſt Hell ? But we call heauen and earth to record, how vniuſtly this calumny is caſt vpon vs, yea, we proteſt before God and men, that the enuie of this ſo foule a crimination lights moſt iuſtly vpon the heads of the accuſers. May it pleaſe you, to heare a ſhort Apologue; A certaine man inuited to a feaſt one or two of his friends, entertained them bountifully; They ſate together louingly, they ate together, and were merry one with another; In the ſecond courſe (as the cuſtome is) the Maſter offereth them wine, ſets before them an apple: now a worme had ſomewhat eaten the apple, and a ſpider by chance had fallen into the cup; The gueſt ſees and balks it; The Maſter vrgeth him; Why doe you not eat, quoth he, why drinke you not? I dare not, ſaith the other, t'is not ſafe to doe either; ſeeſt thou not this vermine in the cup, and that in the apple? Tuſh, ſaith the Maſter, what ſo great matter is this? It was I that ſet this before thee; It was I that began to thee in the other; Drinke it, eat it, at leaſt for my ſake. But, ſuffer me firſt (replies the gueſt) to take out this ſpider, to cut out this worme; the wine, the apple likes me well enough; the ſpider, the worme I cannot away with; Away with ſuch ouer-nice and curious companions) quoth he againe) Fy vpon thee, thou vngratefull fellow, that doſt ſo little regard my friendſhip, ſo contemne my cheere; and with that in a rage, throwes the platters and pots in the very face of his gueſt, and thruſts him out of doores all wounded. Tell me now, I beſeech you, worthy Auditors, whether of theſe violates the lawes of hoſpitality? I dare ſay, you haue eaſily applied it before me; There was a time when we ſate together in a familiar manner with theſe Romaniſts, and fared well; The ſpider in the cup, The worme in the apple, what elſe be they, but ſuperſtition in their worſhip, rotten and vnwholſome traditions in their faith? without theſe, the Religion pleaſeth vs well: But they will needs importunately thruſt theſe vpon vs, and we refuſing, are therefore ſcorned, ſpit vpon, beaten, and caſt out; Had they but giuen vs leaue to take out this ſpider, this worme, we had ſtill eaten, and dranke together moſt gladly: They obſtinately reſiſted, and prefer'd their owne headſtrong will to our good and ſafety; nay, they repell vs with reproches, ſtrike vs with their thundering Anathemaes, condemne vs to the ſtakes; what ſhould we doe in this caſe? Heare, oh heauens, and hearken oh earth, and thou almighty God, the Maker and Gouernor of them both, ſuffer thy ſelfe, and thy glorious ſpirits to be called to the teſtimony of our innocencie; We are compelled, we are driuen away from the Communion of the Church of *Rome*; They forced vs to goe from them, who departed firſt from themſelues.

We haue willingly departed from the communion of their errors, from the Communion of the Church we haue not departed; Let them renounce their erroneous doctrine, we embrace their Church; Let them but caſt away their ſoule-ſlaying Traditions, we will communicate with them in the right of one and the ſame Church, and remaine ſo for euer.

But, alas, I muſt be forced to complaine, and that not without extreme griefe of heart, how that it cannot be determined, whether thoſe that boaſt themſelues for Catholikes, be greater enemies to Truth, or to Charity. To Truth, in that they haue of late forged new errors, and forced them vpon the Church; To Charity, in that they haue not ſtuck to condemne the aduerſe part, and to brand them with the black marke of Hereſie. I will ſpeake (if you pleaſe) more plainly; Three manner of waies doe theſe Romaniſts offend againſt Charity. Firſt, that they will not remit any thing either of their moſt conuicted opinion or vicious practice, no not for peace ſake. Secondly, that for Articles of Chriſtian faith, they put vpon the Church certaine opinions of their owne, falſe, doubtfull, and vncertaine, peculiar onely to the Schooles, which doe no whit touch the foundation of Religion. And laſtly, that if they meet with any faithfull and ſound monitors, which doe neuer ſo little gainſay theſe new Articles, they cruelly caſt them out of the boſome of the Church, and throw them headlong into Hel: Away with theſe Schiſmaticks, Hereticks, Atheiſts; Iwis the Proteſtants haue no Church, no faith, no ſaluation. Good Lord, what fury, what frenzy diſtempers Chriſtians; that they ſhould be ſo impotently malicious againſt thoſe, who profeſſe themſelues to be redeemed by the ranſome of the ſame moſt precious bloud? At length, At length, O yee Chriſtians, be wiſe, and acknowledge thoſe, whom the God and Father of mercies holds worthy of his armes, yea of his bowels. Let frantick error bawle

Hall, J.

what it liſt, we are Chriſtians, we are Catholicks, the vndiuided members of one holy, Catholick and Apoſtolick Church ; Let vs meet at this barre, if you pleaſe ; Let who will maintaine the plea ; What is it which maketh a Church ? What is it which maketh that Church ; One, holy, Catholick, Apoſtolick ? Is it not one holy Catholicke Apoſtolick faith ? But which is that ? Is it not the ſame which was deliuered by Chriſt, and the Apoſtles, to the whole world, and was alwaies and euery where approued through all Ages, euen vnto our times ? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitiue Councells, but that there might be certaine markes, whereby Catholicks might be vndoubtedly diſcerned from Hereticks ? You know the Epilogue of the Athanaſian Creed, This is the Catholick Faith. If we may beleeue *Leo*, the heads of all hereſies are quite cut off with this one ſword of the Creed ; How much more then, with that two-edged ſword of the Scriptures, and of the Fathers their Interpreters ? What then ? Thoſe that then were Catholicks, can they in any age be condemned for Hereticks ? No : Faith is alwaies conſtant to it ſelfe, and ſo is the Church that is built vpon that Faith. Did we euer deny or make doubt of any Article, or clauſe of that Ancient Diuinity ? Either then Chriſt himſelfe, the Apoſtles, Councells, Fathers, erred from the Catholick truth ; or wee yet remaine Catholicks. What euer other opinions we meet withall, concerning Religion, neither make nor marre it ; Say they be falſe, ſay they be vicious, they are but hay and ſtubble, which nothing appertaine to the foundation of this euerlaſting frame. The Church may bee either more ſound, or more corrupt for them ; It cannot be more or leſſe a Church ; The beauty or deformity of a Church may conſiſt in them ; the ſtrength, the welfare of it doth not : Surely, whoſoeuer willingly ſubſcribes to the Word of God ſigned in the euerlaſting monuments of Scripture, to the ancient Creeds, to the foure Generall Councells, to the common conſent of the Fathers, for ſix hundred yeares after Chriſt, which we of the reformed Church religiouſly profeſſe to doe ; if hee may erre in ſmall points, yet hee cannot be an Hereticke. Some particular Church may eaſily offend by imputing hereſie to an vndeſerued opinion, whether perhaps true, or lightly erroneous ; but neither ſoule, nor Church can greatly erre, while it treads in the ſteps of the moſt ancient and vniuerſall : Muſt hee therefore, of neceſſity, die a Romaniſt, that would die a Catholicke ? This is an idle fancie, and worthy of no leſſe than Bedlam.

Giue me leaue (ye Reuerend Fathers) The bleſſed Ghoſt of the moſt holy, and lateſt Biſhop of this See, interrupts my ſpeech, and charges me not to ſuffer his aſhes ſo ſhamefully to be wronged. I can neither bee ſilent for indignation, nor ſpeake for anger : It was not onely rumour'd, but bookes were caſt abroad ouer the world, concerning the reuolt of this worthy and excellent Prelate, reporting, that at his death, hee reconciled himſelfe to the Church of *Rome*, and with many ſighes, renounced the Hereſies of the Church of *England* : and at laſt being abſolued by a Popiſh Prieſt, ſweetly ſlept in the faith of the Church of *Rome* ; Neither did his departed ſoule want, ſomewhere (as is reported) ſuffrages and oblations of Maſſmongers in this behalfe ; Oh immortall God ! what blaſphemie is here ? Can impudencie it ſelfe, ſo caſt off all ſhame, as to raiſe ſo ſlanderous a lie, thus boldly, againſt the credit of ſo many witneſſes, againſt the ſolemne deteſtation of their owne Prieſt, againſt the religious oathes of his neereſt friends, and domeſticke ſeruants ? againſt the Sermon, and publique writings of his Learned Sonne ? a ſonne well worthy of ſuch a Father ? Other lies haue ſome colour to plead for their credit ; This (beſides boldneſſe) hath none at all. How many of vs ſate by that faithfull Paſtor of ours then breathing toward his laſt, and receiued from his dying lips, words of moſt conſtant piety : And ſome of you (reuerend Fathers) deuoutly receiued with him, that ſacred *Viaticum*, the laſt bread that euer he taſted, euen the bread of the Lord ; and were witneſſes of the laſt motions of his ſoule, then ready to depart, and breathing toward his heauen. Ours he liued, Ours he died, and now, as ours, is crowned in heauen. Goe on now, yea miſ-zealous ſpirits ; goe on to lie ſtoutly ; ſomewhat will alwaies ſticke faſt to the accuſers ; but in the meane time, It cannot bee truth, that needs the props of lies. Onely this by the way.

Let the boldeſt Sophiſter of the Romiſh Schoole, come forth now, and if hee can, for ſhame, let him vndertake to proue that thoſe moſt noted additions of the Tridentine Faith, which only we reiect, were receiued of all the Church, in all Ages, for neceſſary heads of Religion: or let him confeſſe (as he needs muſt) that we haue ſtill conſtantly perſiſted in the Communion of One, Holy, Catholick Church and faith; Hee ſhall eaſily bewray his owne nouelty, but neuer ſhall euince any Hereſie of ours. It is a golden ſaying of Cardinall *Contarenus*; Hearken I beſeech you, if any ingenuous ſpirit of you all, be a friend to *Rome*, *Non opus eſt concilio, non ſyllogiſmis ad ſedandas haſce Lutheranorũ turbas, &c.* There needs no Councell, (ſaith he) no Syllogiſmes to allay theſe broyles of the Lutherans, but onely charity, humility, and a ſincere minde, that being void of all ſelfe-loue, we may be perſwaded to correct, and reforme thoſe things wherin we haue manifeſtly tranſgreſſed. Thus he. Thou art wiſe indeed (O *Contarenus*) would to God thy fellowes were ſo alſo. But we (forſooth) are the diſobedient and rebellious children of our mother the Church, whoſe commands while we diſdaine to receiue, and obey and reuerence her decrees, we are enwrapped in a ſhamefull ſchiſme, and ſtricken with the curſes of an angry Mother. Surely this were an odious contumely. But for vs; wee haue not acknowledg'd her a Mother, a Siſter wee haue: But grant we were Sons, yet we are no ſlaues. To forge a new faith, and imperiouſly thruſt it vpon her owne, is not the part of an indulgent parent, but of a Tyrant; This lawleſſe liberty (we confeſſe) we could neuer endure, and therefore are wee openly thunder-ſtricken with more than one Anathema. Neither haue they otherwiſe dealt with vs, than that fooliſh fellow in *Gerſon*, who being very buſie to driue away a flie from his neighbours forehead, braind the man.

But lament ye with me (my brethren) the wofull caſe of that Church, that hath learned to fit her faith to the Times, and is more impatient of a remedy, than of the diſeaſe. Whilſt they ſo eagerly perſecute vs, let vs heartily pity them: And let vs ſtill wiſh to them, (that which they enuie and denie to vs) Saluation; *Father forgiue them, for they know not what they doe.*

Our prayers, our teares, our admonitions muſt not bee wanting: Returne to your ſelues now at laſt (oh ye Chriſtian ſoules) Returne, from whence you haue ſenſibly declined; Recouer your firſt loue, your firſt works. Suffer not your ſelues any longer to be mocked with the glorious title of a Church. Frame your ſelues to that holy Vnity which hitherto you haue ſo ſtifly reſiſted, which if once we might liue to ſee effected, you ſhould well finde (as it runs in the law of the twelue Tables) that the recouered ſhould with vs haue the ſame priuileges with the healthfull. Behold we are ready (as our gracious and peaceable King *Iames* piouſly vndertooke) to meet you halfe way.

But if they ſhall ſtill obſtinately caſt off all hope of Vnity, and being ſet on fire with the hatred of peace, ſhall goe on to delight themſelues onely, in the alarum of their ſacred Trumpet (as they call it) why ſhould not wee, religiouſly, and entirely keepe peace among our ſelues? I ſpeake to all the Sonnes of the purer Church whereſoeuer diſperſed, we profeſſe this Church of ours by Gods grace reformed: Reformed (I ſay) not new made, as ſome emulous ſpirits ſpightfully ſlander vs. For me; I am ready to ſinke to the very ground, when I heare that hedge-row reproach, Where was your Religion before *Luther*? Where was your Church? Heare, oh ye ignorant, Heare, oh ye enuious Cauillers, we deſired the reformation of an old Religion, not the formation of a new. The Church accordingly was reform'd, not new wrought. It remaines therefore the ſame Church it was before, but onely purged from ſome ſuperfluous and pernicious additaments of error. Is it a new face that was lately waſhed? a new garment that is but mended? a new houſe that is repaired? Bluſh, if yee haue any ſhame, who thus ignorantly, and maliciouſly caſt this in our teeth.

Goe to now (my brethren) we are by Gods grace reformed, Let vs take heed leſt we be deformed againe by mutuall diſſentions; This is that which weakens, and lames vs, and which laies vs open to the inſulting triumphs of our Aduerſaries. Yet (leſt wee ſhould ſeeme to giue too much way to a ſpightfull ſlander) theſe iarres of ours are not ſo great, as our enemies either deſire, or clamour. Certainly, what diſcords ſoeuer hitherto haue troubled vs, wee are beholding to none other for them, but to theſe our kinde enemies, who vpbraid vs with them: For if they had but reacht forth vnto vs an helping hand in due time, and ioyntly conferd their endeuours (which then behooued them) for the reforming of the Church, all had runne ſquarely on; There had beene no iarres, no grudgings, no parts takings: But they ſtifly refuſed, and by their frowardneſſe, and pertinacie, cauſed this ſo weighty a taske to be caſt vpon ſome few: and thoſe both weak, vnable, and altogether vnfit for ſuch a charge. It could not therefore be otherwiſe, but that the opinions of ſome ſingle men, not conferd together, in ſuch a buſineſſe, muſt needs ſomewhat differ. But thanks be to thee, O bleſſed God, the Author of peace, that haſt vouchſafed by thy ſpirit ſo to bridle the diſtemperate affections of men, that their buſie ſpirits being ſtirred vp haue not boyled forth into more feareful diuiſions.

But what are theſe ſo great diſſentions, and blowes of bloudy warre, which our aduerſaries ſo cry out vpon? Forſooth, rather than want, they can faine names of ſects to themſelues; And where they can finde the leaſt difference in the paper of any obſcure Author of ours, preſently they cry out, New ſchiſmes, new ſects; What malice is this? what eager deſire of multiplying quarrels? If it had been ſo of old, ſo ſmall hides had not ſerued to containe the volumes of *Auguſtine, Epiphanius, Philaſtrius*: there had not beene fewer ſects, than teachers ſince the publiſhing of the Goſpell. But let vs paſſe ouer the number, and come to the weight. Let the malicious prattle what they will; With ſome of ours, the controuerſie is not about any ſolid lims of Chriſtian Faith, but onely of the very skin; with ſome others, not about the skin, but the garment rather, nor about the garment it ſelfe neither, but of the very hemme. There are certaine ſcholaſticall opinions of a middle ranke, meere Theologicall Corollaries, or perhaps ſome outward ceremonies, wherein we diſſent: Principles of Chriſtian Religion there are not. And withall theſe controuerſies are but ſuch, as that when the heat whether of zeale, or anger, ſhall abate, and either part ſhall well vnderſtand each other, they will eaſily admit of a Reconciliation. Neither haue theſe very Romaniſts leſſer quarrells amongſt themſelues; They can more hide their enmities, not exerciſe them leſſe. If they bee more wiſe, they are not more accordant. Neither is there (I dare ſay) any head of Religion, wherein they doe at once differ from vs, and agree all with one another. Finally, our differences are no greater, than were thoſe of old, among the holy Fathers of the Church, whoſe quarrells notwithſtanding are not ſo odiouſly blazoned by poſterity. I let paſſe the priuate ſcoldings of the Ancients not without ſome vnpleaſing (I had almoſt ſaid miſbeſeeming) tartneſſe. I had rather ſet before your eyes (for good lucke ſake) thoſe publique altercations of the Churches and Fathers, which afterward ſhut vp in a bleſſed concord. What quarrels aroſe at the Councell of *Epheſus*, betweene *Cyril* of *Alexandria*, and *Iohn* of *Antioch*? The Churches vnder both, ſtucke not to counterthunder Anathemaes one againſt another; Thereupon *Theodoret* thruſt in his ſickle into this harueſt; againſt whom *Cyrillus* (by *Euoptius* inſtigation) makes as ſtrong oppoſition: *Theodoret* accuſeth *Cyril* of Apollinariſme; *Cyril* accuſes *Theodoret* of Neſtorianiſme; The flame of their rage brake out more and more, and almoſt drew the Chriſtian world to parties; ſo that afterwards when *Theodoret* would haue entred the Councell of *Chalcedon*, the Egyptian, and other reuerend Biſhops cryed out, Wee muſt caſt out *Cyril*, if we take in *Theodoret*: The very Canons caſt him forth: God abhors him. The like was done afterwards in the eighth Action; The Biſhops openly proclaiming, He is an Hereticke, a Neſtorian; Away with the Hereticke. But when the matter was well ſcan'd, and it was found that he willingly ſubſcrib'd to the Orthodox Creeds, and the Epiſtles of *Leo*; The whole Synod with one accord cryed out, *Theodoret* is well worthy of a See in the Church, Let the Church receiue her Orthodox Paſtor.

It is worthy of immortality, that which *Gregory Nazianzen* recordeth of holy *Athanaſius*: The Romans ſeem'd to the Eaſterne Churches to follow the hereſies of *Sabellius*, in denying three Hypoſtaſes; The Eaſterne likewiſe ſeemed to the Romans, to fauour too much of *Arrius*, in denying three Perſons; the quarrell grew hot; Then came that great diſpenſer of ſoules, and hauing meekly and mildly calld forth both ſides before him, he ſo handled the buſineſſe, that granting them the free vſe of their termes, he tied them cloſe to the matter, and ſhewed them a light, whereby they might behold one another: vpon this, without more adoe, finding themſelues, both, in the right, they fall to mutuall embracements. Neither would it ſpeed otherwiſe with vs, Brethren, (as I doe verily beleeue) if ſome *Athanaſius* from Heauen would but ioyne our hands together.

Oh if once the gates of inteſtine and horrid warres were ſhut vp, and the religious Princes, which are the Nurſing-fathers of the reformed Churches, would command by vertue of their authority a Synod to be aſſembled (as generall as it might) wherein both parts freely and modeſtly might lay forth their opinions, and ſuch common termes might be agreed vpon, as wherein both parts might freely reſt, without preiudice to either: How eaſily then, how happily might theſe grieuous ſtirs bee quietly pacified? Let vs pray for this (my Brethren) let vs pray deuoutly. In the mean while let vs all ſweetly incline our hearts to peace, and vnity. Let there be amongſt vs (as *S. Auguſtine* to *Ierome*) pure brotherhood; Neither let vs ſuffer our ſelues, vpon euery ſlight quirke of opinion, to be diſtracted, or torne aſunder. Let vs forget that there were euer any ſuch (in reſpect of the deuotion of a Sect) as *Luther*, *Melancton*, *Caluin*, *Zuinglius*, *Arminius*, or if any other mortall name, for what haue we to doe with man? Let vs breathe nothing, let vs affect nothing, but Ieſus Chriſt.

We Diuines are Pleyades, (as *Gregory* ſaith wittily) Let vs therefore ſhine ſtill together, though not without ſome difference of place. In a Pomegranate are many graines vnder one rinde; You know the myſtery. Let vs ioyne theſe pomegranates to our Bels; Let vs be loud, but conſorted. Let vs deuote for euer, with one heart, all our operations, miniſteries, gifts, to one God, the Father, Sonne, and holy Ghoſt; to one Head, Chriſt; one body, the Church; that being waſhed with one Baptiſme, ranſomed with one price, profeſſing one Faith, and holding the vnity of the ſpirit in the bond of Peace, wee may at laſt happily enioy one, and the ſame Heauen, through Ieſus Chriſt our Lord: To whom with the Father, and the holy Spirit, be aſcribed all honour and glory for euermore. *Amen.*

FINIS.

A COMMON
APOLOGIE
OF THE CHVRCH
OF ENGLAND,

AGAINST THE VNIVST
CHALLENGES OF THE OVER-IVST
SECT, COMMONLY
called BROWNISTS.

WHEREIN THE GROVNDS,
AND DEFENCES, OF THE SEPARATION
are largely diſcuſſed.

Occaſioned, by a late Pamphlet, publiſhed vnder the
name of AN ANSWER TO A CENSORIOVS EPISTLE:
Which the Reader ſhall finde prefixed to
the ſeuerall SECTIONS.

By IOS. HALL.

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Imprinted at LONDON, 1627.

TO OVR GRATIOVS AND BLESSED MOTHER, THE Church of England;

THE MEANEST OF HER CHILDREN DEDICATES THIS HER APOLOGIE, AND WISHETH ALL PEACE AND HAPPINESSE.

*NO leſſe than a yeare and a halfe is paſt (Reuerend, Deare, and Holy Mother) ſince I wrote a louing monitory Letter to * two of thine vnworthy Sons; which (I heard) were fled from thee in perſon, in affection, and ſomewhat in opinion: Suppoſing them yet thine in the maine ſubſtance, though in ſome circumſtances their owne. Since which, one of them hath waſht off thy Font-water as vncleane, and hath written deſperately both againſt Thee and his owne fellowes: From the other, I receiued (not two monethes ſince) a ſtomack-full Pamphlet; beſides the priuate iniuries to the Monitor, caſting vpon thine honourable Name blaſphemous imputations of Apoſtaſie, Antichriſtianiſme, Whoredome, Rebellion: Mine owne*

*Smith *and* Robinſon.

Meam iniuriam patienter tuli: impietatem contra Sponſam Chriſti ferre non potui, Hieron. ad Vigilant.

wrongs I could haue contemned in ſilence; but, For Sions ſake, I cannot hold my peace: If I remember not thee, O Ieruſalem, let my tongue cleaue to the roofe of my mouth. It were a ſhame and ſinne for me, that my zeale ſhould be leſſe hot for thine innocencie, than theirs to thy falſe diſgrace. How haue I haſtened therefore to let the World ſee thy ſincere Truth, and their peruerſe ſlanders! Vnto thy ſacred Name then (whereto I haue in all piety deuoted my ſelfe) I humbly preſent this my ſpeedie and dutifull labour: whereby I hope thy weake Sonnes may bee confirmed, the ſtrong encouraged, the rebellious ſhamed: And if any ſhall ſtill obſtinatly accurſe thee, I refer their reuenge vnto thy Glorious Head, who hath eſpouſed thee to himſelfe, in Truth and righteouſneſſe: Let him whoſe thou art, right thee: In the meane time, we thy true ſonnes ſhall not only defend, but magnifie thee: Thou maiſt be blacke, but thou art comely: the Daughters haue ſeene thee, aud counted thee bleſſed; euen the Queene, and the Concubines, and they haue praiſed thee: thou art thy Welbelоueds, and his deſire is towards thee. So let it be, and ſo let thine be towards him for euer; and mine towards you both, who am the leaſt of all thy little Ones.

IOS. HALL.

A
COMMON APOLOGIE AGAINST THE BROWNISTS.

SECTION I.

IF TRVTH and PEACE (*Zacharies* two Companions) had met in our loue, this Controuerſie had neuer bin; the ſeuering of theſe two hath cauſed this ſeparation: for while ſome vnquiet minds haue ſought Truth without Peace, they haue at once loſt Truth, Peace, Loue, vs and themſelues. God knowes how vnwillingly I put my hand to this vnkinde quarrell: Nothing ſo much abates the courage of a Chriſtian, as to call his Brother Aduerſarie: We muſt doe it; woe be the men by whom this offence commeth: Yet by how much the inſultation of a brotherly enemie is more intolerable; and the griefe of our bleſſed Mother greater, for the wrong of her owne; So much more cauſe I ſee to breake this ſilence: If they will haue the laſt words, they may not haue all. For our carriage to them: They ſay, when Fire, the god of the Chaldees had deuoured all the other woodden Deities, that *Canopis* ſet vpon him a Caldron full of water, whoſe bottome was deuiſed with holes ſtopt with wax; which no ſooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, haue conſumed all other parts in the ſeparation, and caſt forth (more than *NebuchadneZZars* Furnace) from their Amſterdam hither; it were well if the waters of our moderation and reaſon could vanquiſh, yea abate it: This little Hin of mine ſhall be ſpent that way: we may try and wiſh, but not hope it: The ſpirits of theſe men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention and neceſſary defence, this taske muſt be vndertaken, I craue nothing of my Reader but patience and iuſtice: of God, victory to the Truth: as for fauour, I wiſh no more than an enemie would giue againſt himſelfe: With this confidence I enter into theſe liſts, and turne my pen to an Aduerſary, God knowes whether more proud or weake.

The Entrance into the worke. *Zach.8.19.*

Mat. 18.7.

Otho Friſing. ex Philon. Vt Chaldeorum. Ruffin. Eccleſ. Hiſt. l.2. cap.26.

Dan. 3.

Vid. Treatiſ. of certaine godly Miniſt. againſt *Bar.*

SEP.

IT is an hard thing euen for ſober-minded men in caſes of controuerſie, to vſe ſoberly the aduantages of the times: vpon which whileſt men are mounted on high, they vſe to *behold ſuch as they oppoſe too ouerlie, and not without contempt; and ſo are oft-times emboldned to roule vpon them as from aloft very weake and weightleſſe diſcourſes, thinking any ſleight and ſlender oppoſition ſufficient to oppreſſe thoſe vnderlings, whom they haue (as they ſuppoſe) at ſo great an aduantage. Vpon this very preſumption it commeth to paſſe, that this Author vndertaketh thus ſolemnely and ſeuerely to cenſure a cauſe, whereof (as appeareth in the ſequele of the diſcourſe) he is vtterly ignorant: which had he been but halfe ſo carefull to haue vnderſtood, as he hath been forward to cenſure, he would either haue beene (I doubt not) more equall towards it, or more weighty againſt it.*

As this Epiſtle is come to mine hands, ſo I wiſh the anſwer of it may come to the hands of him that occaſioned it: Intreating the Chriſtian Reader, in the name of the Lord, vnpartially to behold without either preiudice of cauſe, or reſpect of perſon, what is written on both ſides, and ſo from the Court of a ſound Conſcience to giue iuſt iudgement.

SECTION II.

IT is an hard thing euen for thoſe that would ſeeme ſober-minded men, in caſes of Controuerſie, to vſe ſoberly the frownes and diſaduantages of cauſes and times: whereby whiles men are deiected and troden downe, they vſe to behold their oppoſites mounted on high, too repiningly, and not without deſperate enuie: and ſo are oft-times moued to ſhoot vp at them, as from below, the bitter arrows of ſpightful and ſpleeniſh diſcourſes; thinking any hatefull oppoſition ſufficiently charitable, to oppugne thoſe aduerſaries, which haue them (as they feele) at ſo great an aduantage: vpon this impotent maliciouſneſſe, it commeth to paſſe, that this Anſwerer vndertaketh thus ſeuerely and peremptorily, to cenſure that charitable cenſure, of ignorance, which (as ſhall appeare in the ſequell) he either ſimply or willingly vnderſtood not: and to brand a deare Church of Chriſt with Apoſtaſie, Rebellion, Antichriſtianiſme: What can be more eaſie than to returne accuſations?

The anſwerers Preamble, retorted, confuted.

Your Preamble (with a graue bitterneſſe) charges me with, Firſt, Preſumption vpon aduantages; Secondly, Weake and weightleſſe diſcourſe; Thirdly, Ignorance of the cauſe cenſured: It had beene madneſſe in me to write, if I had not preſumed vpon aduantages; but of the cauſe of the truth, not of the times: Though (bleſſed bee God) the times fauour the truth, and vs: if you ſcorne them and their fauours, complaine not to be an vnderling: thinke that the times are wiſer than to beſtow their fauours vpon wilfull aduerſaries; but in ſpight of times, you are not more vnder vs in eſtate, than in conceit aboue vs: ſo wee ſay The Sunne is vnder a Cloud, wee know it is aboue it. *Would God ouerlineſſe and contempt were not yours, euen to them which are mounted higheſt vpon beſt deſert; and now you that haue not learned ſobriety in iuſt diſaduantages, tax vs, not to vſe ſoberly the aduantages of time: there was no gall in my pen, no inſultation, I wrote to you as brethren, and wiſht you companions: there was more danger of flatterie in my ſtile, than bitterneſſe: wherein vſed I not my aduantages ſoberly? Not in that I ſaid too much, but not enough; Not in that I was too ſharpe, but not weighty enough; My oppoſition was not too vehement, but too ſlight and ſlender: So, ſtrong Champions blame their aduerſarie for ſtriking too eaſily: you might haue forborne this fault, it was my fauour that I did not my worſt: you are worthy of more weight, that complaine of eaſe. The diſcourſe that I roll'd downe vpon you, was weake and weightleſſe: you ſhall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a ſhort Epiſtle, you look't belike for a volume, or nothing; I meant onely a generall monition; you look't for a ſolide proſecution of particulars: It is not for you to giue taskes to others pens. By what Law, muſt we write nothing but large Scholaſticall Diſcourſes? Such Tomes as yours: May wee not touch your ſore, vnleſſe we will launce and ſearch it? I was not enough your enemie; forgiue me this error, and you ſhall ſmart more: But not onely my omiſſions were of ignorance, but my cenſures, though ſeuere and ſolemne: An eaſie imputation from ſo great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could ſee any Scribler

*Hier. Marco. Presbyt. *De cauernis cellularum damnamus orbē; in ſacco & cinere volutati de Epiſcopis ſententiam ferimus: Quid facit ſub tunica pœnitentis regius animus* Cypr. l. 3. ep. 9. *Hæc ſunt initia hæreticorum, vt ſibi placeant, vt præpoſitum ſuperbo tumore contemnant.* *Hariſon*, once theirs, in *Pſal.* 122. of *Browns* Antichriſtian pride and bitterneſſe, *Bredw.* pref. *M. Brinſley* his pref. to the 2 part of the Watch. *Optat. Mil. de Donat. Collegæ non eritis ſi nolitis, fratres eſtis, &c.* Diſclaimed by themſelues. Anſwer againſt *Broughton pag.* 21.

ſo vnlearned, as that he durſt not charge his oppoſite with ignorance. If Dʳ *Whitaker,* Mʳ *Perkins,* Mʳ *Gyfford,* and that Oracle of our preſent times, Dʳ *Andrewes,* went away content with this liuery from yours; how can I repine? If I haue cenſured what cauſe I knew not, let me be cenſured for more than ignorance, impudencie: but if you know not what I cenſured (let all my truſt lye on this iſſue) take both ignorance, boldneſſe, and malice to your ſelfe: Is your cauſe ſo myſticall, that you can feare any mans ignorance? What Cobler or Spinſter hath not heard of the maine holds of Browniſme? Am I onely a ſtranger in Hieruſalem? If I know not all your opinions, pardon me: your owne haue not receiued this illumination; I ſpeake boldly, not your ſelfe; Euery day brings new conceits, and not one day teaches, but corrects another: you muſt be more conſtant to your ſelues, ere you can vpbraid ignorance or auoid it. But whether I knew your prime fancies, appeares ſufficiently by a particular diſcourſe; which aboue a yeere ſince was in the hands of ſome of your Clyents, and I wonder if not in yours: Shortly; am I ignorant? If I were obſtinate too, you might hope (with the next gale) for me, your more equall aduerſarie, at Amſterdam. As I am; my want of care and skill, ſhall (I hope) loſe nothing of the truth by you, nor ſuffer any of your foule aſperſions vpon the face of Gods Church and ours.

Separat ſchiſ. M. Gyfford an ignorant Prieſt. *Bar. p.* 63. Confer. of *D. And.* & *M. Hutchinſ.* with *Barrow.*

M. Spr. Conſiderat.
Iren. lib. 1. *Per ſingulos dies nouum aliquod adfeſtant, &c.*

But whiles we ſtriue, who ſhall be our Iudge? The Chriſtian Readers: who are thoſe? Preſume not, yee more zealous and forward Countreymen, that you are admitted to this Bench: ſo farre are we meere Engliſh, from being allowed Iudges of them; that they haue already iudged vs to be no * Chriſtians: We are Goats and Swine, no ſheepe of God: ſince then none but your Parlour in the Weſt, and Amſterdam, muſt bee our Iudges, who (I beſeech you) ſhall be our aduerſaries? God be Iudge betwixt you and vs, and correct this your vnchriſtian vncharitableneſſe.

* *Barr.* confer. with *Hutchinſ. fol.* 1. *Browne* Eſtate of true Chriſtians. Defence of true Chriſtians againſt the D. D. of Oxford. *Iohnſ.* againſt *Iacob. paſſim. Bar.* againſt *Gyfford.*

Sep.

The crime here obiected is ſeparation, a thing very odious in the eyes of all them from whom it is made: as euermore caſting vpon them the imputation of euil, whereof all men are impatient: And hence it commeth to paſſe, that the Church of England *can better brooke the vileſt perſons continuing communion with it, than any whomſoeuer ſeparating from it, though vpon neuer ſo iuſt and well grounded reaſons.*

Section III.

I Wrote not to you alone: what is become of your partner, yea, your Guide? Woe is me, he hath renounced our Chriſtendome with our Church: and hath waſht off his former water, with new: and now condemnes you all, for not ſeparating further, no leſſe then we condemne you for ſeparating ſo farre. As if you could not bee enough out of Babylon, vnleſſe you be out of your ſelues. Alas, miſerable Countreymen, whither runne you? Religion hath but his height, beyond which is error and madneſſe: hee tells you true, your ſtation is vnſafe; either you muſt forward to him, or backe to vs.

The parties written to, and their crime. To *M. Smith* and *M. Rob.* Ring-leaders of the late ſeparation at *Amſterdam.*

Charact. of the Beaſt, written by *M. Smith.*

Pref.

Be it knowne therefore to all the ſeparation, that wee account them in reſpect of their conſtitution, to be as very an Harlot, as either her Mother the Church of England, or her Grand-mother Rome is, &c. *Iterato baptizatus ſcienter, iterato Dominum crucifigit. De conſecr. diſt.* 4. *Quivis, &c.*

* I obiected ſeparation to you: yet not ſo extreme as your anſwer bewrayes: a late ſeparation, not the firſt; my charity hoped you leſſe ill, than you will needs deſerue: you grant it odious, becauſe it caſts imputation of euill vpon the forſaken: Of euill? Yea of the worſt, an eſtate incurable and deſperate. He is an ill Phyſitian, that will leaue his Patient vpon euery diſtēper: his departure argues the diſeaſe helpleſſe; were we but faulty, as your Land-Lord Churches, your own rules would not abide your flight: *Vid.* Iohnson *Preface to his inquirie*; *Eſay* 5. 20. Hence the Church of England iuſtly matches Separatiſts with the vileſt perſons. God himſelfe doth ſo; who are more vile than patrons of euill? yet no greater woe is to them that ſpeake good of euill, than thoſe that ſpeake

* The crime of the ſeparation how great, *M. Penry* in his Diſc. of this ſubiect.

Num. 16. 31.
Exod. 32. 30.

euill of good: So wiſe Generals puniſh mutinous perſons, worſe than Robbers or Adulterers: So *Corah* and his company (a Story cunningly turned vpon vs by your Martyr) for their oppoſition to *Moſes*, were more fearfully plagued, than the Idolatrous Iſraelites. Theſe ſinnes are more directly againſt common ſociety, the other more perſonall: and if both haue like iniquity; yet the former haue both more offence, and more danger: And if not ſo, yet who cannot rather brooke a lewd ſeruant, than an vndutifull ſonne, though pretending faire colours for his diſobedience? At leaſt, you thinke the Church of England thinks her ſelfe Gods Church, as well as your Saints of Amſterdam. You that ſo accurſe Apoſtaſie in others, could you expect, ſhee ſhould brooke it in you?

Prou. 21. 2.

But your reaſons are iuſt and well grounded: euery way of a man is right in his owne eyes; Said we not well, that thou art a Samaritane, and haſt a Deuill, ſay the Iewes? What Schiſme euer did not thinke well of it ſelfe? For vs: we call Heauen and earth to record, your cauſe hath no more iuſtice than your ſelues haue charity.

SEP.

And yet ſeparation from the World, and ſo from the men of the World, and ſo from the Prince of the world that reigneth in them, and ſo from whatſoeuer is contrary to God, is the firſt ſtep to our communion with God, and Angels, and good men; as the firſt ſtep to a ladder is to leaue the earth.

SECTION IIII.

The kinds of the Separation, and which is iuſt.
ἐκκλησία.

YET there is a commendable and happy ſeparation from the World, from the Prince and men of the World, and whatſoeuer is contrary to God: who doubts it? There were no Heauen for vs without this, no Church; which hath her name giuen by her Father and Husband, of calling out from other. Out of the Ægypt of the World doth God call his ſonnes: But this ſeparation is into the viſible Church from the World; not (as yours) out of the Church, becauſe of ſome particular mixtures with the World: or (if you had rather take it of profeſſion) out of the World of Pagans and Infidels, into the viſible Church; not out of the World of true (though faulty) Chriſtians, into a purer Church. That I may here at once for all giue light to this point of ſeparation: we finde in Scripture a ſeparation either to good, or from euill: To good; ſo the Leuites were ſeparated from among the children of Iſrael, to beare the Arke, and to miniſter: ſo the firſt borne, firſt fruits, and Cities of refuge: So *Paul* was (ἀφωρισμένος) ſeparated, which ſome would haue allude to his Phariſaiſme, but hath plaine reference to Gods owne words (*Acts* 13. 2.) Separate mee *Barnabas* and *Saul*: Though this is rather a deſtination to ſome worthy purpoſe, than a properly called ſeparation.

Num. 18. 14.
Num. 16. 9.
Deut. 10. 1.
Exod. 13. 12.
Leuit. 15. 21.
Deut. 4. 41.
Rom. 1. 1.
ἀφωρίσατε δὴ μοι Σαῦλον.

1 Theſſ. vlt. ad fin. Ier. 15. 19. *Vide Tremel. & Iun.*
Num. 16.
Mat. 15. *ad fin.*
2 *Chron.* 19. 2.
1 *Cor.* 6. *ad fin.*
Nulla cum malis conuiuia vel colloquia miſceantur, ſimuſq; ab iis tam ſeparati, quàm ſunt illi ab eccleſia Dei profugi. Cypr. l. 1. *epiſt. ad Corn.* 2.

From euill, whether ſinne or ſinners: From ſinne; ſo euery ſoule muſt eſchew euill, whether of doctrine or manners, and diſclaime all fellowſhip with the vnfruitfull works of darkneſſe, whether in himſelfe or others. So S. *Paul* charges vs to hold that which is good, and abſtaine from all appearance of euill: ſo *Ieremie* is charged to ſeparate the precious (doctrine or practice) from the vile. From ſinners, not onely practiſed by God himſelfe (to omit his eternall and ſecret Decree, whereby the Elect are ſeparated from the Reprobate) both in his gracious vocation, ſequeſtring them from nature and ſinne, as alſo in his execution of iudgment, whether particular, as of the Iſraelites from the Tabernacles of *Corah*; or vniuerſall, and finall, of the Sheepe from the Goats; But alſo enioyned from God to men, in reſpect either of our affection, or of our yoke, and familiar ſociety, whereof Saint PAVL: *Bee not vnequally yoked with Infidels, Come out from among them, and ſeparate your ſelues.* In all this wee agree: In the latitude of this laſt onely wee differ: I finde you call for a double ſeparation. A firſt ſeparation in the gathering of the Church: A ſecond in the menaging of it: The firſt at our entrance into the Church, the ſecond in our continuance: The firſt of the Church, from Pagans and Worldlings, an initiatory profeſſion; The ſecond of lewd men from the Church by iuſt cenſures; You ſpeake confuſedly of your owne ſeparation, one while of both, another while of either ſingle. For the firſt, either confeſſe it done by our Baptiſme, or elſe you ſhal be forced to hold, we muſt rebaptize: But of this Conſtitutiue ſeparation anon: For the ſecond of ſinners, whether in iudgement, or life, ſome are more groſſe, hainous, incorrigible: others leſſe notorious, and more tractable: thoſe other muſt be ſeparated by iuſt cenſures; not theſe. Which cenſures if they be neglected, the Church is foule, and (in your Paſtors word) faulty, and therefore cals for our teares, not for our flight. Now of Churches faulty and corrupted, ſome raze the foundation, others on the true foundation build timber, hay, ſtubble: From thoſe we muſt ſeparate, from theſe we may not. PETERS rule is eternall, *Whither ſhall wee goe from thee? thou haſt the words of eternall life*: where theſe words are found, woe be to vs, if we be not found. Amongſt many good ſeparations then, yours cannot be ſeparated from euill, for that we ſhould ſo farre ſeparate from the euill, that therefore we ſhould ſeparate from Gods children in the communion of the holy things of God, that for ſome (after your worſt done) not fundamentall corruptions, we ſhould ſeparate from that Church, in whoſe wombe we were conceiued, and from betwixt whoſe knees we fell to God: in a word, (as one of yours once ſaid) to ſeparate not only from viſible euill, but from viſible good, as all Antichriſtian: who but yours can thinke leſſe than abſurd and impious? Grant, we ſhould be cleane ſeparated from the World; yet if we be not, muſt you be ſeparated from vs? Doe but ſtay till God haue ſeparated vs from himſelfe: will the wiſe Husbandman caſt away his Corne-heap for the chaffe and duſt? Shall the Fiſher caſt away a good draught, becauſe his Drag-Net hath Weeds? Doth God ſeparate from the faithfull ſoule, becauſe it hath ſome corruptions her Inmates, though not her commanders? Certainly, if you could thorowly ſeparate the World from you, you would neuer thus ſeparate your ſelues from vs: Begin at home, ſeparate all ſelfe-loue, and ſelfe-will, and vncharitableneſſe from your hearts, and you cannot but ioyne with that Church, from which you haue ſeparated: Your Doctor would perſwade vs, you ſeparate from nothing but our corruptions: you are honeſter, and grant it from our Church: it were happie for you, if he lyed not; who in the next page confutes himſelfe, ſhewing that you ſeparate from vs, as Chriſt from the Samaritans, namely from the Church, not the corruptions only; and not as he did from the Iewes, namely from their corruptions, not from their Church: His memory ſaues our labour, and marres his diſcourſe.

Character of Beaſt Pref.

Iohnſ. Inquir.

Iohn 6.68.

H. Cl. Epiſtle before Treatiſe of Sin againſt the Holy Ghoſt.

Neq; propter paleam relinquam arcam Domini, neque propter piſces malos rumpimus retia Domini. Aug. epiſt. 48.

Anſw. Counterpoyſon, p.2.

Counterpoiſon, pag.7.&8. &c.

SEP.

The ſeparation we haue made in reſpect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and cauſes thereof as ancient as the Goſpell, which was firſt founded in the enmitie which God himſelfe put betwixt the ſeed of the Woman, and the ſeed of the Serpent, Gen.3.15. *which enmitie hath not only beene ſucceſſiuely continued, but alſo viſibly maniſeſted by the actuall ſeparation of all true Churches, from the World in their collection and conſtitution, before the Law, vnder the Law, and vnder the Goſpell,* Gen.4.13,14.16. & 6.1,2. & 7.1.7 *with* 1 Pet.3.20.12. & 12.2. Leuit.20.24.26. Nehem.9.2. Ioh.17.14.16. Acts 2.40. & 19.9. 1 Cor.6.17.

SECTION V.

YET, if not equitie, it were well you could plead age: This your ſeparation in the nature and cauſes of it (you ſay) is no leſſe ancient than the firſt inſtitution of enmitie betwixt the two ſeeds: you might haue gone a little higher, and haue ſaid, than our firſt Parents running from God in the Garden, or their ſeparation from God by their ſinne: But we take your time, and eaſily beleeue that this your late

The antiquitie and examples of ſeparation.

ſeparation was founded vpon that ancient enmitie of the ſeed of the Serpent with the Womans. That ſubtill Deuil, when he ſaw the Church breath from the perſecutions of Tyrants, vexed her no leſſe with her owne diuiſions; ſeeking that by fraud, which by violence he could not effect. Hence all the fearefull Schiſmes of the Church, whereof yours is part. This enmitie hath not onely beene ſucceſſiuely continued, but alſo too viſibly maniſeſted by the actuall (but wilfull) ſeparation of Heretiques and Sectaries from the Church in all ages: But I miſtake you; yours is as ancient as the Goſpell: What? that *Euangelium æternum* of the Friers? whoſe name they accurſedly borrowed from *Reuel.* 14. 6. Or that *Euangelium Regni* of the Familiſts? Or that *Euangelium aliud*, whereof Saint PAVL taxeth his Galatians? None of all theſe, you ſay; but as that Goſpell of Peace, of Truth, of Glory; ſo ancient, and neuer knowne till *Bolton*, *Barrow*, and *Browne*? Could it eſcape all the holy Prophets, Apoſtles, Doctors of the old, middle, and later world, and light only vpon theſe your three Patriarchs? Perhaps, *Nouatus* or *Donatus* (thoſe Saints with their Schooles) had ſome little glimpſe of it; but this perfection of knowledge is but late and new: So many rich Mines haue lien long vnknowne, and great parts of the World haue beene diſcouered by late Venturers. If this courſe haue come late to your knowledge and obedience, not ſo to others: For loe, it was practiſed ſucceſſiuely in the conſtitution and collection of all true Churches, through all times, before the Law, vnder the Law, after it: We haue acknowledged many ſeparations: but as ſoone ſhall you finde the time paſt in the preſent, as your late ſeparation, in the ancient and approued. You quote Scriptures, though (to your praiſe) more daintie indeed than your fellowes. Who cannot doe ſo? Who hath not? Euen Satan himſelfe cites the word againſt him which was the word of his Father. Let vs not number, but weigh your texts: The rather, for that I find theſe as your Maſter-proofes, ſet as Challengers in euery of your defences: In *Gen.* 4. 13. CAIN a bloudy Fratricide is excommunicated: In *Gen.* 6. 1, 2. The ſonnes of God maried the daughters of men: In *Gen.* 7. 1. & 7. NOAH is approued as righteous, and enters the Arke: In 1 *Pet.* 3. 20, 21. The reſt in NOAHS time were diſobedient, and periſhed: What of all this? Alas, what mockage is this of the Reader, and Scriptures? Surely, you euen ioyne Scriptures, as you ſeparate your ſelues: This is right as your Paſtor, to proue all members of the viſible Church, elect and precious ſtones, cites, 1 *King.* 7, 9. where is ſpeech only of *Salomons* houſe in the Forreſt of Lebanon, his Porch for his Throne, his Hall, his Palace for *Pharaohs* daughter, and when he comes to deſcribe the office of his imaginary Doctor, thwacks fourteene Scriptures into the margent, whereof not any one hath any iuſt colour of inference to his purpoſe: and in this diſcourſe of the power of the Church (that he might ſeem to honour his margent with ſhew of texts) hath repeated ſix places twice ouer in the ſpace of ſix lines. For theſe of yours: you might obiect the firſt to the Cainites, not to vs: *Cain* was caſt out worthily. Doe we either deny, or vtterly forbeare this cenſure? Take heed you follow him not, in your voluntary exile, to the land of Nod. The ſecond you might obiect to thoſe mungrell Chriſtians that match with Turkes and Pagans. There are ſonnes of God, that is, members of the viſible Church; and daughters of men, which are without the bounds, meere Infidels; it is ſinne for thoſe ſonnes to yoke themſelues with thoſe daughters. What is this to vs? *Noah* was righteous, the multitude diſobedient: Who denies it? yet *Noah* ſeparated not from the corrupted Church, till the floud ſeparated him from the earth, but continued an ancient Preacher of righteouſneſſe, euen to that peruerſe & rebellious Generation. But it ſufficeth you, that *Cain* and the Giants were ſeparated from the reſt: We yeeld it: what will follow hence, ſaue onely that notorious Malefactors muſt be caſt out, and profeſſed Heathen not let into the Church? We hold, and wiſh no leſſe: your places euince no more. Theſe, before the Law: In *Leuit.* 20. 24. 26. God choſe out Iſrael from other people: This was Gods act, not theirs: a ſequeſtring of his Iſraelites from the Gentiles, not of Iſrael from it ſelfe: yours is your owne, and from men, in all maine points, of your owne profeſſion: But therefore Iſrael muſt be holy: If any man deny holineſſe to be required of euery Chriſtian, let him feele your *Maranatha.* In *Neh.* 9. 2.

The

Euſeb. Hiſt. Eccl.

Hen. Steph. Apol. Herod. Fox. Act. & Monu. H. N. his booke. *Gal.* 1. 6. *Epheſ.* 6. 17. *Coloſſ.* 1. 5. 1 *Tim.* 1. 11. τεία, β. βελτίστα.

Iren. de Valen. l. 1. *Innumerabilem multitudinẽ Scripturarum quas ipſi finxerunt, afferunt ad ſtuporem inſenſatorum.*

Vid. Preface to M. *Iacobs* and *Iohnſon*, Confer. and *Barr. paſſ.*

Deſcription of the true viſible Church.

Nihil autem mirum ſi & ex ipſius inſtrumento aptentur argumenta, cum oporteat hæreſes eſſe, quæ eſſe non poſſunt, ſi non & perperam Scripturæ intelligi poſſunt. Tertull. de Reſurrect.

Ibid.

So *Barrow* termes Maſter *Gyffords* Refut. *pag.* 102.

Si Chriſtianus Iudaicæ præuaricanti carnaliter coniungatur, à communione Eccleſiæ ſegregetur. Diſt. 28. *q.* 1. *Cane & cap. ſiquis Iudaicæ, &c.*

1 *Pet.* 3. 19.

2 *Pet.* 2. 5.

The Iſraelites ſeparated themſelues from the ſtrangers, which were Infidels: whether in their marriage, or deuotion: Neither Gods ſeruice, nor an Iſraelites bed was for Heathens. This was not the conſtituting of a new Church, but reforming of the old: If therefore you can darallel vs with Pagans, and your ſelues will be Iews, this place fits you. Laſtly, what if there be an hatred betwixt the World and Chriſts true Diſciples, *Ioh.*17.14.16? what if PETER charged his Auditors to ſaue themſelues from the errors and practiſe of that froward Generation, whoſe hands were yet freſhly imbrewed with the bloud of Chriſt, *Act.*2.40? What if the ſame which PETER taught, PAVL practiſed, in ſeparating his followers from hearing ſome obſtinate and blaſphemous Iewes, *Act.*19.9? What if the Church of Corinth were Saints by calling, 1 *Cor.*1.2? and therefore muſt be ſeparated from the yoke of infidels, 2.6.17? Are theſe your patternes? Are theſe fit matches for your brethren, baptized in the ſame water and name, profeſſing euery point of the ſame true faith, vſing (for ſubſtance) the ſame worſhip with you? *He that ſaith he is in the light, and hateth his brother, is in darkneſſe*, 1 *Ioh.*2.9.

SEP.

Which ſeparation the Church of England *neither hath made, nor doth make, but ſtands actually one with all that part of the World within the Kingdome, without ſeparation: for which cauſe, amongſt others, we haue choſen by the grace of God, rather to ſeparate our ſelues to the Lord from it, than with it from him, in the viſible conſtitution of it.*

SECTION VI.

BVt all theſe examples, perhaps are not ſo much to warrant what you haue done, as to condemne the Church of England for what ſhee hath not done: for ſuch a ſeparation ſhee neither hath made nor doth make, but ſtands actually one with all that part of the World within the Kingdome without ſeparation. Loe, here the maine ground of this Schiſme, which your *Proto-Martyr* BARROW hammers vpon in euery page; an ill conſtitution: Thus he comments vpon your words: For where ſuch prophane confuſe multitudes, without any exception, ſeparation or choice, were all of them from publike Idolatrie, at one inſtant receiued or rather compelled to be members of the Church, in ſome pariſh or other, where they inhabited, without any due calling to the faith, by the preaching of the Goſpell going before, or orderly ioyning together in the faith, there being no voluntary or particular confeſſion of their owne faith and duties made or required of any, and laſtly, no holy walking in the faith amongſt them; who can ſay that theſe Churches conſiſting of this people, were euer rightly gathered or built according to the rule of Chriſts Teſtament? In his words and yours I finde both a miſcollection, and a wrong charge. For the Former: the want of noting one poore diſtinction, breeds all this confuſion of Doctrine, and ſeparation of men: for there is one caſe of a new Church to be called from Heatheniſme to Chriſtianity, another of a former Church to be reformed from errors, to more ſincere Chriſtianitie. In the firſt of theſe is required indeed a ſolemne initiation by Baptiſme; and before that, a voluntary and particular confeſſion of faith, and therefore a cleare ſeparation, and exception of the Chriſtian, from the infidell: In the latter, neither is new Baptiſme lawfull (though ſome of you belike of old were in hand with a rebaptization: which not then ſpeeding, ſucceedeth now to your ſhame) nor a new voluntarie and particular confeſſion of Faith, beſides that in Baptiſme (though very commendable) will euer be proued ſimply neceſſary to the being of a Church; ſo long as the erring parties doe actually renounce their doctrines, and in open profeſſion embrace the truth; and (as generally in the publike confeſſion) ſo particularly vpon good occaſion giue iuſt teſtimonies of their repentance. This is our caſe, we did not make a new Church, but mended an old: your CLIFTON is driuen to this hold by neceſſitie of Argument; Otherwiſe he ſees there is no auoiding of Anabaptiſme: Mended, ſaith

What ſeparation is to bee made by churches in their planting or reſtauration.

In his Preface to the Reader, and in his cauſes of ſeparation defended, *pag* 4.

Eiuſdem pag. 10.

Refutat. of M. *Giff. p.*22. & 2. *Tranſgreſſ. p.*51. 52. & 55.66. & 70. 85. & 86. &c.

Inconſtance of *Browne*, *p.*110.

Inquiry into M. *White*, confeſſed by *Fr. Iohnſon pag.* 63.

Paſſage twixt *Clifton* and *Smith*: And concerning the conſtitution of the Churches, &c. But the conſtituting of Churches now after the defection of Antichriſt, may more properly be called a repairing than a conſtitution, &c.

your Doctor, and yet admitted the miſceline rabble of the prophane? Say now, that ſuch ſeparation were not made: Let ſome few be holy, and the more part prophane: Shall the lewdneſſe of ſome diſanull Gods Couenant with others? This is your mercy; Gods is more: who ſtill held Iſrael for his, when but few held his pure ſeruice: Let that Diuine Pſalmiſt teach you how full the Tents of Iſrael were of mutinous Rebels in the Deſart; yet the Pillar by day and night forſooke them not; and *Moſes* was ſo farre from reiecting them, that he would not endure God ſhould reiect them to his owne aduantage: Looke into the blacke cenſures, and bitter complaints of all the Prophets, and wonder that they ſeparated not: Looke into the increaſed maſſe of corruptions, in that declined Church; whereof the bleſſed eyes of our Sauiour were witneſſes, and maruell at his ſilent and ſociable incuriouſneſſe: yea, his charge of not ſeparating; Ye know not of what ſpirit you are: Now you flie to conſtitution, as if notorious euils were more tolerable in continuance, than in the collection of Aſſemblies: *Sardi* had but a few names that had not defiled their garments; God praiſes theſe, bids them not ſeparate from the reſt. *Thyatira* ſuffers a falſe propheteſſe: the reſt that haue not this learning, yet are bidden but to hold their owne; not to ſeparate from the Angell, which hath not ſeparated IEZABEL from the Church.

Matth. 23.

Reuel. 3.4.

Reuel. 2.24.

SECTION VII.

What ſeparation the Church of *England* hath made.

YOUR charge is no leſſe iniurious; that the Church of England hath made no ſeparation: Concerning which you haue learned of your Martyr, and ouerſeers ſo to ſpeake, as if before her late diſclamation of popery, in Queene ELIZABETHS time, ſhee had not beene. Her monuments could haue taught you better, and haue lead you to her ancient Pedigree not much below the Apoſtolike dayes, and in many deſcents haue ſhewed you not a few worthy witneſſes and patrons of Truth; all which, with their holy and conſtant off-ſpring, it might haue pleaſed you to haue ſeparated from this imputation of not ſeparating: Will you know therefore how the Church of England hath ſeparated? In her firſt conuerſion ſhee ſeparated her ſelfe from Pagans: in her continuance ſhe ſeparated her ſelfe from groſſe heretiques, and ſealed her ſeparation with bloud: in her reformation ſhe ſeparated her ſelfe from wilfull Papiſts, by her publike profeſſion of Truth, and proclaimed hatred of error; and ſhee daily doth ſeparate the notoriouſly euill, by ſuſpenſions, by excommunications, though not ſo many as yours; Beſides the particular ſeparations of many from the acknowledged corruptions, in iudgement, profeſſion, practiſe. All theſe will be auowed in ſpight of all contradiction; with what forehead then can you ſay; The whole Church of England hath not at all ſeparated?

Bar. p. 22. *&* 55.
F. Iohnſ. againſt *M. H.*
Aſt. & Mon. paſſim.

Troubl. & excom. pag. 191.
M. Spr. pag. 1.

After all your ſhifts and idle tales of conſtitution, you haue ſeparated from this Church againſt the Lord; not with the Lord, from it: If there be Chriſt with vs, if the Spirit of God in vs, if Aſſemblies, if calling by the word: whatſoeuer is, or is not elſe in the Conſtitution, there is whatſoeuer is required to the eſſence of a Church. No corruption either in gathering or continuance can deſtroy the truth of being, but the grace of being well: If Chriſt haue taken away his Word and Spirit, you haue iuſtly ſubduted; elſe you haue gone from him in vs.

Fr. Iun. lib. de Eccleſ.

And when you haue all done, the Separatiſts Idoll, viſible Conſtitution, will proue but an appendance of an externall forme, no part of the eſſence of a true Church: and therefore your ſeparation no leſſe vaine than the ground, than the Authors. Laſtly, if our bounty ſhould (which it cannot) grant, that our collection was at firſt deeply faultie: cannot the *Ratihabition* (as the Lawyers ſpeake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne ſimilitude) a following conſent iuſtifies an act done before conſent: and why not in the contract betwixt God, and his viſible Church? Loe, he hath confirmed it by his gratious benedictions, and as much as may be in ſilence giuen vs abundant proofes of his acceptation: That after-act, which makes your Baptiſme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subſequens conſenſus Iacubi in Leam fecit eos coniuges, d. 29. *q.* 1. *S. ſed obiicitur.* Barrow againſt *Gyff.*

SECTION VIII.

BVt for as much as Conſtitution is the very ſtate of Browniſme, Let vs (I beſeech you) inquire a little into the complexion of your Conſtitution: Whether Phyſicke, or Law, or Architecture haue lent you it: ſure I am, it is in this vſe, Apocryphall: Neuer man vſed it thus ſcrupulouſly till your times: Though, what need you the helpe of Fathers or Schooles: new words muſt expreſſe new *Paradoxes*. It is no treaſon to coine termes: What then is Conſtitution? Your Doctor can beſt tell vs: As the Conſtitution of a Common-wealth, or of a City, is a gathering or vniting of a people together into a ciuill Politie: So (ſaith he) the Conſtitution of the Common-wealth of Iſrael, and of the City of God, the new Ieruſalem, is a gathering and vniting of people into a diuine Politie. The forme of which Polity, is Order: which order is requiſite in all actions, and Adminiſtrations of the Church, as the Apoſtle ſheweth, and ſpecially in the Conſtitution therof: ſo that next vnto faith in God, it is to be eſteemed moſt neceſſary for all holy ſocieties. Hence *Paul* reioyced in the *Coloſſians* Order and Faith: To this Conſtitution therefore, belong a people, as the matter; ſecondly, a calling, or gathering together, as the forme, whereof the Church conſiſteth. The Conſtitution of the Church of England is falſe in both: Why ſo? Haue we not a people? Are not thoſe people called together? To preuent this, you ſay our Conſtitution is falſe, not none: Why falſe? Becauſe thoſe people haue neither Faith, nor Order. For Faith firſt: Who are you that dare thus boldly breake into the cloſets of God, the hearts of men? and condemne them to want that, which cannot be ſeene by any but diuine eyes? How dare you intrude thus into the Throne of your Maker? Conſider, and conferre ſeriouſly: What faith is it, that is thus neceſſarily required to each member in this Conſtitution? Your owne Doctor ſhall define it: Faith required to the receiuing in of members, is the knowledge of the Doctrine of ſaluation by Chriſt, 1 *Cor.* 12.9. *Gal.* 3.2. Now I beſeech you in the feare of God, lay by a while all vnchriſtian preiudice, and peremptory verdicts of thoſe ſoules, which coſt Chriſt as much bloud as your owne: and tell me ingenuouſly, whether you dare ſay, that not only your Chriſtian brethren with whom you lately conuerſed, but euen your fore-fathers which liued vnder Queene *Elizabeths* firſt confuſed Reformation, knew not the Doctrine of ſaluation by Chriſt: if you ſay they did not, your raſh iudgement ſhall be puniſhed fearfully, by him whoſe office you vſurpe. As you looke to anſwer before him that would not breake the bruiſed Reed, nor quench the ſmoaking Flax; preſume not thus, aboue men and Angels. If they did, then had they ſufficient claime both to true Conſtitution and Church: But this faith muſt be teſtified by obedience; ſo it was. If you thinke not ſo, yours is not teſtified by loue: both were weake, both were true: Weakneſſe in any grace or worke, takes not away truth: Their ſinnes of ignorance could no more diſanull Gods Couenant with them, than multiplicitie of wiues with the Patriarchs.

Conſtitution of a Church.

H. Anſworth. Counterp. pag. 170.

Coloſſ. 2.5.

Tertull. de Præſcript. Tu vt homo extrinſecus vnumquemq; noſti, putas quod vides, vides autem quouſq; oculos habes, ſed oculi Domini ſunt alti, Homo in faciem, Deus in præcordia contemplatur.

Principles and inferences concerning the viſible Church. *Anno* 1607. pag. 13.

SECTION IX.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requiſite and excellent; but let the world iudge whether eſſentiall. Conſider now, I beſeech you in the bowels of Chriſt Ieſus, whether this be a matter for which heauen and earth ſhould be mixed: whether for want of your Order, all the world muſt be put out of all order, and the Church out of life & being. Nothing (ſay we) can be more diſorderly, than the confuſion of your Democracy, or popular ſtate (if not Anarchie): Where all (in a ſort) ordaine and excommunicate; We condemne you not for no true members of the Church: what can be more orderleſſe (by your owne confeſſions) than the *Trine-vne* Church at *Amſterdam*? which yet you grant but faulty. If there be diſproportion and diſlocation of ſome parts, is it no true humane bodie? Will you riſe from the feaſt, vnleſſe the diſhes be ſet on in your owne faſhion?

Order, 2. Part of Conſtitution, how farre requiſite, and whether hindered by conſtraint.

D. Alliſ. againſt the Deſcript. Confeſſ. of the *Browniſts.*

Brow. State of true Chriſtians.

Inquire into *M. White. Anſ.* ibid. *Ariſt. Pol.* 3. *cap.* 1.

Is it no Citie, if there be mud-walles halfe broken, low Cottages vnequally built, no State-houſe? But your order hath more eſſence than you can expreſſe; and is the ſame which Politicians in their trade call (τάξιν τῆς πόλεως) an incorporating into one common ciuill body, by a voluntary vnion, and that vnder a lawfull gouernment: Our Church wants both: wherein there is both conſtraint, and falſe office. Take your owne reſemblance and your owne asking: Say that ſome Tyrant (as *Baſilius* of Ruſſia) ſhall forcibly compell a certaine number of Subiects into Moſco, and ſhall hold them in by an awfull Garriſon, forcing them to new lawes and Magiſtrates, perhaps hard and bloudy: They yeeld; and making the beſt of all, liue together in a cheerefull communion, with due commerce, louing conuerſation, ſubmiſſiue execution of the enioyned lawes: In ſuch caſe, Whether is Moſco a true Citie, or not? Since your Doctor cites *Ariſtotle*, let it not irke him to learne of that Philoſopher, who can teach him, that when *Caliſthenes* had driuen out the Tyrant from Athens, and ſet vp a new Gouernment, and receiued many ſtrangers, and bondmen into the Tribes, it was doubted, not which of them were Citizens, but whether they were made Citizens vniuſtly. If you ſhould finde a company of true Chriſtians in vtmoſt *India*, would you ſtand vpon termes, and inquire how they became ſo? Whiles they haue what is neceſſary for that heauenly profeſſion; what need your curioſitie trouble it ſelfe with the meanes?

Ariſt. Pol. 3. c. 1. Edeſius & Frumentius pueri à Meropio Tyrio Philoſopho in Indiam deportati, poſtea ibi Chriſtianam religionem plantarunt, Ruffin. lib. 1. cap. 9. Fœmina inter Iberes.

SECTION X.

YOu ſee then what an idle plea conſtraint is in the conſtitution of a Citie, the ground of all your exception: But it is otherwiſe in Gods city, the Church; why then doth his Doctorſhip parallel theſe two? And why may not euen cōſtraint it ſelfe haue place in the lawfull conſtitution or reformation of a Church? Did not *Manaſſes* after his comming home to God, charge and command *Iuda* to ſerue the Lord God of Iſrael? Did not worthy *Ioſiah*, when he had made a couenant before the Lord, cauſe all that were found in Ieruſalem, and *Beniamin*, to ſtand to it, and compelled all that were found in Iſrael, to ſerue the Lord their God? What haue Queene *Elizabeth*, or King *Iames* done more? Or what other? Did not *Aſa* vpon *Obeds* propheſie, gather both *Iuda* and *Beniamin*, and all the ſtrangers from *Ephraim*, *Manaſſes*, and *Simeon*, and enact with them, that whoſoeuer would not ſeeke the Lord God, ſhould be ſlaine? What meanes this peruerſeneſſe? You that teach we may not ſtay Princes leiſure to reforme, will you not allow Princes to vrge others to reforme? What crime is this, that men were not ſuffered to be open Idolaters, that they were forced to yeeld ſubmiſſion to Gods ordinances? Euen your owne teach, that Magiſtrates may compell Infidels to heare the doctrine of the Church; and Papiſts, you ſay elſewhere (though too roughly) are Infidels: But you ſay, not to be members of the Church: Gods people are of the willing ſort: True, Neither did they compell them to this: They were before entred into the viſible Church by true Baptiſme, though miſerably corrupted: They were not now initiated, but purged: Your ſubtill Doctor can tell vs from *Bernard*, that faith is to be perſwaded, not to be compelled: yet let him remember that the gueſts muſt be compelled to come in, though not to eat when they are come. Compelled, not by perſwaſions; for theſe were the firſt inuitations; therefore by further meanes; Though this conceit hath no place with vs, where men are vrged not to receiue a new faith, but to performe the old; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptiſme challenged at their hand: but this was the old ſong of the Donatiſts; Farre be it from our conſcience, to compell any man to the faith. If God did not draw vs, and by a ſweet violence bend our wills to his, when ſhould we follow him? Either you haue not read, or not cared for the practiſe of the ancient Church, and *Auguſtines* reſolution concerning the ſharp penalties impoſed vpon the Donatiſts (would God none of your kindred) in his time; with his excellent defences of theſe proceedings.

Conſtraint requiſite. *2 Chron.* 33. 16. *2 Chro.* 34. 32, 33. *2 Chron.* 15. 13. *Barr.* againſt *Gyff. Brow.* Reformatiō without tarrying. *Greenwood*, Cōference with *Cooper*, *Browne*, Reformation without tarrying. Conference with Doctor *Andr.* Mr. *Hutch.* Conference with Dr. *Andr.* Reformation without tarrying. *Ber. Fides ſuadenda non cogenda.* Counterpoiſon. *Dixit Pater-familias ſeruis, Quoſcunque inueneritis, cogite intrare, &c. Aug. Epiſt.* 48 *Pleſſ. de Eccleſ. c.* 10. *Aug. Quod ſi cogi per legem aliquem vel ad bona licuiſſet, vos ipſi miſeria nobis ad fidem periſſimam cogi debuiſtis: ſed abſit à noſtra conſcientia, vt ad fidem noſtram aliquem cogamus. Aug. Epiſt.* 48. *&* 68. *Qui phreneticum ligat, & qui letharg. excitat, ambobus moleſtus, ambos amat, Ibid. Clamant, Neminem ad vnitatem cogendum; quid hoc aliud, quam quod de vobis quidam. Quod volumus ſanctum eſt.*

SECT.

Section XI.

BVT tell vs then, what ſhould haue beene done? The Goſpell ſhould haue beene euery where preached; All conuerts ſhould haue beene ſingled out, and haue giuen a voluntary and particular confeſſion of their Faith, and Repentance: I anſwer you: The Goſpell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the ſtake, and Profeſſors to the ſucceeding times. Were their holy Sermons, their learned writings, and their precious bloud (which was no leſſe vocall) of no force? Afterwards, in the beginning of Famous Queene *Elizabeths* reparation, what confluence was there of zealous Confeſſors returning now from their late exile? How painfully and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had ſhrowded themſelues during that ſtorme of perſecution, in a dangerous ſecrecie) ſpread themſelues ouer this Land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingratefull Poſteritie? If you murmure that there were no more, take heed leſt you forget there were ſo many: for vs, we doe ſeriouſly bleſſe God for theſe, and triumph in them.

Conſtitution of the Church of *England*. *Barrow* and *Greenw. paſſim.*

All this premiſed; now comes a Chriſtian Edict from the State, that euery man ſhall yeeld obedience to this Truth, wherein they had beene thus inſtructed: It was performed by the moſt; whoſe ſubmiſſion, what was it but an actuall profeſſion of their faith, and repentance? And ſince ſuch was their face, who dares iudge of their hearts? More than this, if euer can be ſhewed abſolutely neceſſary in ſuch a State of the Church to the very conſtitution, and repaired being thereof, I doe here vow neuer to take the Church of *England* for my Mother.

We know, and grieue to ſee how ſcornfully your whole Sect, and amongſt the reſt your reſolute Doctor turnes ouer theſe gracious entrances and proceedings of theſe two Royall and bleſſed Reformers; and whom ſhould he finde to raiſe his ſcoffes vpon, but that Saint-like Hiſtorian M. *Fox*? Now (ſayes Mr. *Fox*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the old thruſt out: Now (ſaith your Doctors Comment) new Biſhops came in, as Players vpon the old ſtage of the Popiſh Church, as if the Church were no whit altered, but the men: Shall we ſay, this is too much malice, or too little wit, and conſcience? Euen in the Lord Protectors daies, that holy man reports, that after the Scriptures reſtored, and Maſſes aboliſhed, greater things followed theſe ſofter beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forren parts, a ſeparation was made (though not ſo much willing, as wilfull) of open and manifeſt Aduerſaries from Profeſſors, whether true or diſſembled: Commiſſioners were appointed to viſit euery ſeuerall Dioceſſe. Euery Bench of them had ſeuerall godly and learned Preachers to inſtruct the people in the truth, and to diſſwade them from Idolatrie and Superſtition. The Popes Supremacy not thruſt, but taught downe: All wil-worſhip whatſoeuer, oppugned by publike Sermons: Images deſtroyed, Pilgrimages forbidden, the Sacramẽts inioyned to be reuerently and holily miniſtred, Eccleſiaſticall perſons reformed in life, in Doctrine: Proceſſions laid downe, Preſence and attendance vpon Gods word commanded, the holy expending of Sabbath daies appointed, due preparation to Gods table called for, ſet times of teaching inioyned to Biſhops and other Miniſters, all Shrines and Monuments of Idolatry required to bee vtterly taken from publike and priuate houſes: All this, before his Parliament: By that, all bloudy lawes againſt Gods truth were repealed, zealous Preachers encouraged, ſo as (ſaith that worthy Hiſtorian) God was much glorified, and the people in many places greatly edified. What need I goe further than this firſt yeere? Heare this and be aſhamed, and aſſure your ſelues, that no man can euer reade thoſe holy Monuments of the Church, but muſt needs ſpet at your ſeparation. After that ſweet and hopefull Prince, what his Renowned Siſter Queene ELIZABETH did, the preſent times doe ſpeake, and the future ſhall ſpeake, when all theſe

H. Anſworth. Counterp.

Acts and Monuments, Edit. 5. pag. 1180. Counterp. 226.

P. Martyr. P. Fagius. Bucer, &c.

Six Articles. 1547. *Pag.* 1182. *Col.* 2. 60.

theſe Murmurers ſhall ſleepe in the duſt. The publike Diſputations, zealous preachings, reſtaurations of baniſhed Religion and men, Extirpations of Idolatry, Chriſtian Lawes, wiſe and holy proceedings, and renewed couenants with God, are ſtill freſh in the memories of ſome, and in the eares of all; ſo as all the World will iuſtly ſay, you haue loſt ſhame with Truth, in denying it: Yea, to fetch the matter yet further, If the Reader ſhall looke back to the dayes of their puiſſant Father King Henry the Eighth, he cannot but acknowledge (eſpecially during the time of Queene Anne, and before thoſe ſix bloudy Articles) a true face of a Church (though ouer-ſpred with ſome Morphue of corruptions) and ſome commendable forwardneſſe of Reformation: for both the Popes Supremacie was abrogated, the true Doctrine of Iuſtification commonly taught, cōfidence in Saints vntaught, the vanity of Pardons declared, worſhip of Images and Pilgrimages forbidden, learned and godly Miniſters required, their abſences and miſ-demeanors inhibited, the Scriptures tranſlated, publikely and priuately enioyned to be read and receiued, the Word of God commanded to be ſincerely and carefully preached: and to all this, Holy Maſter *Fox* addeth for my concluſion, ſuch a vigilant care was then in the King and his Councell, how by all wayes and meanes to redreſſe Religion, to reforme errours, to correct corrupt cuſtomes, to helpe ignorance, and to reduce the miſ-leading of Chriſts Flocke, drowned in blind Popery, Superſtitious Cuſtomes, and Idolatry, to ſome better forme of Reformation, whereunto he prouided not only theſe Articles, Precepts, Iniunctions aboue ſpecified, to informe the rude people, but alſo procured the Biſhops to helpe forward the ſame cauſe of decayed Doctrine, with their diligent preaching, and teaching of the people. Goe now and ſay, that ſuddenly in one day, by Queene Elizabeths Trumpet, or by the ſound of a Bell, in the name of Antichriſt, all were called to the Church: Goe, ſay with your Patriarch, that we erect Religions by Proclamations, and Parliaments.

Acts and Monuments, *page* 999. and 1000.

Acts and Monuments, Edition 5. *p.* 1002.

Barr. againſt *Gyff.* Conference with *Sperin.* and Maſter *Egerton. Greenw.* & *Barr.* Arg. to Maſter *Cartwr.* Maſter *Trauers*, Maſter *Clark. Browne.* Reformation without tarrying.

Vpon theſe premiſes I dare conclude, and doubt not to maintaine againſt all Separatiſts in the World, that *England* (to goe no higher) had in the dayes of King Henry the Eighth, a true viſible Church of God: and ſo by conſequent their ſucceeding ſeed was by true Baptiſme iuſtly admitted into the boſome thereof; and therefore that euen of them, without any further profeſſion, Gods Church was truly conſtituted. If you ſhall ſay, that the following idolatry of ſome of them in Queene Maries dayes excluded them: Conſider, how hard it will be to proue, that Gods Couenant with any people, is preſently diſanulled by the ſinnes of the moſt, whether of ignorance, or weakneſſe; and if they had herein renounced God, yet that God alſo mutually renounced them. To ſhut vp your Conſtitution then: There is no remedy: Either you muſt goe forward to Anabaptiſme, or come backe to vs. All your Rabbines cannot anſwer that charge of your rebaptized brother: If we be a true Church, you muſt returne; if we be not (as a falſe Church is no Church of God) you muſt rebaptize: If our Baptiſme be good, then is our conſtitution good. Thus your owne Principles teach. The outward part of a true viſible Church is a Vow, Promiſe, Oath, or Couenant betwixt God and the Saints: Now I aske, Is this made by vs in Baptiſme, or no? If it be, then wee haue, by your confeſſion (for ſo much as is outwardly required) a true viſible Church: ſo your ſeparation is vniuſt: If it be not, then you muſt rebaptize; for the firſt Baptiſme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any viſible Church.

Maſter *Smith* againſt *R. Clifton.* Principl. and Infer. pag 11.

SEP.

To the title of a Ring-leader, wherewith it pleaſeth this Piſtler to ſtile me, I anſwer that if the thing I haue done be good, it is good and commendable to haue beene forward in it; if it be euill, let it be reproued by the light of Gods Word, and that God, to whom I haue done that I haue done, will (I doubt not) giue me both to ſee, and to heale mine errour by ſpeedie repentance: if I haue fled away on foot, I ſhall returne on Horſe-backe: But as I durſt neuer ſet foot into this way, but vpon a moſt ſound and vnreſiſtable conuiction of Conſcience by the Word of God: (as I was perſwaded) ſo muſt my retiring be wrought by more ſolid reaſons from the ſame word,

word, than are to be found in a thouſand ſuch prettie Pamphlets, and formall flouriſhes as this is.

Section XII.

The Anſwerers title.

AS for the title of Ring-leader, wherewith I ſtiled this Pamphleter; if I haue giuen him too much honour in his Sect, I am ſorry: Perhaps I ſhould haue put him (pardon an homely, but in this ſenſe, not vnuſuall word) in the taile of this Traine: Perhaps, I ſhou'd haue endorſed my Letter to Mʳ. *Smith*, and his ſhadow; So I perceiue he was: Whatſoeuer, whether he lead or follow, God meets with him. If he lead: *Behold, I will come againſt them that propheſie falſe dreames* (ſaith the Lord) *and doe tell them, and cauſe my people to erre by their lyes.* If hee come behinde; *Thou ſhalt not follow a multitude in euill* (ſaith God.) If either, or both, or neither, If he will goe alone; *Wo vnto the fooliſh Prophets* (ſaith the Lord) *which follow their owne ſpirits, and haue ſeene nothing.* Howſoeuer, your euill ſhall be reproued by the light of Gods word: Your coniunction I cannot promiſe, your reproofe I dare; If thereupon you finde grace to ſee and heale your errours, we ſhould with all brotherly humbleneſſe attend on foot vpon your returne on Horſe-backe; but if the ſway of your miſ-reſolued conſcience be headie and vnreſiſtable, and your retiring hopeleſſe; theſe not ſolide reaſons, theſe pretty Pamphlets, theſe formall flouriſhes ſhall one day be fearefull and materiall euidences againſt you before that awefull Iudge, which hath alreadie ſaid, That iudgements are prepared for the Scorners, and ſtripes for the backe of Fooles.

Ierem. 23. 32.

Ezech. 13. 2.

Prou. 19. 21.

Sep.

Your pitying of vs and ſorrowing for vs, eſpecially for the wrong done by vs, were in you commendable affections, if by vs iuſtly occaſioned; but if your Church be deepely drencht in Apoſtaſie, and you cry, Peace, Peace, when ſodaine and certaine deſolation is at hand, it is you that doe wrong, though you make the complaint: and ſo being cruell towards your ſelues, and your owne, whom you flatter, you cannot be truly pitifull towards others whom you bewaile. But I will not diſcourage you in this affection, leſt we finde few in the ſame fault: the moſt in ſtead of pity and compaſſion, affording vs nothing but fury and indignation.

Section XIII.

The Apoſtaſie of the Church of *England*.

I Profeſſed to beſtow pity and ſorrow vpon you and your wrong: You entertaine both harſhly, and with a churliſh repulſe: What ſhould a man doe with ſuch diſpoſitions? Let him ſtroke them on the backe, they ſnatle at him, and ſhew their teeth: Let him ſhew them a Cudgell, they fly in his face: you allow not our actions, and returne our wrong; Ours is both the iniury and complaint: How can this be? You are the Agents, we ſit ſtill, and ſuffer in this rent: Yet (ſince the cauſe makes the Schiſme) let vs inquire, not whoſe the action is, but whoſe the deſert: Our Church is deepe drencht in Apoſtaſie; and we cry Peace, Peace: No leſſe than a whole Church at once, and that not ſprinkled, or wetſhod, but drencht in Apoſtaſie; What, did we fall off from you, or you from vs? Tell me, were we euer the true Church of God? and were we then yours? We cannot fall, vnleſſe we once ſtood: Was your Church before this Apoſtaſie? Shew vs your Anceſtors in opinion: Name me but one that euer taught as you doe, and I vow to ſeparate: Was it not? Then we fell not from you: Euery Apoſtaſie of the Church muſt needs be from the true Church. A true Church, & not yours? And yet can there be but one true; See now whether in branding vs with Apoſtaſie, you haue not proued yours to be no true Church: Still I am ignorant: Queene *Maries* dayes (you ſay) had a true Church, which ſeparated from Popery, choſe them Miniſters, ſerued God holily, from thence was our Apoſtaſie: But, were not the ſame alſo (for the moſt part) Chriſtians in King *Edwards* dayes? Did they then, in that confuſed allowance of the Goſpell, ſeparate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*,

A Treatiſe of the Miniſtery of *England*, againſt *M. H.* *pag.* 125.

Hooper,

Hall, J.

Hooper, and the reſt, parts of that Church, or no? Was there any other ordination of Miniſters than from them? Reiect theſe, and all the world will hiſſe at you; Receiue them, and where is our Apoſtaſie? What Antichriſtianiſme haue we, wherof theſe were freed? But you leape backe (if I vrge you farre) from hence to the Apoſtles times, to fetch our once true Church from farre, that it might be deare: you ſhall not carue for vs: we like not theſe bold ouer-leapes of ſo many Centuries: I ſpeake boldly, you dare not ſtand to the triall of any Church, ſince theirs: Now, I heare your Doctor ſay, this Challenge ſauours of *Rome*: Antiquity is with you, a Popiſh plea: we haue willingly taken vp our Aduerſaries, at this (by pretence, their owne) weapon: You debar it in the conſcience of your own nouell ſingularity: Yet your Paſtor can be content to make vſe of *Tertullian* alone againſt all Fathers; That ſuch things are iuſtly to be charged with vanity, as are done without any precept, either of the Lord, or of the Apoſtles: And the Apoſtles did faithfully deliuer to the Nations the Diſcipline they receiued of Chriſt, which we muſt beleeue to be the tumultuary Diſcipline of the refined houſefull at *Amſterdam*: What? all in all Ages, and places till now Apoſtates? Say if you can, that thoſe famous Churches, wherein *Cyprian*, *Athanaſius*, *Ambroſe*, *Hierome*, *Auſten*, *Chryſoſtome*, and the reſt of thoſe bleſſed Lights liued, were leſſe deepe in this Apoſtaſie than ours? O Apoſtaticall Fathers, that ſeparated not! yea, ſay if you dare, that other reformed Churches are not ouer the Ankles with vs in this Apoſtaſie: What hard news is this to vs, when as your Oracle dare ſay not much leſſe, of the reformed Churches of *Netherlands*, with whom you liue? Thus he writes: For not hearing of them in other Congregations in theſe Countries; this I anſwer, That ſeeing by the mercy of God, we haue ſeen and forſaken the corruptions, yet remaining in the publike miniſtration, and condition of theſe Churches, (if they be all like to theſe of this City) we cannot therefore partake with them, in ſuch caſe, without declining, and Apoſtaſie from the truth, which we haue our ſelues already receiued and profeſſed. See here, to partake with them in Gods ſeruice is Apoſtaſie; If ſo in the acceſſories, Alas, what crime is in the principall? It were but apoſtaſie to heare an *Engliſh* ſermon; a *Dutch* is no leſſe: Wo is you that you dwell ſtill in *Meſhech*: Good men; it were not more happy for you than the Church, that you were well in Heauen. No leſſe than Apoſtaſie? Let no Reader be appalled at ſo fearfull a word; this is one of the termes of Art, familiar to this way: Finde but any one page of a *Dutch* printed Volume without Apoſtaſie, Excommunication, Cōmingling, Conſtitution, and ſuſpect it not theirs: Hereſie is not more frequent at *Rome*, than Apoſtaſie at *Amſterdam*; nor Indulgences more ordinary there, than here Excommunications. Common vſe makes terrible things eaſie: Their owne M^r. St. for holding with the *Dutch* Baptiſme, and Read-prayers, is acknowledged to be caſt out for an Apoſtate: yea, their Doctor Maſter *Anſworth* is noted with this marke from themſelues: There is much latitude (as happie is) in their Apoſtaſie: For when *Stanſhal*, *Mercer*, and *Iacob Iohnſon* were to be choſen Officers in their Church, and exception was taken by ſome at their Apoſtaſie, anſwer was made, It was not ſuch Apoſtaſie as debarred them from Office, it was but a ſlip. *Iohn Marke* (whether, as *Iſichius* and *Theophylact* thinke, the bleſſed Euangeliſt, or ſome other holy Miniſter) is by the whole Parlour at *Amſterdam*, branded with this lame Apoſtaſie; who departed indeed, but from *Paul* in his iourney, not from *Chriſt* in his faith, and therefore his (ἀποστάντα) is expounded by (μὴ συνελθόντα) *Act.* 15. 38. why doe we thinke much to drinke of an Euangeliſts Cup? Yet let this ignorant Epiſtler teach his cenſorious Anſwerer one point of his owne (that is the Separatiſts) skill: and tell him that he obiects two crimes to one poore Church, which are incompatible; want of Conſtitution, and Apoſtaſie. Thus writes your Maſter of vs: If it were admitted, (which can neuer be proued) that they ſometimes had beene true eſtabliſhed Churches. Loe here, we neuer had true Conſtitution, therefore we are not capable of Apoſtaſie: If we once had it, and ſo were true Churches, heare what your Paſtor ſaith: As Chriſt giueth to all true Churches their being, ſo we muſt leaue it vnto him to take it away, when, and as he pleaſeth. And therefore ſince he hath not remoued his Candleſticke, nor taken away his Kingdome, in ſpight of all obiected Apoſtaſies, wee

ſtill

H. *Anſworth* in his fore-ſpeech to his Count. Inqu. into *Wh.*

Tertul. l. de Ora.

Tertul. l. de Præſcript.

So. de Virginib. Veland. That no continuance of time can preiudice Truth.

Si me reprehendas errantem, patere me quæſo errare cum talibus. Auguſt. Hieron.

Fr. Iohnſon in his Anſw. to T. *Wh.* pag. 26. Anſ. againſt *Brough.* *pag.* 17. Theſe *Dutch* churches offend not only in practicall diſorders, but in their Conſtitution, Gouernment, Worſhip, &c. Troubl. and Excom. at *Amſterdam, pag.* 10.

Brown charged with it by *Barr.* Letter to Maſter *Egerton.*

G. Iohnſon ibid. pag. 194.

Fr. Iohnſ. Inqui.

Act. 15. 38. Departing, that is, not going with them.

Bar. pref. to the Separation defend.

In his Obſeruations, *p.* 251. Wee doe not there cōdemne the Pariſh-Aſſemblies as ſeparated from *Chriſt*, but proue them not as yet gathered to *Chriſt*. So Conf. with *Sparin. p.* 9. *Fr. Iohnſons* Inquiry, *pag.* 36.

H. *Barr.* Obſeruation 242.

ſtill continue ſo: and by conſequent your ſeparation vpon this ground is moſt vniuſt. An Apoſtate had wont to be the fearfull ſurname of damned *Iulian*: *Tertus* was an eaſie accuſer, to whom yet, we may ſay with *Elihu*, *Num dicis Regi, Apoſtata?* Behold, now ſo many Apoſtataes as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking vp Armes for Gentiliſme in life, or hereſie in iudgement: And *Auſten* tells vs, there cannot be a greater ſinne than Apoſtaſie; making elſe-where this ſinner, worſe than the Infidell. And the old vulgar can giue no worſe terme to (בליעל) where hee findes it, yea to (חמורדים) Rebels themſelues. What doth this brand to a Church, not Christian only, (though you deny it) but famous: Of whom is truly verified (after all your ſpleene) that which the Spirit writes to the Angell of Epheſus: *Laboraſti & non Defeciſti:* Say if you can, what Article of the Chriſtian and Apoſtolike faith haue we renounced? What Hereſie maintaine we? Wherein haue we run from the Tents of Chriſt? What hold we that may not ſtand with life in Chriſt, and ſaluation? Wee challenge all men and Deuils in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a word; or (which is better) eat it whole; and let not this blemiſh be left vpon your ſoule and name in the Records of God, and the world; that you once ſaid of a Church, too good for yours, Drencht in Apoſtaſie. If we crie Peace, whiles you crie Apoſtaſie; ſurely we flatter, whiles you raile: betwixt theſe two dangerous extremes, we know an wholſome meane, ſo to approue, that we foſter not ſecuritie: ſo to cenſure, that we neither reuile, nor ſeparate: and in one word, to doe that which your Paſtor could exhort the Separators from your Separation (for euen this Schiſme hath Schiſmes) If we ſhould miſlike, yet to reſt in our differences of iudgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe, you ſhould neither haue needed to expect our pitie, nor to complaine of our crueltie. Surely, whether our loue be cruell, or not, your hatred is: whereof, take heed leſt you heare from old IACOB, *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.*

No faults diſannull the being of a Church, vntil contempt of Gods Word be added thereunto after due conuiction. The faults & errors of a Church, may be ſeuerely reproued & conuinced according to the qualitie thereof, and yet the Church not be condemned. N. B.

Iob 24.19. Vulg. Edit. Cypr. Epiſt. ad Cornel. Non eſt maius peccatum quam apoſtatare à Deo. Aug. in Pſal. 18. Prou. 6.1. Iob 34.18. Ezech. 2.3. Apocal. 2.3.

Thou haſt laboured, and not giuen in.

Tertull. de Pat. Si hominibus placetur, Dominus offenditur; ſi vero illud quirimur & laboramus vt poſſimus Deo placere, & conuitia & maledicta d. hominus humana contemnere.

How can you expect compaſſion, when you breath fire, and write gall? Neuer mention the fury of others indignation, till the venomous and deſperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunderbolts of your (not rare) cenſures be ſtruke downe to Hell, whence their maliciouſneſſe came. I forbeare to recapitulate: how much rather had I helpe to bury, than to reuiue ſuch vnchriſtian exprobrations?

Confeſſed by *M. Iohn. loc. ſeq. Auguſt. Confeſſ.*

Inquir. of *Th. White, pag. 65. Gen. 49.7. Cypr. de ſimplic. prel. Quid facit in corde Chriſtiano Luporum feritas, & Canum rabies? lib. 9. cap. 9. Qualia ſolet eructare turgens indigeſta diſcordia?*

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The first action laid againſt vs, is of vnnaturalneſſe and ingratitude towards our Mother the Church of England, for our cauſeleſſe ſeparation from her: to which vniuſt accuſation, and triuiall querimony, our moſt iuſt defence hath beene, and is, that to our knowledge we haue done her no wrong: we doe freely, and with all thankfulneſſe acknowledge euery good thing ſhee hath, and which our ſelues haue there receiued.

SECTION XIV.

INGRATITVDE and vnnaturalneſſe to your Mother is obiected, in that you flie from her, yea now (woe is me) that you ſpet in her face, and marke her for an Harlot: Would God the accuſation were as far from being iuſt, as from being triuiall: Yet perhaps you intend it not in the lighteneſſe of this charge, but the commonneſſe: you haue cauſed me to ſmart for my charity, yet I forbeare it not: What is your defence? That you haue done her no wrong, to your knowledge. Modeſtly ſpoken, but doubtfully: we know your wrong, but we know not your knowledge: it is well, if your wrong be not wilfull: an ignorant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard meaſure can

The Separatiſts acknowledgements of the graces of the Church of England.

poſſibly

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poſſibly be a wrong to ſo vile a Church? I aske, and would be denied: No, you doe freely, and with all thankfulneſſe acknowledge euery good thing ſhe hath: Whatſoeuer you doe to vs, I will not any more in fauour of you, wilfully wrong my ſelfe: you haue bidden me now to take you as a compleat Separatiſt: and ſpeake this for your ſelfe and yours, Let the Reader now iudge, whether the wrong of your Sect be wilfull; and acknowledgement of our good, free and thankfull. Your firſt falſe named Martyr ſhall giue the firſt witneſſe of the titles of our Church: Who (ſaith he) that were not drunke and intoxicate with the Whores Cup, could affirme this confuſe Babel, theſe cages of vncleane Birds, theſe Priſons of foule and hatefull ſpirits, to be the Spouſe of Chriſt? And elſe-where, he cals the people of our Church, Goats and Swine. Is this any wrong to your knowledge? The ſame Author: They haue not (ſaith he) in their Churches any one thing in their practiſe and proceedings, not one pin, naile, or hooke according to the true patterne: Doe you not now freely and thankfully acknowledge our Churches good things? What is more ordinary with him, and his brother in euill, *Iohn Greenwood*, than to call our Miniſters *Baals* Prieſts, *Cainites*, the marked ſeruants of Antichriſt, Sellers of the Whores wares, Worſhippers of the Beaſt? Is this yet any wrong to your knowledge? Paſtor *Iohnſon* ſtickes not to ſay, that the Miniſtery and Worſhip of the Church of England were taken out of the Whores Cup; and plainly ſtiles our Church (as which of you doe not?) Daughter of the great Babylon, that mother of Whoredomes and abominations of the earth: yet more; That hierarchie, Worſhip, Conſtitution, and Gouernment, which they profeſſe and practiſe, being directly Antichriſtian, doe vtterly deſtroy true Chriſtianity, ſo as their people and Churches cannot in that eſtate be iudged true Chriſtians: Doe you not now freely and thankfully acknowledge our good things? What can any Deuill of Hell ſay worſe againſt vs than this, That we are no Chriſtians? Or what good can there be in vs, if no true Chriſtianity? If we denied euery Article of the Chriſtian Creed, if we were Mahumetans (as your good Paſtor ſtickes not to compare vs) if the moſt damned Heretikes vnder Heauen, what could he ſay, but no Chriſtians? Your Teacher and Paſtor (which is a wonder) agree: For your Doctor *Ainſworth* makes this one head of his poyſonous Counterpoyſon, that Chriſt is not the Head, Mediator, Prophet, Prieſt, King of the Church of England: You, their Diſciple, are not yet promoted to this height of immodeſtie; yet what are your good things? Euen to you, we are Apoſtates, Traytors, Rebels, Babyloniſh: this is well for a Learner: Hereafter (if you will heare me) keepe our good things to your ſelfe, and report our euill.

H. Barr. Præf. to the ſepar. defended.

Cauſes of ſepar. deſ. p. 12.

Confer. with Doctor *Andr.*

Pref. to ſepar. def.

Gyff. refuted touch. *Donat.*

Obſeruat. of M. *H. Bar.* p. 259.

Fr. Iohnſ. Reaſon 9. againſt M. *Iac.* pag. 74.

Iohnſon againſt M. *Iac.* Excep. 3. *Nota bene.*

Ibid.

Counterpoyſ. pag. 27. & 131.

Yea, that your vncharitableneſſe may be, aboue all examples, monſtrous; You do not only deny vs any intereſt in the Church of Chriſt, but exclude vs (what you may) from all hope and poſſibility of attaining the honour of Chriſtendome: For when a godly Miniſter proteſted to Maſter *Barrow*, the truth of his Miniſtery; vpon the approbation alſo of his people, he receiued this anſwer from him: Though you had ſuch allowance, it could nothing auaile, but rather ouerthrow your Miniſtery, they being as yet vngathered to Chriſt, and therefore neither may not in this eſtate chuſe them a Miniſter, nor any exerciſe a Miniſtery vnto them, without hainous ſacrilege. O deſperate iudgement; we neither are Chriſtians, nor can be! No Chriſtianity without Faith, no Faith without the Miniſtery of the Word, no Word to vs without Sacrilege: What are we, that the very offer of bringing vs to God ſhould be criminall? Theſe are your acknowledgements of our good; who haue learned of your Paſtor to kiſſe and kill all at once; to bleſſe and curſe with one breath: your mercies are cruell.

Barr. Conference with M. *Sperin.* as *Barr.* himſelfe hath written. pag. 9.

Fr. Iohnſ. ſeuen Reaſ. againſt *Iac.* pag. 46.

G. Iohnſ. Pref. to the Paſtor.

SECTION XV.

BVT who can wonder at your vnnaturalneſſe to the Church, that heares what meaſure you mete to your owne? Error is commonly ioyned with cruelty: The outragious demenors of the *Circumcelliones* in *Auguſtines* time, and more than barbarous tyranny of the *Arrians* before him, are well knowne by all Hiſtories, and not enough by any: God forbid, that I ſhould compare you to theſe. Heare rather of *No-*

The vnnaturalneſſe of ſome principall Separatiſts.

Ruffin. lib. 2. Eccleſ. Hiſt. cap. 3. Aug. ep. & Poſsid. in vita Aug.

uatus, the Father of a not vnlike Sect, of whom *Cyprian* reports, that hee would neither beſtow bread on his father aliue, nor buriall on him dead, but ſuffered him both to ſtarue and ſtinke in the ſtreet: and for his wife (leſt he ſhould be mercifull to any) he ſpurned her with his heele: and ſlew his owne childe in her body: What need I ſeeke ſo farre? I grieue to thinke and report, that your owne Paſtor hath paralleld this cruelty: His owne brother (which is no leſſe ſauage) though one of your Sect, is the publike accuſer and condemner of him in this crime to all the World: who after a pitifull relation of his eight yeeres quarrells with him, and foure yeeres Excommunication, in his Epiſtle before a large Volume to this purpoſe, writes thus:

Euſeb. Hiſt. Eccl. Damnis grauiſſimis & cædibus afficiebant, armati diuerſis telis.
Socrat. l. 2. c. 22. & 30. Cyprian *l. 2. Epiſt. 8. Nouati pater in vico fame mortuus, nec poſtea ab illo ſepultus. Sic Optat. lib. 1. Purpurius Donatiſta occidit ſororis filios, &c.*

After all theſe, hath not our kinde, carefull, and old Father come a long iourney to make Peace? Hath he not laboured with you, the Elders and the Church, to bring you to peace? Hath he not vſed the helpe and counſell of the Reformed Churches herein? Yet will you not be reclaimed; but adding that ſinne aboue all, haue alſo monſtrouſly excommunicated your Father the Peace-ſeeker, &c. And ſtraight; How oft deſired hee you, (as if he had beene the ſonne, and you the father) euen with teares, that you would repent? In a word, how came He and I to your doore, ſhewing you that it might be (vpon his departing) you ſhould ſee his face no more? &c. Yet you forced him by your ill dealing, ſtill to leaue vpon you his Curſe, and all the Curſes written in Gods Booke againſt vnthankfull and diſobedient children. Thus farre a brother concerning a brother, againſt father and brother. Other ſtrangely-vnkinde vſages of both, I had rather leaue to the diſcouery of Maſter *White*, and this miſerable Plaintiſe, who haue written enough to make an enemie aſhamed. But whereupon was all this fearfull broyle in a pure Church? For nothing but a little lace, and Whale-bone in his wiues ſleeue. The Troiane warre could not be ſlandered with ſo weighty a beginning. As for your Elder, *Daniel Studly* (whom your Paſtor ſo much extolleth) if Maſter *Whites* Apoſtaſie may be your ſhift againſt his Relation; let him ſpeake who ſhould haue beene a Fellow-Elder with him, baniſhed for your truth, though eiected by your cenſure: Marke (ſaith *G. Iohnſ.* of this *Studly*) how the Lord hath iudged him with vnnaturalneſſe to his owne children, ſuffering them to lye at other mens feet, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, and went prankingly in apparell, euen in this place of baniſhment. It is no ioy to me to blazon theſe, or your other ſins; would God they were fewer, and leſſe in vs all. Onely it was fit the World ſhould know, as how vndutifull you are to your common Parent, ſo that Father, Brother, Children beare part with your Mother in theſe your cruelties.

* *G. Iohnſ.* Diſcourſe of troubles & excommunications at Amſterdam, printed, 1603. *Ibid. p. 5.*

Diſcouery of *Browniſme. Vid. G. Iohnſ.* Booke.

Inq. into *Th. Whites* Diſcou.

Same Epiſt. 15.

They ſay, *Filia Sponſæ.*

Mihi accuſatio etiam vera contra fratrem diſplicet. Hieron. aduerſus Ruffin.

Sep.

The ſuperabundant grace of God couering & paſsing by the manifold enormities in that Church wherwith theſe good things are inſeparably commingled, and wherin we alſo through ignorance and infirmity were inwrapped. But what then? ſhould we ſtill haue continued in ſin, that grace might haue abounded? If God haue cauſed a further truth, like a light in a darke place, to ſhine in our hearts, ſhould we ſtill haue mingled that light with darkneſſe, contrary to the Lords owne practiſe, Geneſ. 1. 4. *and expreſſe precept?* 2 Cor. *6. 14.*

SECTION XVI.

What the Separatiſts think themſelues beholden to the Church of England for.

IF then ſuch be the good things of our Church; What good can you acknowledge to haue receiued from her? Nothing giues what it hath not: A Baptiſme perhaps; Alas, but no true Sacrament, you ſay: yea, the ſeale of graceleſneſſe and miſchiefe; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not rebaptized? You that cannot abide a falſe Church, why doe you content your ſelues with a falſe Sacrament? eſpecially, ſince our Church, being not yet gathered to Chriſt, is no Church, and therefore her baptiſme a nullity.

Bar. Exam. before the Archbiſhop and *L. Anderſon.*
Browne, ſtate of Chriſtians *p. 39*
Qui non habet quod det, quomodo det? vox Donat. Opt. lib. 1.

What elſe doe you owe to the liberality of this Step-dame? You are cloſe; your Paſtor is lauiſh for you both; who thus ſpeaks of himſelfe, and you, and vs: I confeſſe

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Bar. ſupra Fr. Iohn againſt *M. Iacob. p.* 41. Exc. 2.

that whiles I was Miniſter in your Church of England, I ſtood in an Antichriſtian eſtate; yet doubt I not, but euen then, being of the Elect of God, I was partaker through faith, of the mercy of God in Chriſt to ſaluation: but as for you (Mr. Iacob and his fellow-Chriſtians) whiles you thus remaine, you cannot in that eſtate approue your ſelues to haue the promiſe of ſaluation. Behold here, the Church of England gaue you but an Antichriſtian eſtate; if God giue ſecret mercy, what is that to her?

Gods ſuperaboundant grace doth neither abate ought of her Antichriſtianiſme, nor moue you to follow him in couering, and paſſing by the manifold enormities in our Church, wherewith thoſe good things are inſeparably commingled: Your owne mouth ſhall condemne you: Doth God paſſe ouer our enormities, and doe you ſticke, yea, ſeparate? Doth his grace couer them, and doe you diſplay them? Haue you learned to be more iuſt than your Maker? Or if you be not aboue his iuſtice, why are you againſt his mercy? God hath not diſclaimed vs, by your owne confeſſion; you haue preuented him. If Princes leaſures may not be ſtayed in reforming, yet ſhall not Gods in reiecting? Your ignorance enwrapped you in your errours: his infinite wiſdome ſees them, and yet his infinite mercy forbeares them: ſo might you at once haue ſeene, diſliked, ſtayed; If you did not herein goe contrary to the courſes of our common God, how happy ſhould both ſides haue beene? yea, how ſhould there be no ſides? How ſhould we be more inſeparably commingled, than our good and euill?

But ſhould you haue continued ſtill in ſinne that grace might haue abounded? God forbid: you might haue continued here without ſinne (ſaue your owne) and then grace would no leſſe haue abounded to you, than now your ſin abounds in not continuing: What need you to ſurfet of another mans Trencher? Other ſinnes need no more to infect you, than your graces can ſanctifie them. As for your further light, ſuſpect it not of God: ſuſpect it to be meere darkneſſe: and if the light in you bee darkneſſe, how great is that darkneſſe? What? ſo true and glorious a light of God, and neuer ſeene till now? No Worlds, Times, Churches, Patriarchs, Prophets, Apoſtles, Martyrs, Fathers, Doctors, Chriſtians, euer ſaw this truth looke forth beſides you, vntill you? Externall light was Gods firſt creature, and ſhall this ſpirituall light, wherby all Churches ſhould be diſcerned, come thus late? Miſtruſt therefore your eyes, and your light: and feare *Eſayes* woe, and the Iewes miſerable diſappointment: wee wait for light, but loe, it is darkneſſe: for brightneſſe, but we walke in obſcurity.

Gen. 1. 2.
Eſa. 5. 20. Woe to them that put darkneſſe for light.
Eſa. 59. 9.

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But the Church of England *(ſay you) is our Mother, and ſo ought not to be auoided: But ſay I, we muſt not ſo cleaue to holy Mother Church, as we neglect our Heauenly Father, and his commandements, which we know in that eſtate we could not but tranſgreſſe, and that hainouſly, and againſt our conſciences, not onely in the want of many Chriſtian Ordinances, to which wee are moſt ſtraightly bound both by Gods Word and our owne neceſſities.*

SECTION XVII.

The Motherhood of the Church of England, how far it obligeth vs.
Deut. 21, 22, 23.

Mater Eccleſia, Mater eſt etiam Matris noſtræ. Aug. Epiſt. 38.

THE Church of England is your Mother, to her ſmall comfort; ſhe hath borne you, and repented. Alas, you haue giuen her cauſe to powre out *Iobs* curſes vpon your Birth day, by your not onely forſaking but curſing her: Stand not vpon her faults, which you ſhall neuer proue capitall: Not onely the beſt Parent might haue brought forth a rebellious ſonne to be ſtoned. What then? Doe we prefer duty to piety, and ſo plead for our holy Mother Church, that we neglect our Heauenly Father, yea, offend him? See what you ſay: it muſt needs be an Holy Mother that cannot be pleaſed without the diſpleaſure of God: A good wife, that oppoſes ſuch an husband: a good ſonne that vpbraids this vniuſtly: Therefore is ſhe a Church, your Mother, holy, becauſe ſhe bred you to God, cleaues to him, obeyes his commandements, and commands them. And ſo farre is ſhe from this deſperate contradiction, that ſhee voweth not to hold you for her ſonne, vnleſſe you honour God as a Father. It is a wilfull ſlander that you could not but hainouſly tranſgreſſe vnder her: I dare take it vpon my ſoule, that all your tranſgreſſion which you ſhould neceſſarily haue incurred by her obedience, is nothing ſo hainous, as your vncharitableneſſe in your cenſures and diſobedience. Conſcience is a common plea, euen to thoſe you hate: we inquire not how ſtrong it is, but how wel informed: not whether it ſuggeſt this, but whereupon. To go againſt the conſcience is ſinne, to follow a miſ-informed conſcience is ſinne alſo: If you do not the firſt, we know you are faultie in the ſecond: He that is greater than the conſcience, will not take this for an excuſe: But wherein ſhould haue beene this tranſgreſſion; ſo vnauoidable, hainous, againſt conſcience? Firſt, in the want of many ordinances, to which we are moſt ſtrictly bound, both by Gods Word, and our owne neceſſities.

SECTION XVIII.

CAn you thinke this hangs well together? You ſhould here want many of Gods Ordinances: why ſhould you want them? Becauſe you are not ſuffered to enioy them: who hinders it? Superior powers: Did euer man wilfully and hainouſly offend, for wanting of that which he could not haue? What hath conſcience to doe with that which is out of our power? Is neceſſity with you become a ſinne, and that hainous? *Dauid* is driuen to lurke in the wilderneſſe, and forced to want the vſe of many diuine Ordinances: It was his ſorrow, not his tranſgreſſion: Hee complaines of this, but doth he accuſe himſelfe of ſinne? Not to deſire them had beene ſinne, no ſinne to be debarred them: Well might this be *Sauls* ſinne, but not his. Haue you not ſinnes enow of your owne, that you muſt needs borrow of others? But I ſee your ground: You are bound to haue theſe Ordinances; and therefore without Princes, yea againſt them: ſo it is your tranſgreſſion to want them in ſpight of Magiſtrates: *Gaudentius* the Donatiſt taught you this of old; And this is one of the Hebrew Songs which Mr. *Barrow* ſings to vs in Babylon, that we care not to make Chriſt attend vpon Princes, and to be ſubiect to their Lawes and Gouernment: and his Predeceſſor (the root of your Sect) tels vs in this ſenſe the Kingdome of Heauen muſt ſuffer violence, and that it comes not with obſeruation, that men may ſay, Loe the Parliament, or loe, the Biſhops decrees: and in the ſame Treatiſe; The Lords Kingdome muſt wait on your policy, forſooth; and his Church muſt be framed your ciuill State, &c. Iuſt as that Donatiſt of old, in *Auguſtine, Quid vobis, &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus: Quid Imperatori cum Eccleſia?* What hath the Emperour to doe with the Church? Yea, your Martyr feares not to teach vs, that Gods ſeruants being as yet priuate men, may and muſt together build his Church, though all the Princes of the World ſhould prohibit the ſame vpon paine of death: Belike then you ſhould ſin hainouſly, if you ſhould not be Rebels. The queſtion is not, whether we ſhould aske leaue of Princes to be Chriſtians; but whether of Chriſtian Princes we ſhould aske leaue to eſtabliſh circumſtances of Gouernment: God muſt be ſerued though we ſuffer; our bloud is well beſtowed vpon our Maker: but in patience, not in violence. Priuate profeſſion is one thing; Publike Reformation and Iniunction is another; Euery man muſt doe that in the maine: none may doe this, but they of whom God ſayes, I haue ſaid, Ye are Gods: and of them, There is difference betwixt Chriſtian and Heathen Princes: If (at leaſt) all Princes were not to you Heathen: If theſe ſhould haue beene altogether ſtayed for, Religion had come late: If the other ſhould not be ſtayed for, Religion would ſoone be ouer-laid with confuſion: Laſtly, the body of Religion is one thing, the skirts of outward Gouernment another: that may not depend on men to be embraced, or (with loyaltie) proſecuted; theſe (vpon thoſe generall rules Chriſt) both may, and doe, and muſt: If you cut off but one lap of theſe with *Dauid*, you ſhall be touched: To deny this power to Gods Deputies on Earth, what is it, but Ye take too much vpon you, *Moſes* and *Aaron*, all the Congregation is holy: wherefore lift ye your ſelues aboue the Congregation of the Lord? See, if herein you come not too neere the walls of that Rome, which yee ſo abhorre and accurſe, in aſcribing ſuch power to the Church, none to Princes. Let your Doctor tell you,

The want of pretended Ordinances of God, whether ſinfull to vs: and whether they are to be ſet vp without Princes.

οὐ γὰρ συμβολευ-μάτει, &c. ἀλλὰ ψυχῆς μολυσμός.

Nemo per exteriorem violentiam corrumpitur, ſi interior innocentia cuſtoditur. cap. 11. q. 3. Cuſtodi, &c.

Ad docendum populum Iſraeliticum, omnipotens Deus Prophetis præcaminum dedit, non Regibus imperauit. Aug. lib. 2. contra Gau. c. 11.

Barr. cauſes of ſeparat. def. p. 6.

Barr. Reformation without tarrying.

Aug. contra Petilian. lib. 2.

Optatus Mileuit. lib. 3o.

Bar. ſecond Examination before the Lord Archbiſhop and Lord Chiefe-Iuſtice compar. with his reply to M. *Gyff.* Art. 5.

1 *Sam.* 24. 6.

Numb. 16. 3.

Counterpoyſ. *pag.* 2. 30.

2 *Chron.* 13.
2 *Chr.* 14. & 15.
2 *Chron.* 29.
2 *Chron.* 30.
2 *Chron.* 34.

Ezr. 4. 23, 24.

you, whether the beſt Iſraelites in the times of *Abijah, Aſa, Iehoſaphat, Ezekiah, Ioſiah*, tooke vpon them to reforme without, or before, or againſt their Princes? Yea, did *Nehemiah* himſelfe without *Artahſhat* (though an Heathen King) ſet vpon the walls of Gods Citie? Or what did *Zerubbabel*, and *Ieſhua* without *Cyrus*? In whoſe time *Haggai* and *Zechariah* propheſied indeed, but built not: And when contrary Letters came from aboue, they laid by both Trowels and Swords: They would be Iewes ſtill, they would not be Rebels for God: Had thoſe letters inioyned Swines fleſh, or Idolatry, or forbidden the vſe of the Law, thoſe which now yeelded, had ſuffered, and at once teſtified their obedience to authority, and piety to him that ſits in the aſſembly of theſe earthen gods. I vrge no more: Perhaps you are more wiſe, or leſſe mutinous: you might eaſily therefore purge your conſcience from this ſinne, of wanting what you might not perforce enioy.

Say that your Church ſhould employ you backe to this our *Babylon*, for the calling out of more Proſelytes: you are intercepted, impriſoned: Shall it be ſinne in you not to heare the Propheſies at *Amſterdam*? The Clinke is a lawfull excuſe: If your feet be bound, your conſcience is not bound. In theſe Negatiues, outward force takes away both ſinne and blame, and alters them from the patient to the actor: ſo that now you ſee your ſtraight bonds (if they were ſuch) looſed by obedience, and ouer-ruling power.

SECTION XIX.

The bonds of Gods Word vniuſtly pleaded by the Separ.

BVT what bonds were theſe ſtraight ones? Gods Word and your owne neceſſitie: Both ſtrong and indiſſoluble.

Where God hath bidden, God forbid that wee ſhould care for the forbiddance of men: I reuerence from my ſoule (ſo doth our Church, their deare ſiſter) thoſe worthy forraine Churches which haue choſen and followed thoſe formes of outward Gouernment that are euery way fitteſt for their owne condition. It is enough for your Sect to cenſure them: I touch nothing common to them with you: * While the world ſtandeth, where will it euer be ſhewed out of the Sacred Booke of God, that hee hath charged, Let there be perpetuall Lay-Elders in euery Congregation: Let euery Aſſembly haue a Paſtor and Doctor, diſtinct in their charge and offices: Let all Deciſions, Excommunications, Ordinations, be performed by the whole multitude: Let priuate Chriſtians (aboue the firſt turne, in extremitie) agree to ſet ouer themſelues a Paſtor, choſen from amongſt them, and receiue him with Prayer, and (vnleſſe that Ceremony be turned to pompe and Superſtition) by impoſition of hands. Let there be Widowers (which you call Releeuers) appointed euery where to the Church-Seruice. Let certaine diſcreet and able men which are not Miniſters, be appointed to preach the Goſpell, and whole truth of God to the people.

* *Aug. Epiſt.* 58. *Paſtores autem & Doctores quos maxime vt diſcernere voluiſti, eoſdem puto eſſe ſicut & tibi viſum eſt, vt non alios Paſtores, alios Doctores intelligeremus, ſed ideo cum prædixiſſet Paſtores, ſubiunxiſſe Doctores, vt intelligerent Paſtores ad officium ſuum pertinere doctrinam.*

All the learned Diuines of other Churches are in theſe left, yea, in the moſt of them cenſured by you: Hath God ſpoken theſe things to you alone? Plead not Reuelations, and we feare you not. Pardon ſo homely an example: As ſoone, and by the ſame illumination ſhall G. *Iohnſ.* proue to your Conſiſtory the lace of the Paſtors wiues ſleeue, or rings, or Whale-bones, or others amongſt you (as your Paſtor confeſſeth) knit-ſtockings, or corke-ſhooes forbidden flatly by Scriptures, as theſe commanded. We ſee the letter of the Scriptures with you: you ſhall fetch bloud of them with ſtraining, ere you ſhall wring out this ſenſe: No, no, *(M. R.)* neuer make God your ſtale: Many of your ordinances came from no higher than your owne braine: Others of them though God acknowledges, yet he impoſed not: Pretend what you will: Theſe are but the cords of your owne conceit, not bonds of Chriſtian obedience.

Barr. againſt *Gyff.* inueighs for this cauſe againſt the Conſiſtorie of *Geneua.*

Fr. Iohnſ. complaints of the Dutch and *Fr.* Churches. Deſcription of a viſible Church cannot make a Diſtinct. in the Definition of their Offices. State of Chriſtians 119. Deſcription of viſible Church. *H. Clap.* Epiſt. before his Treatiſe of Sinne againſt the Holy Ghoſt. *Browniſts* 4. Poſition. Trouble and Excom. at Amſter. *Fr. Iohnſ.* in a Letter to *M. Smith.*

SECTION

SECTION XX.

THe firſt of theſe then, is eaſily vntwiſted : your ſecond is neceſſitie : Than which what can be ſtronger ? what law, or what remedy is againſt neceſſitie ? What we muſt haue we cannot want: Oppoſe but the publike neceſſitie to yours: your neceſſitie of hauing, to the publike neceſſitie of withholding : and let one of theſe neceſſities (like two nailes) driue out another: So they haue done, and your owne neceſſitie (as the ſtronger) hath preuailed; for that other neceſſitie might be eluded by flight : you haue ſought and found elſe-where what the neceſſitie of our lawes denied, and the neceſſitie of your conſcience required. Beware leſt vniuſtly: Sinne is as ſtrong bond to a good heart as impoſſibilitie; Chriſtians cannot doe what they ought not : contrary to the lawes of your Prince and Country : you haue fled not onely from vs, but from our Communion. Either is diſobedience no ſinne, or might you doe this euill, that good may come of it? But what neceſſitie is this ? ſimple and abſolute, or conditionall? Is there no remedie but you muſt needs haue ſuch Elders, Paſtors, Doctors, Releeuers, ſuch offices, ſuch executions ? Can there be no Church, no Chriſtians without them ? What ſhall we ſay of the families of the Patriarkes, of the Iewiſh congregations vnder the Law, yea, of Chriſt and his Apoſtles ? Either deny them to haue beene viſible Churches, or ſhew vs your diſtinct offices amongſt them : But as yet (you ſay) they were not : Therefore God hath had a true Church (thouſands of yeeres) without them : Therefore they are not of the eſſence of the Church : You call mee to the times ſince Chriſt : I demand then, was there not a worthy Church of God in Ieruſalem from the time of Chriſts Aſcenſion, till the election of the ſeuen Deacons. Thoſe hundred and twentie Diſciples, *Act.*1.15. and three thouſand Conuerts, *Act.*2.41. Thoſe continuall Troupes that flocked to the Apoſtles, were they no true Church? Let the Apoſtles and Euangeliſts be Paſtors and Doctors : where were their Elders, Deacons, Releeuers ? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till *Act.*11 ? yet that of Ieruſalem was more forward than the reſt: We will not (as you are wont) argue from Scriptures negatiuely : no prooſe, yet much probabilitie is in *S. Pauls* ſilence : Hee writes to *Rome*, *Corinth*, and other Churches : thoſe his Diuine letters in a ſweet Chriſtian ciuility ſalute euen ordinary Chriſtians : And would he haue vtterly paſſed by all mention of theſe Church-officers, amongſt his ſo preciſe acknowledgement of leſſer titles in others, if they had beene ere this ordained ? yet all theſe more than true Churches, famous ſome of them, rich, forward and exemplary. Onely the *Philippian* Church is ſtiled with Biſhops and Deacons, but no Elders beſides them. The Churches of Chriſt ſince theſe, (if at leaſt you will grant that Chriſt had any Church til now) haue continued in a recorded ſucceſſion thorow many hundreds of yeares. Search the Monuments of her Hiſtories : ſhew vs where euer in particular Congregations all theſe your neceſſary Offices (as you deſcribe them) were either found or required. It was therefore a new-no-neceſſitie that bound you to this courſe, or (if you had rather) a neceſſitie of Fallibilitie : If with theſe God may be well ſerued, he may be well ſerued without them. This is not that *vnum neceſſarium* that Chriſt commends in *Mary* : you might haue ſate ſtill with leſſe trouble, and more thankes.

The neceſſitie of their pretended ordinance.

Nulla neceſſitas maior eſt charitate. Hieron. Apol. ad Ruff.

Fr. Iun. de Eccle. Sed accidunt perſæpe tempora quibus aut noua Eccleſia generatur, aut altera pars interrumpitur (ſcilicet ϖεριστάδιοι*) & tamen Eccleſia eſſe non deſinit, forma nimirum eſſentiali adhuc permanente.*

*Act.*7. beg.

Cypr. l. 3. *Ep.* 9. *Meminiſſe Diaconi debent quoniam Apoſtolos (id eſt) Epiſcopos & præpoſitos Dominus elegit. Diaconos autem poſt aſcenſum Domini in Cœlos Apoſtoli ſibi conſtituerunt Epiſcopatus ſui & Eccleſiæ miniſtros.*

*Rom.*1.8.
1 *Cor.*1.5.
1 *Theſſ.*1.7.
*Gal.*4.15.

*Philip.*1.1.

SEP.

But alſo in our moſt ſinfull ſubiection to many Antichriſtian enormities, which we are bound to eſchue as hell.

SECTION XXI.

BVT beſides that we ought to haue had ſomewhat which we want, we haue ſomewhat which we ſhould haue wanted : Some ? yea, many Antichriſtian enormities.

The enormities of the Church in common.

To

Hall, J.

To ſay we are abſolute, and neither want nor abound, were the voice of Laodicea or Tyrus in the Prophet: Our Church as ſhe is true, ſo humble: and is as farre from arrogating perfection, as acknowledging falſhood: If ſhe haue enormities, yet not ſo many: or if many, not Antichriſtian. Your *Cham* hath eſpied ninetie one nakedneſſes in this his mother, and glories to ſhew them; All his malice cannot ſhew one fundamentall errour: and when the foule mouth of your falſe Martyr hath ſaid all, they are but ſome ſpots and blemiſhes, not the old running iſſues, and incurable botches of Ægypt: the particulars ſhall plead for themſelues. Theſe you eſchew as hell: While you goe on thus vncharitably both alike; Doe you hate theſe more, than Maſter *Smith*, and his faction hates yours? His Character ſhall be Iudge: So doe we value your deteſtation, as you his. It were well for you, if you eſchewed theſe enormities leſſe, and hell more: Your ſinfull ſubiection to theſe vnchriſtian humors, will proue more fearefull than to our Antichriſtian enormities.

Fr. Iohnſ. againſt M. Iacob.
Bar. Gyff. refuted, 1. Tranſgreſſ. p. 28.

SEP.

Shee is our mother: ſo may ſhee be, and yet not the Lords Wiſe: euery mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apoſtat* Iſrael, *and pleads that ſhe was not the Lords Wiſe, nor he her Husband,* Hoſ. 2. 1, 2. *And though you forbid vs a thouſand times, yet muſt we plead: not to excuſe our fault, but to iuſtifie our innocencie: and that not only not ſo much in reſpect of our ſelues, as of the truth: which without ſacrilege we may not ſuffer to be condemned vnheard. And if you yet heare her not, rather blame your ſelues as deafe, than vs as dumbe.* Hierom. ad Euſtoch. Epitaph. Paulæ ex Pſal. 67.

SECTION XXII.

SHE may be your Mother (you ſay) and not the Lords Wiſe. It is a good Mother that hath Children, and no Huſband: Why did you not call her plaine Whore? Your old Embleme is, As is the mother, ſo is the Daughter. Theſe are the modeſt circumlocutions of a good Sonne, who cares not to proue himſelfe a Baſtard, that his Mother may be markt for an Harlot: be you a true *Lo-ammi*; but England ſhall neuer (I hope) proue an Apoſtate Iſrael: Wee haue no Calues in our Dan and Bethel, none of *Ieroboams* Idolatry: We haue ſtill called God ISHI, and neuer burnt incenſe to *Baalim*: It is your Synagogue that hath fallen away from vs, as Iſrael from Iuda: But theſe Children were bidden to plead: Gods command ſhields them from the note of vngracious. *Abraham* muſt ſacrifice his Sonne; and this Sonne muſt condemne his Mother: ſhew vs either our equall deſert, or your equall warrant. Where hath God proclaimed our Church not his? By whoſe hand hath he publiſhed her diuorce? You haue ſhamed her wombe, not ſhe her bed, not God her demeanour.

The Church of England is the Spouſe of Chriſt.
Cypr. de ſimplic. Prælator. Adulterari non poteſt ſponſa Chriſti, incorrupta eſt & pudica.
1 King. 12. 29.
Hoſ. 2. 16. 2. 13.

Your tongues are your owne, who can forbid you? We know you will plead, and excuſe; and cenſure, and defend; till all the world be weary: we may pray with *Hierom* to this ſenſe that of the Pſalmiſt, *Increpa Domine Beſtias Calami*: yet wee ſee your Pens, Tongues, and Preſſes, buſie and violent. I will not apply to you that which *Auguſtine* of his Donatiſts, Though truth compell you to be dumbe, yet iniquitie will not ſuffer you to be ſilent. But if you write whole Marts and worlds of Volumes, you ſhall neuer be able either to iuſtifie your Innocence, or excuſe your fault: In the meane time, the noiſe of your contentions is ſo great, that your truth cannot be heard. Learned *Iunius*, and our learnedſt Diuines, and neighbour Churches, haue oft heard your clamours, neuer your truth: So little haue you of this, and ſo much of the other, that we are ready to wiſh (as he of old) either our ſelues deafe, or you dumbe.

Aug. cont. Epiſt. Parmen. lib. 1.

Epiſt. Iunij ad Separ.

SEP.

Sep.

Is not Babylon *the Mother of Gods people? whom he therefore commandeth to depart out of her, leſt being partakers of her ſinnes, they alſo partake of her plagues. And to conclude, what ſay you more againſt vs, for your Mother the Church of England, than the Papiſts doe for their Mother, and your Mothers Mother, the Church of Rome, againſt you, whom they condemne as vnnaturall Baſtards and impious Patricides in your ſeparation from her?*

Section XXIII.

THe ſpirit of your *Proto-Martyr*, would hardly haue digeſted this title of *Babylon* Mother of Gods people; a murdering Step-mother, rather: Shee cannot be a Mother of Children to God, and no Church of God: Notwithſtanding, Gods people (would he ſay) may be in her, not of her. So Babylon bore them not, but Sion in Babylon; But I feare not your exceſſe of charitie: You fly to your Doctors challenge; and aske what we ſay againſt you for vs, which Rome will not ſay for her ſelfe againſt vs: Will you iuſtifie this Plea of *Rome*, or not? If you will, why doe you reuile her? If you will not, why doe you obiect it?

How the Church of England hath ſeparated from *Babylon*.
Gyff. refut. 2. tranſg.
Reuel. 18. 2.
Anſ. fore-ſpeech to Counterpoyſe.

Heare then what we ſay both to you and them, our enemies both: and yet the enemies of our enemies: Firſt, wee diſclaime, and defie your Pedegree and theirs. The Church of *Rome* was neuer our Mothers Mother: Our Chriſtian faith came not from the ſeuen-hilles: Neither was deriued either from *Auguſtine* the Monke, or Pope *Gregory*. *Britany* had a worthy Church before either of them lookt into the world: It is true that the ancient Romane Church was ſiſter to ours: here was neere kindred, no dependance: And not more conſanguinitie, than (while ſhe continued faithfull) Chriſtian loue: Now ſhe is gone a whoring, her chaſte ſiſter iuſtly ſpitteth at her: yet euen ſtill (if you diſtinguiſh, as your learned Antagoniſt hath taught you, betwixt the Church and Papacie) ſhe acknowledges her Siſterhood, though ſhe refraines her conuerſation; as ſhe hath many ſlauiſh and factious abettors of her knowne and groſſe errours (to whom we deny this title) affirming them the body, whereof Antichriſt is the head, the great Whore, and Mother of abominations; ſo againe how many thouſands hath ſhe, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to ſay of *Bernard*) follow *Abſolom* with a ſimple heart: all which to reiect from Gods Church, were no better than preſumptuous cruelty. It were well for you before God and the world, if you could as eaſily waſh your hands of vnnaturall impietie, and trecherouſneſſe, as we of Baſtardy and vniuſt ſequeſtration. There can be no Baſtardie, where was neuer any Motherhood, wee were nephewes to that Church, neuer ſonnes: vnleſſe as *Rome* was the mother Citie of the world, ſo by humane inſtitution, we ſuffered our ſelues to be ranged vnder her Patriarchall authority, as being the moſt famous Church of the Weſt: a matter of courteſie, and pretended Order; no neceſſity, no ſpirituall obligation. As for our ſequeſtration, your mouth and theirs may be ſtopt with this Anſwer: As all corrupted Churches, ſo ſome things the Church of *Rome* ſtill holds aright; a true God in three perſons, true Scriptures, though with addition, a true *Chriſt*, though mangled with foule and erroneous conſequences; true Baptiſme, though ſhamefully deformed with rotten Traditions; and many other vndeniable truths of God: ſome other things (and too many) her wicked Apoſtaſie hath deuiſed and maintained abominably amiſſe; the body of her Antichriſtianiſme, groſſe errours, and (by iuſt ſequell) hereſies; their Popes Supremacie, infallibilitie, Illimitation, Tranſubſtantiation, Idolatrous and ſuperſtitious worſhip, and a thouſand other of this branne: In regard of all theſe latter, we profeſſe to the world a iuſt and ancient ſeparation from this falſe faith and deuotion of the Romiſh Church; which neither you will ſay, nor they ſhall euer proue faultie: yea rather they haue in all theſe ſeparated from vs, who ſtill irrefragably profeſſe to hold with the ancient, from whom

A Simone Zelota Niceph. Alij à Ioſ. Arimath. cuius hic ſepulchrum cernitur. Angli Paſcha Græco more celebrarunt.
Iacob. Armin. Diſp. Cant. 8. 8.
Fr. Iun. l. ſing. de Eccle.

hall, J.

whom they are departed. In regard of the other wee are ſtill with them, holding and embracing with them what they hold with Chriſt: neither will you (I thinke) euer proue that in theſe we ſhould differ. As for our communion, they haue ſeparated vs by their proud and fooliſh excommunications: if they had not, we would iuſtly haue begun: from their Tyrannie and Antichriſtianiſme, from their miſerable Idolatrie: but as for the body of their poore ſeduced Chriſtians, which remaine amongſt them vpon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merits repoſing only vpon Chriſt) wee adhere to them in loue and pitie, and haue teſtified our affection by our bloud, ready vpon any iuſt call to doe it more; neither would feare to ioyne with them in any true ſeruice of our common God: But the full diſcourſe of this point, that honourable and learned *Pleſſes* hath ſo foreſtalled, that whatſoeuer I ſay, would ſeeme but borrowed. Vnto his rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were thorowly knowne, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driuen the weake and inconſiderate into ſtrange extremities.

Phil. Morn. du Pleſſes Lib. de Eccle. cap. 10.

This ſay we of our ſelues in no more Charitie than Truth: But for you; how dare you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay; that there is no more difference betwixt *Rome* and vs, than there is betwixt vs and you? How many hundred errours, how many damnable hereſies haue we euinced with you, in that (ſo compounded) Church? ſhew vs but one miſ-opinion in our Church that you can proue within the ken of the foundation: Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the Doctrines which ſhe profeſſeth, ſhe is farre better, and purer than the Whore Mother of *Rome*, and your laſt Martyr, yet better: If you meane (ſaith he) by a Church (as the moſt doe) that publike profeſſion whereby men doe profeſſe ſaluation to be had by the death and righteouſneſſe of Ieſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the doctrine touching the holy Trinity, the natures and offices of the Lord Ieſus, free iuſtification by him; both the Sacraments, &c. publiſhed by her Maieſties authoritie, and commanded by her lawes, to be the Lords bleſſed and vndoubted Truths, without the knowledge and profeſſion whereof no ſaluation is to be had: Thus hee with ſome honeſtie, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why wee ſhould thus forſake their Communion, and yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to ſeparate ſo farre from them, as you haue done from vs for leſſe: Still we hold them euen a viſible Church, but vnſound, ſicke, dying,; ſicke, not of a conſumption onely, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly than infectious: If they be not rather in *Sardies* taking; of whom the Spirit of God ſaith, thou haſt a name that thou liueſt, but thou art dead; and yet in the next words bids them awake, and ſtrengthen the things which are ready to die. And though our iudgement and practice haue forſaken their erroneous doctrines and ſeruice, yet our charitie (if you take that former diſtinction) hath not vtterly forſaken and condemned their perſons. This is not our cooleneſſe, but equalitie: your reprobation of vs for them, hath not more zeale than headſtrong vncharitableneſſe,

Counterp. p. 171.

1. *Penry* Exam. before M. *Fanſhaw* and Iuſt. *Young.*
Fr. Iun. l. de Eccleſ. M. *Hooker. Eccleſ. pol. Du Pleſſes l. de Eccl. Iacob. Armin. Diſput.* D. *Reynolds Theſſ.*
D. Field of the Church.
Reuel. 3. & 2.

SEP.

And were not Luther, Zuinglius, Cranmer, Latimer, *and the reſt begot to the Lord in the Wombe of the Romiſh Church? did they not receiue the knowledge of his Truth when they ſtood actuall members of it? whom notwithſtanding afterwards they forſooke, and that iuſtly for her fornication.*

SECTION

SECTION XXIV.

The ſeparation made by our holy Martyrs.

BVT how could you without bluſhing once name *Cranmer*, *Latimer*, and thoſe other holy Martyrs, which haue beene ſo oft obiected to the conuiction of your Schiſme? Thoſe Saints ſo forſooke the Romiſh Church, as we haue done; died witneſſes of Gods truth in that Church, from which you are ſeparated: liued, preached, gouerned, ſhed their bloud in the communion of the Church of England, which you diſclaime and condemne as no Church of God, as meerely Antichriſtian: Either of neceſſity they were no Martyrs, yea, no Chriſtians, or elſe your Separations and Cenſures of vs are wicked. Chuſe whether you will; They were in the ſame caſe with vs; we are in the ſame caſe with them; no difference but in the time: either their bloud will be vpon your heads, or your owne: this Church had then the ſame conſtitution, the ſame confuſion, the ſame worſhip, the ſame miniſtery, the ſame gouernment (which you brand with Antichriſtianiſme) ſwayed by the holy hands of theſe men of God; condemne them, or allow vs. For their Separation: They found many maine errours of doctrine in the Church of Rome (in the Papacy nothing but errours) worth dying for: ſhew vs one ſuch in ours, and we will not only approue your Separation, but imitate it.

SEP.

But here in the name of the Church of England, *you waſh your hands of all* Babyloniſh *abominations, which you pretend you haue forſaken, and her for them. And in this regard you ſpeake thus: The Reformation you haue made of the many and maine corruptions of the* Romiſh *Church, we doe ingenuouſly acknowledge, and doe withall embrace with you all the truths which to our knowledge you haue receiued in ſtead of them. But* Rome *was not built all in a day. The myſtery of iniquity did aduance it ſelfe by degrees: and as the riſe was, ſo muſt the fall be. That Man of Sinne, and Lawleſſe man, muſt languiſh and die away of a conſumption,* 2 Theſſ. 2. 8. *And what though many of the higheſt Towers of* Babel, *and of the ſtrongeſt Pillars alſo be demoliſhed, and pulled downe, yet may the building ſtand ſtill, though tottering to and fro (as it doth) and only vnder-propped and vpheld with the ſhoulder and arme of fleſh, without which in a very moment it would fall flat vpon, and lie leuell with the earth.*

SECTION XXV.

What ſeparation England hath made.

THE Church of England doth not now waſh her hands of Babyloniſh abominations, but rather ſhewes they are cleane. Would God they were no more foule with your ſlander than her owne Antichriſtianiſme. Here will be found not pretences, but proofes of our forſaking Babylon; of your forſaking vs, not ſo much as well-coloured pretences: You begin to be ingenuous; while you confeſſe a reformation in the Church of England: not of ſome corruptions, but many; and thoſe many not ſlight, but maine.

The gifts of Aduerſaries are thankleſſe: As *Ierome* ſaid of his *Ruffinus*; ſo may we of you, that you wrong vs with praiſes: This is no more praiſe than your next page giues to Antichriſt himſelfe. Leaue out many, and though your commendations be more vncertaine, we ſhall accept it: ſo your indefinite propoſition ſhall ſound to vs as generall, That wee haue reformed the maine corruptions of the Romiſh Church: None therefore remaine vpon vs, but ſlight and ſuperficiall blemiſhes. So you haue forſaken a Church of foule skin, but of a ſound heart; for want of beautie, not of truth.

But you ſay many, not All; that if you can picke a quarrell with one, you might reiect all: yet ſhew vs that one maine and ſubſtantiall errour, which we haue not reformed: and you doe not more embrace thoſe truths with vs which we haue receiued, than we will condemne that falſhood which you haue reiected, and embrace the truth of that Separation which you haue practiſed.

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The degrees whereby that ſtrumpet of Babylon got on horſeback you haue learned of vs, who haue both learned and taught, that as Chriſt came not abruptly into the world, but with many preſages and prefigurations, (The day was long dawning ere this Sunne aroſe) ſo his aduerſary (that Antichriſt) breakes not ſuddenly vpon the Church, but comes with much preparation and long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church euery where, muſt at once vtterly fall off from that Church where that Man of Sinne ſitteth? His fall depends on the fall of others, or rather their riſing from vnder him: If neither of theſe muſt be ſudden, why is your haſte? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of vs: If we could pull that Harlot from her ſeat, and put her to *Iezabels* death, it were happy: Haue we not endeuoured it? What ſpeake you of the higheſt Towers, and ſtrongeſt pillars, or tottering remainders of Babylon? we ſhew you all her rooſes bare, her walls razed, her vaults digged vp, her monuments defaced, her Altars ſacrificed to deſolation: Shortly, all her buildings demoliſhed, not a ſtone vpon a ſtone, ſaue in rude heapes, to tell that here once was Babylon: Your ſtrife goes about to build againe that her Tower of confuſion. God diuides your languages: It will be well; if yet you build not more than we haue reſerued.

SEP.

You haue renounced many falſe doctrines in Popery, and in their places embraced the truth. But what if this truth be taught vnder the ſame hatefull Prelacie in the ſame deuiſed office of Miniſtery, and confuſed communion of the prophane multitude, and that mingled with many errours?

SECTION XXVI.

The maine grounds of Separation.

YOu will now be free both in your profeſſion and gift; You giue vs to haue renounced many falſe doctrines in Popery: and to haue embraced ſo many truths: we take it vntill more: You profeſſe where you ſticke, what you miſlike: In theſe foure famous heads, which you haue learned by heart from all your predeceſſours: An hatefull Prelacie, A deuiſed Miniſtery, a confuſed and prophane communion, and laſtly, the intermixtures of grieuous errours.

Barr. and *Gr.* againſt *Giff.* Confer. & Exam. *Paſſim.* *Penry* in his Exam.

*Exod.*1.2,3,*&c.* *Ierem.*20.1. *Ierem.*5.*vlt.*

What if this truth were taught vnder a hatefull Prelacy? Suppoſe it were ſo; Muſt I not embrace the truth, becauſe I hate the Prelacy? What if Iſrael liue vnder the hatefull Ægyptians? What if *Ieremie* liue vnder hatefull *Paſhur*? What if the Iewes liue vnder an hatefull Prieſthood? What if the diſciples liue vnder hatefull Scribes? What are others perſons to my profeſſion? If I may be freely allowed to be a true profeſſed Chriſtian, what care I vnder whoſe hands? But why is our Prelacie hatefull? Actiuely to you, or paſſiuely from you? In that it hates you? Would God you were not more your owne enemies: Or rather becauſe you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hatefull to you? Our Churches, Bells, Cloathes, Sacraments, Preachings, Prayers, Singings, Catechiſmes, Courts, Meetings, Burials, Mariages: it is maruell that our aire infects not: and that our heauen and earth (as *Optatus* ſaid of the Donatiſts) eſcape your hatred: not the forwardeſt of our preachers (as you terme them) haue found any other entertainment; no enemie could be more ſpightfull; I ſpeake it to your ſhame. Rome it ſelfe in diuers controuerſary diſcourſes hath bewrayed leſſe gall, than Amſterdam: the better they are to others, you profeſſe they are the worſe: yea, would to God that of *Paul* were not verified of you; hatefull, and hating one another: but we haue learned, that of wiſe Chriſtians, not the meaſure of hatred ſhould be reſpected, but the deſert: *Dauid* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall be examined in their places onwards. It were happy, if you hated your owne ſinnes more, and peace leſſe: our Prelacie would trouble you leſſe, and you the Church.

*Iohnſ.*præf. to his 7. Reaſ.

*Iohnſ.*7. Reaſ. p.66.

*Tit.*3.4.

*Pſal.*69.4.

SECTION

SECTION XXVII.

FOr our deuiſed office of Miniſtery, you haue giuen it a true title. It was deuiſed indeed by our Sauiour, when he ſaid, Goe teach all Nations and baptize; and performed in continuance, when he gaue ſome to be Paſtors and Teachers; and not onely the Office of Miniſtery in generall, but ours whom he hath made able to teach, and deſirous, ſeparated vs for this cauſe to the worke, vpon due triall admitted vs, ordained vs by impoſition of hands of the Elderſhip, and praier, directed vs in the right diuiſion of the Word, committed a charge to vs; followed our Miniſtery with power, and bleſſed our labours with gracious ſucceſſe, euen in the hearts of thoſe whoſe tongues are thus buſie to deny the truth of our vocation: Behold here the deuiſed Office of our Miniſtery: What can you deuiſe againſt this? Your Paſtor, who (as his brother writes) hopes to worke wonders by his logicall skill, hath killed vs with ſeuen Arguments, which he profeſſeth the quinteſſence of his owne, and *Penries* extractions, whereto your Doctor refers vs as abſolute. I would it were not tedious, or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I neuer read more groſſe ſtuffe ſo boldly and peremptorily faced out: ſo full of Tautologies and beggings of the Queſtion neuer to be yeelded. Let me mention the maine heads of them, and for the reſt be ſorry that I may not be endleſſe.

The truth and warrant of the Miniſterie of England.
Mat. 28. 19.
Epheſ. 4. 11.
2 *Tim.* 2. 2.
1 *Tim.* 3. 1.
Act. 13.
1 *Tim.* 3. 6.
1 *Tim.* 5. 22.
1 *Tim.* 2. 15.
Diſcourſe of the trouble and Excom. at Amſt.

To proue therefore that no communion may be had with the Miniſtery of the Church of England, he vſes theſe ſeuen demonſtrations; Firſt, Becauſe it is not that Miniſtery which Chriſt gaue, and ſet in his Church. Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie. Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhips the beaſts image, and yeeldeth ſpirituall ſubiection to Antichriſt. Fourthly, Becauſe this Miniſtery deriueth not their power and function from Chriſt. Fiftly, Becauſe they miniſter the holy things of God by vertue of a falſe ſpirituall calling. Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word. Seuenthly, Becauſe it is not from Heauen, but from Men.

Certaine Arg: againſt the Miniſt. of England.
Counterpoyſe.

Now I beſeech thee Chriſtian Reader, iudge whether that which this man was wont ſo oft to obiect to his brother (a crackt braine) appeare not plainely in this goodly equipage of reaſons? For what is all this, but one and the ſame thing tumbled ſeuen times ouer? which yet with ſeuen thouſand times babbling ſhall neuer be the more probable. That our Miniſtery was not giuen and ſet in the Church by Chriſt, but Antichriſtian, what is it elſe to be from men, to be ſtrange, to be a falſe ſpirituall calling, not to be deriued from Chriſt, to worſhip the image of the Beaſt? So this great challenger that hath abridged his nine arguments to ſeuen, might aſwell haue abridged his ſeuen to one a halfe. Here would haue beene as much ſubſtance, but leſſe glory: As for his maine defence: Firſt, we may not either haue, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Euangeliſts? If we muſt alwayes looke for the very ſame adminiſtration of the Church which our Sauiour left, why doe we not challenge theſe extraordinary functions? Doe we not rather thinke, ſince it pleaſed him to begin with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach vs, that if we haue the ſame heauenly buſineſſe done, we ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinarie callings of Paſtors and Doctors (intended to perpetuity) with what forehead can he deny them to be in our Church? How many haue we that conſcionably teach and feed, or rather feed by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, vpon true inward abilities, vpon a ſufficient (if not perfect) outward vocation: ſuch a one (let all hiſtories witneſſe) for the ſubſtance, as hath bin euer in the Church ſince the Apoſtles times: they are Paſtors and Doctors allowed by Chriſt: We ſtand not vpon circumſtances and appendances of the faſhions of ordination, manner of choice, attire, titles, maintenance: but if for ſubſtance theſe be not true Paſtors and Doctors, Chriſt

Vbi res conuenit quis non verba contemnat? Aug. de Ordin. 2.

had

Brow. ſtate of Chriſtians.

had neuer any in his Church, ſince the Apoſtles left the earth. All the difficultie is in our outward calling: Let the Reader grant our graue and learned Biſhops to be but Chriſtians, and this will eaſily bee euinced lawfull, euen by their rules: For, if with them euery plebeian Artificer hath power to elect and ordaine by vertue of his Chriſtian profeſſion (the act of the worthieſt ſtanding for all) how can they deny this right to perſons qualified (beſides common graces) with wiſdome, learning, experience, authority? Either their Biſhopricke makes them no Chriſtians (a poſition which of all the world beſides this Sect, would be hiſſed at) or elſe their hands impoſed are thus farre (by the rules of Separatiſts) effectuall. Now your beſt courſe is (like to an Hare that runnes backe from whence ſhee was ſtarted) to flie to your firſt hold: No Church, therefore no Miniſtery: So now, not the Church hath deuiſed the Miniſtery, but the Miniſtery hath deuiſed the Church: I follow you not in that idle circle: Thence you haue beene hunted already: But now, ſince I haue giuen account of ours; I pray you tell me ſeriouſly, Who deuiſed your Office of Miniſtery; I dare ſay, not Chriſt, not his Apoſtles, not their Succeſſors: What Church euer in the world can be produced (vnleſſe in caſe of extremity for one turne) whoſe conſpiring multitude made themſelues Miniſters at pleaſure? what rule of Chriſt preſcribes it? What reformed Church euer did, or doth practiſe it? what example warrants it? where haue the inferiours laid hands vpon their Superiours? What congregation of Chriſtendome in all records afforded you the neceſſary patterne of an vnteaching Paſtor, or an vnfeeding Teacher?

It is an old policy of the faulty, to complaine firſt: Certainly, there was neuer Popiſh Legend a more errand deuice of man than ſome parts of this Miniſtery of yours, ſo much gloried in for ſincere correſpondence to the firſt Inſtitution.

SECTION XXVIII.

Confuſed Cómunion of the profane.

Perplexæ ſunt iſtæ duæ ciuitates in hoc ſeculo inuicemq́ permixtæ, donec vltimo iudicio dirimantur. Aug. de Ciuit. Dei, l. 13 3.

Eze. 18.20.

Orig. Vnuſquiſq; propter proprium peccatũ morietur, in propria iuſtitia viuet, &c.

Fr. Iohaſ. Artic. againſt the Dutch. and Fr.

Anſw. againſt *Broughton.*

Diſcouer. of *Brown.*

Troubles and excom. at *Amſt.*

Charact. præf. *Iidem in publico accuſatores, in occulto rei, in ſemetipſos cenſores pariter & nocentes: Dãnant foris quod intus operantur.*

YOur ſcornfull exception at the confuſed communion of the profane multitude, ſauours ſtrong of Phariſee, who thought it ſinne to conuerſe (*cum terræ filijs*) the baſe vulgar, and whoſe very Phylacteries did ſay, Touch me not, for I am cleaner than thou. This multitude is prophane (you ſay) and this communion confuſed: If ſome be profane, yet not all; for then could be no confuſion in the mixture; If ſome be not profane, why doe you not loue them as much as you hate the other? If all maine truths be taught amongſt ſome godly, ſome profane; why will you more ſhun thoſe profane, than cleaue to thoſe Truths, and thoſe godly? If you haue duly admoniſhed him, and deteſted and bewailed his ſin; what is another mans profaneneſſe to you? If profaneneſſe be not puniſhed, or confuſion be tolerated, it is their ſin, whom it concerneth to redreſſe them: If the Officers ſin, muſt we run from the Church? It is a famous and pregnant proteſtation of God by *Ezekiel: The righteouſnes of the righteous ſhall be vpon him, and the wickednes of the wicked ſhall be vpon himſelfe.* And if the Fathers ſowre Grapes cannot hurt the childrens teeth, how much leſſe ſhall the neighbours? But whither will you runne from this Communion of the profane? The ſame fault you finde with the *Dutch* and *French*; yea, in your owne. How well you haue auoided it in your ſeparation, let M. *White*, *George Iohnſon*, Maſter *Smith* be ſufficient witneſſes, whoſe plentifull reports of your known vncleanneſſes, ſmothered miſchiefes, malicious proceedings, corrupt packings, communicating with knowne offenders, bolſtering of ſinnes, and willing conniuences, as they are ſhamefull to relate, ſo might well haue ſtopt your mouth from excepting at our confuſed Communion of the prophane.

SEP.

Shall ſome generall Truths (yea, though few of them in the particulars may be ſoundly practiſed) ſweeten and ſanctifie the other errours? Doth not one Hereſie make an Heretike?

and doth not a little Leauen, whether in doctrine or manners, leauen the whole lumpe? 1 Cor. 5.6.Gal.5 9.Hag.2.13. *If Antichriſt held not many truths, wherewith ſhould he countenance ſo many forgeries, or how could his worke be a myſtery of iniquitie? which in* Rome *is more groſſe and palpable; but in* England *ſpunne with a finer threed, and ſo more hardly diſcouered. But to wade no further in vniuerſalities; we will take a little time to examine ſuch particulars, as you your ſelfe haue picked out for your moſt aduantage, to ſee whether you be ſo cleare of* Babels *Towers in your owne euidence, as you beare the world in hand.*

SECTION XXIX.

Our Errors intermingled with Truth.

Barr. Confet. with *M. Hutchinſ.* &c. and *D. Andr.*

HOw many and grieuous errors are mingled with our Truths, ſhall appeare ſufficiently in the ſequell; If any want, let it bee the fault of the accuſer. It is enough for the Church of Amſterdam to haue no errors. But ours are grieuous: Name them, that our ſhame may be ſequell to your griefe: So many they are, and ſo grieuous, that your Martyr, when he was vrged to inſtance, could finde none but our opinion concerning Chriſts deſcent into Hell; and except he had ouer-reached, not that. Call you our Doctrines ſome generall truths? Looke into our Confeſſions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, ſound, Chriſtian, abſolute profeſſion of all fundamentall truths in any Church, ſince Chriſt aſcended into Heauen, renounce vs as you do, and we will ſeparate vnto you: But theſe truths are not ſoundly practiſed: Let your Paſtor teach you, that if errors of practiſe ſhould bee ſtood vpon, there could bee no true Church vpon earth: Pull out your owne beame firſt: wee willingly yeeld this to bee one of your truths, that no truth can ſanctifie error: That one hereſie makes an Hereticke: but learne withall, that euery error doth not pollute all truths: That there is hay and ſtubble, which may burne, yet both the foundation ſtand, and the builder bee ſaued: Such is ours at the worſt, why doe you condemne where God will ſaue? No Scripture is more worne with your Tongues and Pens, than that of the Leauen, 1 *Cor.* 5.6. If you would compare Chriſts Leauen with Pauls, you ſhould ſatisfie your ſelfe. Chriſt ſayes, *The Kingdome of Heauen is as Leauen*; Paul ſayes, *A groſſe ſinne is Leauen*: Both *leauens the whole lumpe:* neither may be taken preciſely, but in reſemblance, not of equalitie (as hee ſaid well) but of qualitie: For notwithſtanding *the Leauen of the Kingdome*, ſome part you grant is vnſanctified; So notwithſtanding *the Leauen of ſinne*, ſome (which haue ſtriuen againſt it to their vtmoſt) are not ſowred: The leauening in both places muſt extend onely to whom it is extended: the ſubiects of regeneration in the one; the partners of ſinne in the other: So our Sauiour ſaith; *Yee are the ſalt of the earth*; yet too much of the earth is vnſeaſoned: The truth of the effect muſt bee regarded in theſe ſpeeches, not the quantitie: It was enough for *S. Paul* to ſhew them by this ſimilitude, that groſſe ſinnes where they are tolerated, haue a power to infect others: whether it bee (as *Hierome* interprets it) by ill example, or by procurement of iudgements: and thereupon the inceſtuous muſt be caſt out: All this tends to the excommunicating of the euill, not to the ſeparating of the good: Did euer *Paul* ſay, If the inceſtuous bee not caſt out, ſeparate from the Church? Shew vs this, and we are yours: Elſe it is a ſhame for you, that you are not ours: If Antichriſt hold many truths, and wee but many, wee muſt needs be proud of your praiſes: We hold all his truths, and haue ſhewed you, how we hate all his forgeries, no leſſe than you hate vs: Yet the myſterie of iniquitie is ſtill ſpun in the Church of England; but with a finer threed: So fine, that the very eyes of your malice cannot ſee it; yet none of our leaſt Motes haue eſcaped you: Thanks be to our good God, we haue the great myſterie of godlineſſe ſo fairely and happily ſpunne amongſt vs, as all, but you, bleſſe God with vs, and for vs: As ſoone ſhall yee finde Charity and Peace in your Engliſh Church, as hereſie in our Church of England.

Inquir. into *M. White*, *p.* 35.
Mat. 13.33.

M. Bredwell.

Hierom. In hoc ignoratis, quia malo exemplo poſſunt plurimi interire? Sed & per vnius delictũ in omnem populũ Iudæorum iram Dei legimus adveniſſe.

1 *Tim.* 3.16.

SEP.

Where (ſay you) are thoſe proud Towers of their vniuerſall Hierarchie? One in Lambeth, *another in* Fulham: *and whereſoeuer a Pontificall Prelate is, or his Chancellor, Commiſſarie, or other Subordinate, there is a Tower of* Babel *vnruinated. To this end I deſire to know of you, whether the office of Archbiſhops, Biſhops, and the reſt of that ranke, were not parts of that accurſed Hierarchie in Queene* MARIES *dayes, and members of that Man of ſin? If they were then as ſhoulders and armes vnder that head the Pope, and ouer the inferiour members; and haue now the ſame Eccleſiaſticall Iuriſdiction deriued and continued vpon them, whereof they were poſſeſſed in the time of Popery (as it is plaine they haue by the firſt Parliament of Queene* ELIZABETH) *why are they not ſtill members of that body, though the head the Pope be cut off?*

SECTION XXX.

Whether our Prelacie bee Antichriſtian. Seuen Argu. firſt Anſw. Counterpoyſ.

TO the particular inſtances: I aske where are the proud Towers of their Vniuerſall Hierarchie? You anſwer roundly: One in *Lambeth*, another in *Fulham*, &c. What Vniuerſall? Did euer any of our Prelates challenge all the World as his Dioceſſe? Is this ſimplicitie or malice? If your Paſtor tell vs, that as well a World as a Prouince, Let me returne it; If he may be Paſtor ouer a Parlour-full, why not of a Citie? And if of a City, why not of a Nation? But theſe you will proue vnruinated Towers of that Babel: You aske therefore whether the Office of Archbiſhops, Biſhops, and the reſt of that ranke, were not in Queene MARIES dayes, parts of that accurſed Hierarchie, and members of that man of ſinne. Doubtleſſe they were: Who can denie it? But now (ſay you) they haue the ſame Eccleſiaſticall Iuriſdiction continued: This is your miſerable *Sophiſtrie*: Thoſe Popiſh Archbiſhops, Biſhops, and Clergie were members of Antichriſt: not as Church-Gouernours, but as Popiſh; while they ſwore ſubiection to him, while they defended him, whiles they worſhipt him aboue all that is called God, and extorted this homage from others, how could they be other but limmes of that Man of ſinne? ſhall others therefore which defie him, reſiſt, trample vpon him, ſpend their liues and labours in oppugnation of him, bee neceſſarily in the ſame caſe, becauſe in the ſame roome? Let mee helpe your Anabaptiſts with a ſound Argument: The Princes, Peeres, and Magiſtrates of the Land in Queene MARIES dayes were ſhoulders and armes of Antichriſt; their calling is ſtill the ſame; therefore now they are ſuch: Your Maſter *Smith* vpon no other ground, diſclaimeth Infants Baptiſme, crying out that this is the maine relique of Antichriſtianiſme: But ſee how like a wiſe Maſter you confute your ſelfe: They are ſtill members of the body, though the head (the Pope) be cut off: The head is Antichriſt, therefore the body without the head is no part of Antichriſt: He that is without the head Chriſt, is no member of Chriſt: ſo contrarily; I heare you ſay, the very Iuriſdiction and Office is here Antichriſtian, not the abuſe: What? in them, and not in all Biſhops ſince, and in the Apoſtles times? Alas, who are you that you ſhould oppoſe all Churches and times? Ignorance of Church-ſtorie, and not diſtinguiſhing betwixt ſubſtances and appendances, perſonall abuſes, and callings, hath led you to this errour: Yet ſince you haue reckoned vp ſo many Popes, let me helpe you with more: Was there not one in Lambeth, when Doctor *Cranmer* was there? One in Fulham, when *Ridley* was there? One in Worceſter, when *Latimer* was there? One at Wincheſter, when *Philpot* was there? We will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primaſius* at Vtica, *Eucherius* at Lyons, *Cyril* at Alexandria, *Chryſoſtome* at Conſtantinople, *Auguſtine* at Hippo, *Ambroſe* at Millaine? What ſhould I be infinite? Was not *Cyprian* at Carthage, *Euodius*, and after him *Ignatius* in Saint *Iohns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Cæſarea, *Iames* and *Simeon* and *Cleophas* at Hieruſalem, and (by much conſent of Antiquitie) *Titus* in Creet, *Timothy* at Epheſus, *Marke* at Alexandria: yea, to bee ſhort, was there not euery where in all Ages, an allowed Superioritie of Church-Gouernours vnder this title? Looke into the frequent Subſcriptions of all Councels, and their Canons:

Character of the Beaſt againſt R. *Clifton*.

Arch-Deacon.

Beatiſſimus Papa paſſim in Epiſt. Ignat. ad Trallian. Euſeb. l. 3. Ex Euſeb. Hier. Catalog. Scrip. Epaphanio, &c.

nons: Looke into the Regiſters of all times, and finde your ſelfe anſwered ; Let Reuerend *Caluin* be our Aduocate : I would deſire no other words to confute you, but his : Hee ſhall tell you that euen in the primitiue Church, the Presbyters choſe one out of their number in euery Citie, whom they titled their Biſhop, leſt diſſention ſhould ariſe from equality. Let *Hemingius* teach you that this was the practiſe of the pureſt Church: Thus it was euer ; and if Princes haue pleaſed to annex either large maintenances, or ſtiles of higher dignitie, and reſpect vnto theſe, doe their additions annihilate them ? Hath their double honour made voyd their callings? Why, more than extreme needineſſe ? If *Ariſtotle* would not allow a Prieſt to be a Tradeſman, yet *Paul* could yeeld to homely Tent-making: if your Elders grow rich or noble, doe they ceaſe to be, or begin to be vnlawfull ? But in how many Volumes hath this point beene fully diſcuſſed ? I liſt not to gleane after their full carts.

Caluin. Inſtit. l. 4. Hieron. Euagrio. Heming. Poteſt. Eccleſ. claſ. 3. cap. 10. Hinc Eccleſia purior ſecula tẽpora Apoſtolorũ, ſecus alios Patriarchas, quorum erat curare vt Epiſcopi cuiuſq; Diœceſeos rite eligerentur, vt ſuũ munus Epiſcopi ſinguli probe adminiſtrarent, &c. Ariſt. Pol. 7. Potentia diuitiarum & paupertatis humilitas vel humiliorem vel inferiorem Epiſcopum non facit. Hieron. Euagr.

SEP.

And ſo doe all the Reformed Churches in the World (of whoſe teſtimonie you boaſt ſo loud) renounce the Prelacie of England, *as part of that* Pſeudo-Clergie, *and Antichriſtian Hierarchie deriued from* Rome.

SECTION XXXI.

FRom your owne Verdict you deſcend to the teſtimonies of all Reformed Churches : I bluſh to ſee ſo wilfull a ſlander fall from the pen of a Chriſtian. That all Reformed Churches renounce our prelacie as Antichriſtian, what one hath done it? Yea, what one forraine Diuine of note, hath not giuen to our Clergie the right hand of Fellowſhip ? ſo farre is it from this, that *I. Alaſco* was the allowed Biſhop of our firſt Reformed ſtrangers in this land ; ſo far, that when your Doctor found himſelfe vrged (by *M. Spr.*) with a cloud of witneſſes for our Church and Miniſterie, as *Bucer, Martyr, Fagius, Alaſco, Caluin, Beza, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus,* and others, he had nothing to ſay for himſelfe, but, Though you come againſt vs with Horſe-men and Chariots, yet we will remember the name of the Lord our God ; and turnes it off with the accuſation of a Popiſh plea and reference to the practiſe of the Reformed : And if therefore they haue ſo renounced it, becauſe their practiſe receiues it not ; Why, like a true Make-bate doe you not ſay, that our Churches haue ſo renounced their Gouernment? Theſe ſiſters haue learned to differ, and yet to loue and reuerence each other : and in theſe caſes to inioy their owne formes, without preſcription of neceſſitie or cenſure. Let Reuerend *Beza* be the Trumpet of all the reſt, who tells you that the Reformed Engliſh Churches continue, vpheld by the authoritie of Biſhops, and Archbiſhops, that they haue had men of that Ranke, both famous Martyrs, and worthy Paſtors and Doctors : and laſtly, congratulates this bleſſing to our Church : or let *Hemingius* tell you the iudgment of the Daniſh Church : *Indicat cæteros Miniſtros, &c.* it iudgeth, ſaith he, that other Miniſters ſhould obey their Biſhops in all things, which make to the edification of the Church, &c. But what doe I oppoſe any to his name-leſſe *All?* his owne ſilence confutes him enough in my ſilence.

The iudgment and practiſe of other reformed Churches.

Anſw. Counterpoyſ. third Conſid.

Pſal. 10. 7. Bez de Miniſtr. Euang. cap. 18. Cited alſo by D. *Down. p. 29. Hemingius. Indicat cæteros Miniſtros ſuis Epiſcopis obtemperare debere. Poteſt Eccl. c. 10.*

SEP.

It ſeemes, the ſacred (ſo called) Synod aſſumeth little leſſe vnto her ſelfe in her determinations : otherwiſe, how durſt ſhee decree ſo abſolutely, as ſhe doth, touching things reputed indifferent, viz: *that all men in all places muſt ſubmit vnto them without exception, or limitation? Except ſhee could infallibly determine, that theſe her Ceremonies thus abſolutely impoſed, ſhould edifie all men at all times, how durſt ſhe thus impoſe them? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or deſtroy, were intolerable preſumption.*

SECTION XXXII.

Our Synods determination of things indifferent. Article 21.

THERE was neuer a more idle and beggerly cauill than your next: your Chriſtian Reader muſt needs think you hard driuen for quarrels, when you are faine to fetch the Popes infallibility, out of our Synod, whoſe flat Decree it was of old: That euen generall Councels may erre, and haue erred. But wherein doth our ſacred Synod aſſume this infallibilitie, in her determinations? Wherefore is a Synod, if not to determine? But of things reputed indifferent? What elſe are ſubiect to the conſtitutions of men? Good and euill are either directly, or by neceſſarie ſequell ordred by God; theſe are aboue humane power: What haue men to doe, if not with things indifferent? All neceſſary things are determined by God, indifferent by men from God, which are as ſo many particulars, extracts from the generals of God: Theſe things (ſaith learned *Caluin*) are indifferent, and in the power of the Church: Either you muſt allow the Church this, or nothing. But theſe decrees are abſolute, what lawes can be without a command? The law that tyes not is no Law: No more than that (ſaith *Auſten*) which ties vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Arch-biſhop (if it were not piacular for you to read ought of his) could haue taught you in his publike writings, theſe fiue limitations of inioyned ceremonies: Firſt, that they be not againſt the Word of God. Secondly, that Iuſtification or Remiſſion of ſinnes be not attributed to them: Thirdly, that the Church bee not troubled with their multitude: Fourthly, that they be not decreed as neceſſarie, and not to be changed; And laſtly, that men be not ſo tied to them but that by occaſion they may bee omitted, ſo it be without offence and contempt; you ſee our limits: but your feare is in this laſt, contrary to his. He ſtands vpon offence in omitting, you in vſing: As if it were a iuſt offence to diſpleaſe a beholder, no offence to diſpleaſe and violate authoritie: What Law could euer be made to offend none? Wiſe *Cato* might haue taught you this, in *Liuie*, that no Law can be commodious to all: Thoſe lips which preſerue knowledge, muſt impart ſo much of it to their hearers, as to preuent their offence: Neither muſt Law-giuers euer fore-ſee what conſtructions will be of their Lawes, but what ought to bee: Thoſe things which your Conſiſtory impoſes, may you keepe them if you liſt? Is not the willing neglect of your owne Parlour-Decrees puniſhed with Excommunication? And now what is all this to infallibility? The ſacred Synod determines theſe indifferent Rites, for decencie and comlineſſe to be vſed of thoſe whom it concernes, therefore it arrogates to it ſelfe infallibilitie: A concluſion fit for a Seperatiſt.

Obligatio ſine coertione nulla. Reg. Iur.
Non iura dicenda ſunt, &c. De Ciuit. lib. 19.
Anſw. to the Admon. p. 279. cited alſo by D. *Sparkes*, p. 14.

Aug. Epiſt. 86. *In his enim rebus, de quibus nihil certi ſtatuit Scriptura Diuina, nos populi Dei vel inſtituta maiorum pro lege tuenda ſunt.*
Liuius Deca. l. 4. *Nulla lex ſatis commoda omnibus eſt, id modo queritur, ſi maiori parti & in ſumma prodeſt.*

You ſtumble at the Title of Sacred: euery ſtraw lies in your way; your *Calepine* could haue taught you, that Houſes, Caſtles, Religious buſineſſes, old age it ſelfe, haue this ſtile giuen them: and *Virgil* (*vitaſque reſoluit Sacrati capitis;*) no Epithete is more ordinary to Councels and Synods: The reaſon whereof may be fetched from that Inſcription of the Elibertine Synod; of thoſe nineteene Biſhops is ſaid: When the holy and Religious Biſhops were ſet: How few Councels haue not had this Title? To omit the late; The holy Synod of *Carthage*, vnder *Anaſtaſius*: The Holy and peaceable Synod at *Antioch*: The holy Synod of God, and Apoſtolicalll, at *Rome* vnder *Iulius*. The Holy and great Synod at *Nice*: and not to be endleſſe: The Holy Synod of *Laodicea* (though but prouinciall.) What doe theſe idle exceptions argue but want of greater?

Cum conſediſſent ſancti & religioſi Epiſcopi. Bin. Tom. 1. *p.* 239.
Sancta Synod. Carthagi. 4. *ſub Anaſtaſio*, 553.
Sancta & Pacifica Synod. Antiochen. 1. *p.* 420.
Sancti Dei & Apoſtolica Synodus, 413. *Peruenit ad Sanctam Synodum. Can. Nic.* 18. 309.
Sancta Synod. Laodiceno, 288.

SEP.

To let paſſe your Eccleſiaſticall Conſiſtories, wherein ſinnes and abſolutions from them are as veniall and ſaleable as at Rome; *Is it not a Law of the Eternall God, that the Miniſters of the Goſpell, the Biſhops or Elders ſhould bee apt and able to teach?* 1 Timoth. 3. 2. Titus 1. 9. *and is it not their grieuous ſinne to bee vnapt hereunto?* Eſa. 56. 10, 11. *And yet who* *knoweth not that the Patrons amongſt you preſent, that the Biſhops inſtitute, the Archdeacons induct, the Churches receiue, and the Lawes both Ciuill and Eccleſiaſticall allow and iuſtifie Miniſters vnapt and vnable to teach? Is it not a Law of the Eternall God, that the Elders ſhould feed the flocke ouer which they are ſet, labouring amongſt them in the Word and Doctrine?* Acts 20.28. 1 Pet. 5.1.2. *And is it not ſin to omit this duty? Plead not for* Baal. *Your diſpenſations for Non-reſidencie and Pluralities of Benefices, as for two, three, or more; yea* tot quot, *as many as a man will haue or can get, are ſo many Diſpenſations with the Lawes of God, and ſinnes of men. Theſe things are too impious to bee defended, and too manifeſt to bee denied.*

SECTION XXXIII.

SOME great men, when they haue done ill, out-face their ſhame with enacting Lawes to make their ſins lawfull. While you thus charge our practiſe, you bewray your owne: Who hauing ſeparated from Gods Church, deuiſe ſlanders to colour your ſinne: We muſt bee ſhamefull, that you may be innocent: You load our Eccleſiaſticall Conſiſtories with a ſhameleſſe reproach: Farre be it from vs to iuſtifie any mans perſonall ſinnes; yet it is ſafer ſinning to the better part: Fie on theſe odious compariſons: ſinnes as ſaleable as at *Rome*? Who knowes not that to be the Mart of all the World? Periuries, Murders, Treaſons are there bought, and ſold: when euer in ours? The Popes coffers can eaſily confute you alone: What tell you vs of theſe? let me tell you: Mony is as fit an aduocate in a Conſiſtorie, as fauour or malice: Theſe, ſome of yours haue complained of, as bitterly as you of ours: As if we liked the abuſes in Courts: as if corrupt executions of wholſome Lawes muſt bee imputed to the Church, whoſe wrongs they are. No leſſe hainous, nor more true is that which followeth, True Elders (not yours) ſhould be indeed, διδακτικοι This wee call for as vehemently (not ſo tumultuouſly) as your ſelues.

Sinnes ſold in our Courts.

G. Iohnſ. Trouble and Excommunications at *Amſterdam.*

That they ſhould feed their Flockes with Word and Doctrine, we require more than you: That Patrons preſent, Biſhops inſtitute, Arch-Deacons induct ſome, which are vnable, we grant and bewaile. But that our Church-Lawes iuſtifie them, wee deny, and you ſlander: For our Law (if you know not) requires, that euery one to bee admitted to the Miniſtery, ſhould vnderſtand the Articles of Religion, not only as they are compendiouſly ſet downe in the Creed, but as they are at large in our Booke of Articles, neither vnderſtand them onely, but be able to proue them ſufficiently out of the Scripture, and that not in Engliſh onely, but in Latine alſo: This competency would proue him (for knowledge) διδακτικον: If this be not performed, blame the perſons, cleere the Law. Profound Maſter *Hooker* tels you, that both Arguments from light of Nature, Lawes, and Statutes of Scripture, the Canons that are taken out of ancient Synods, the Decrees and Conſtitutions of ſincereſt times, the ſentences of all antiquity, and in a word, euery mans full conſent and conſcience, is againſt ignorance in them that haue charge and cure of ſoules. And in the ſame booke; Did any thing more aggrauate the crime of *Ieroboams* Apoſtaſie, than that he choſe to haue his Clergie the ſcumme and refuſe of his whole Land? Let no man ſpare to tell it them, they are not faithfull towards God, that burden wilfully his Church, with ſuch ſwarmes of vnworthy Creatures: Neither is it long, ſince a zealous and learned Sermon dedicated to our preſent Lord Archbiſhop by his owne Chaplaine, hath no leſſe taxed this abuſe, whether of inſufficiencie, or negligence (though with more diſcretion) than can bee expected from your malicious Pen. Learne henceforth not to diffuſe crimes to the innocent.

Can. 34.

M. *Hookers* fift booke of *Eccleſiaſticall Politie. pag.* 26.3.

D. *Downam* of the office and dignitie of the Miniſterie. Counterpoyſ. pag. 179.

For the reſt: your *Baal*, in our Diſpenſations for Pluralities, would thus plead for himſelfe: Firſt, he would bid you learne of your Doctor to diſtinguiſh of ſinnes: ſinnes (ſaith hee) are either controuertible, or manifeſt: if controuertible or doubtfull, men ought to beare one with anothers different iudgment; if they doe not, &c. they ſinne: ſuch is this: if ſome be reſolued, others doubt; and in whole Volumes plead, whether conuenience, or neceſſity: how could your charitie compare theſe with ſinnes euicted?

Diſt. 34. *Can. Lector. Papa poteſt contra Apoſtolum diſpenſare, & Cauſ.* 25. *q.* 1. *Can. ſunt quidā Diſpenſat. in Euangelio, &c. De conceſſ. præbend. Tit.* 8. *Ca.*

Propoſuit ſecundum plenitudinem poteſtatis de iure poſſumus ſupra ius diſpenſare, & Gloſſa paulo infra, Papa contra Apoſtolum diſpenſat, &c. *Sum. confer.* p. 52. M. *Whites* diſco.

Secondly, hee would tell you that theſe Diſpenſations are intended and directed, not againſt the offence of God, but the danger of Humane Lawes: not ſecuring from ſinne, but from loſſe: But, for both theſe points of Non-reſidence and ſufficiencie, if you ſought not rather ſtrife than ſatisfaction; his Maieſties Speech in the Conference at *Hampton* Court, might haue ſtayed the courſe of your quarrellous Pen: No reaſonable minde, but would reſt in that Gratious and royall determination. Laſtly, Why looke you not to your owne Elders at home? euen your handfull hath not auoided this crime of Non-reſidency: What wonder is it, if our world of men haue not eſcaped?

SEP.

You are wiſer, and I hope honeſter than thus to attempt, though that receiued Maxime amongſt you (No Ceremony, no Biſhop; no Biſhop, no King) ſauours too ſtrongly of that Weed. But what though you be loyall to earthly Kings and their Crownes and Kingdomes, yet if you bee Traytors and Rebels againſt the king of his Church Ieſus Chriſt, and the Scepter of his kingdome, not ſuffering him by his Lawes and officers to reigne ouer you, but in ſtead of them do ſtoop to Antichriſt in his offices and Ordinances; ſhall your loyaltie towards men, excuſe your Treaſons againſt the Lord? though you now cry neuer ſo loud, Wee haue no King but Cæſar, Iohn. 19. 15. *yet is there another King, one Ieſus, which ſhall returne and paſſe a heauy doome vpon the Rebellious,* Luke 19. 27. *Theſe enemies, which would not haue me reigne ouer them, bring them and ſlay them before me.*

SECTION XXXIIII.

Our Loyaltie to Princes cleered, theirs queſtioned. *Bar.* againſt *Gyfford.* Inconſt. of *Brown.* p. 113.

Ibid.

Inquiry into *Th. White.*

Pag. 36.

Eſa. 26. 13.

YOV that confeſſe our wiſdome and honeſty, muſt now plead for your owne: your hope is not more of vs, than our feare of you. To depoſe Kings, and diſpoſe Kingdomes is a proud worke: you want power, but what is your will? For Excommunication it is cleare enough: While you fully hold that euery priuate man hath as much power in this cenſure, as the Paſtor; and that Princes muſt be equally ſubiect with them to theſe their cenſures. Let any man now deuiſe if the *Browniſts* could haue a King, how that King could ſtand one day vnexcommunicated? Or if this cenſure meddle onely with his ſoule, not with his Scepter: How more than credible is it, that ſome of your Aſſemblies in Queene ELIZABETHS dayes concluded, that ſhee was not (euen in our ſenſe) Supreme Head of the Church, neither had authority to make Lawes Eccleſiaſticall in the Church? It is well if you will diſclaime it: But you know your receiued poſition; That no one Church is ſuperiour to other: No authoritie therefore can reuerſe this Decree; your will may doe it: yea, what better than Rebellion appeares in your next clauſe? While you accuſe our Loyaltie to an earthly King, as treaſonable to the King of the Church, Chriſt Ieſus; If our Loyalty be a ſinne, where is yours? If we be Traytors in our obedience, what doe you make of him that commands it? Whether you would haue vs each man to play the *Rex*, and erect a new Gouernment, or whether you accuſe vs as Rebels to Chriſt in obeying the old: GOD bleſſe King IAMES from ſuch Subiects. But whoſe is that ſo vnſauourie weed; No Biſhop, no King? Know you whom you accuſe? let me ſhew you your Aduerſarie; it is King IAMES himſelfe in his *Hampton* Conference: is there not now ſuſpition in the word? ſurely you had cauſe to feare that the King would proue no good ſubiect: Belike, not to Chriſt: What doe you elſe in the next but proclaime his oppoſition to the King of Kings? or ours in not oppoſing his? As if we might ſay with the Iſraelites, O Lord our God, other Lords beſides thee haue ruled vs: If we would admit each of your Elders to be ſo many Kings in the Church, wee ſhould ſtoope vnder Chriſts Ordinances: *Shew* vs your Commiſſion, and let it appeare, whether we be Enemies, or you Vſurpers; Alas, you both refuſe the rule of this true Deputie, and ſet vp falſe; Let this fearefull doome of Chriſt light where it is moſt due: *Euen ſo let thine enemies periſh O Lord.*

SEP.

Not to ſpeake of the errour of vniuerſall Grace, and conſequently, of Free-will, that groweth on apace amongſt you, what doe you elſe but put in for a part with God in conuerſion? though not through freedome of will, yet in a deuiſed Miniſtery, the meanes of conuerſion: it being the Lords peculiar as well to appoint the outward Miniſtery of conuerſion, as to giue the inward grace.

SECTION XXXV.

GOe on to ſlander: Euen that which you ſay, you will not ſpeake, you do ſpeake with much ſpight and no truth: What hath our Church to doe with errors of vniuerſall grace or Free-will? Errors which her Articles doe flatly oppoſe: what ſhameleſneſſe is this? Is ſhee guilty euen of that which ſhee condemnes? If ſome few priuate iudgements ſhall conceiue, or bring forth an error, ſhall the whole Church doe penance? Would God that wicked and hereticall Anabaptiſme, did not more grow vpon you than thoſe errours vpon vs, you had more need to defend, than accuſe: But ſee (Christian Reader) how this man draggs in crimes vpon vs, as *Cacus* did his Oxen: We doe (forſooth) part ſtakes with God in our conuerſion; wherein? in a deuiſed Miniſterie: the meanes of conuerſion; well fetcht about: There may bee a Miniſterie, without a conuerſion; and (*è conuerſo*) There may be a conuerſion without a Miniſtery: Where now are the ſtakes parted? yet thus we part ſtakes (with the Apoſtle) that wee are Gods Fellow labourers in this great worke: He hath ſeparated vs to it, and ioyned vs with him in it, it is he (as we haue proued) that hath deuiſed our Miniſterie: yea, your ſelfe ſhall proue it: it is his peculiar to appoint the outward Miniſtery, that giues the inward grace. But hath not God giuen inward grace, by our outward Miniſterie? Your hearts ſhal be our witneſſes: What wil follow therefore, but that our Miniſterie is his peculiar appointment?

Errors of Free-will, &c. fained vpon the Church of England.

1 Cor. 3. 9
Θεοῦ γὰρ ϲυνεργοὶ ἐσμέν.

SEP.

Where (ſay you) are thoſe rotten heapes of Tranſubſtantiating of bread? and where (ſay I) learned you your deuout kneeling to, or before the bread, but from the error of Tranſubſtantiation? Yea, what leſſe can it inſinuate, than either that, or ſome other the like idolatrous conceit? If there were not ſome thing more in the Bread and Wine than in the water at Baptiſme, or in the Word read or preached, why ſhould ſuch ſolemne kneeling be ſo ſeuerely preſſed at that time, rather than vpon the other occaſions? And well and truly haue your owne men affirmed, that it were farre leſſe ſinne, and appearance of an Idolatrie that is nothing ſo groſſe, to tye men in their Prayers, to kneele before a Crucifix, than before the Bread and Wine: and the reaſon followeth, for that, Papiſts commit an Idolatrie far more groſſe and odious in worſhipping the Bread, than in worſhiping any other of their Images or Idols whatſoeuer. Apol. of the Min. of Lincoln. Dioc. part. 1. pag. 66.

SECTION XXXVI.

OVr kneeling you deriue (like a good Herald) from the errour of Tranſubſtantiation: but to ſet downe the deſcent of this pedigree, will trouble you: we doe vtterly denie it, and challenge your proofe. How new a fiction Tranſubſtantiation is, appeares out of *Berengaries* Recantation to Pope *Nicolas*: The error was then ſo young, it had not learned to ſpeake; ſhew vs the ſame noueltie in our kneeling. Till of late, men held not the Bread to bee God; of old, they haue held it ſacred: This is the geſture of reuerence in our Prayer at the receit, as Maſter *Burgeſſe* well interpreted it, not of idolatrous adoration of the Bread. This was moſt-what in the eleuation: the aboliſhing whereof cleares vs of this imputation: you know wee

Kneeling at the Sacrament of the Lords Supper.
De conſecr. d. 2. Ego Bereng. Apol.

hate this conceit, why doe you thus force wrongs vpon the innocent ? Neither are we alone in this vſe: The Church of *Bohemy* allowes and practiſes it: and why is this error leſſe palpable in the waters of *Geneua ?* If the King ſhould offer vs his hand to kiſſe, wee take it vpon our knees: how much more when the King of Heauen giues vs his Sonne in theſe pledges ? Bnt if there were not ſomething more than iuſt reuerence, why doe we ſolemnly kneele at the Communion, not at Baptiſme ? Can you finde no difference ? In this (beſides that there is both a more liuely and feeling ſignification of the thing repreſented) we are the parties, but in the other witneſſes : This therefore I dare boldly ſay, that if your partner M. *Smith* ſhould euer (which God forbid) perſwade you to rebaptize, your fitteſt geſture (or any others at full age) would be to receiue that Sacramentall water, kneeling : How glad you are to take all ſcraps, that fall from any of ours for your aduantage ? Would to God this obſeruation of your malicious gathering would make all our reuerend Brethren wary of their cenſures: Surely, no idolatry can be worſe than that Popiſh ἀρτολατρεία. The Bread, and the Crucifix ſtriue for the higher place : if we ſhould therfore be ſo tied to kneele before the Bread, as they are tied to kneele before the Crucifix, their ſentence were iuſt : They adore the Crucifix, not we the Bread : they pray to the Crucifix, not we to the Bread : they direct their deuotions (at the beſt) by the Crucifix to their Sauiour, we doe not ſo by the Bread, we kneele no more to the Bread, than to the Pulpit when we ioyne our praiers with the Miniſters : But our quarrell is not with them ; you that can approue their iudgements in diſlike, might learne to follow them in approbation, and peaceable Communion with the Church : if there be a galled place, you will be ſure to light vpon that. Your charity is good ; whatſoeuer your wiſdome be.

SEP.

To let paſſe your deuout kneeling vnto your Ordinary when you take the Oath of Canonicall obedience, or receiue abſolution at his hands, which (as the maine actions are religious) muſt needs be religious adoration, what is the adoring of your truly humane (though called Diuine) Seruice booke in and by which you worſhip God, as the Papiſts doe by their Images ? If the Lord Ieſus in his Teſtament haue not commanded any ſuch Booke, it is accurſed and abominable : if you thinke he haue, ſhew vs the place where, that we may know it with you ; or manifeſt vnto vs that euer the Apoſtles vſed themſelues, or commended to the Churches after them any ſuch Seruice booke. Was not the Lord in the Apoſtles time, and Apoſtolike Churches, purely and perfectly worſhipped, when the Officers of the Church in their miniſtration manifeſted the ſpirit of prayer which they had receiued according to the preſent neceſſities and occaſions of the Church before the leaſt parcell of this patchery came into the World ? And might not the Lord now be alſo purely and perfectly worſhipped, though this printed image, with the painted and carued Images, were ſent backe to Rome, *yea, or caſt to Hell, from whence both they and it came ? Speake in your ſelfe, might not the Lord be intirely worſhipped with pure and holy worſhip, though none other Booke but the holy Scriptures were brought into the Church ? If yea (as who can deny it that knowes what the worſhip of God meaneth) what then doth your Seruice-booke there ? The Word of God is perfect and admitteth of none addition. Curſed be he that addeth to the Word of the Lord, and curſed be that which is added, and ſo be your great idoll the Communion booke, though like* Nabuchadnezzars *Image ſome part of the matter be Gold and Siluer, which is alſo ſo much the more deteſtable, by how much it is the more highly aduanced amongſt you.*

SECTION XXXVII.

Whether our Ordinary and Seruice booke be made Idols by vs.

YEt more Idolatry ? And which is more, New, and ſtrange ; ſuch (I dare ſay) as will neuer be found in the two firſt Commandements. Behold, here two new Idols, Our Ordinary, and our Seruice booke, a ſpeaking Idoll, and a written Idoll. *Calecute* hath one ſtrange Deitie the Deuill, *Siberia* many, whoſe people worſhip euery day what they ſee firſt. *Rome* hath many merry Saints : but Saint

Ordinary, and Saint Seruice-booke were neuer heard of till your Canonization. In earneſt, doe you thinke we make our Ordinary an idoll? What elſe? you kneele deuoutly to him when you receiue either the Oath or Abſolution. This muſt needs be religious adoration: is there no remedy? You haue twice kneeled to our Vice-Chancellor, when you were admitted to your degree; you haue oft kneeled to your Parents, and Godfathers, to receiue a bleſſing; did you make Idols of them? the party to be ordained, kneels vnder the hand of the Presbyterie: doth he religiouſly adore them? Of old they were wont to kiſſe the hands of their Biſhops, ſo they did to Baal: God and our Superiours haue had euer one & the ſame outward geſture: Though here, not the Agent is ſo much regarded, as the Action: if your Ordinary would haue ſuffered you to haue done this peece of Idolatry, you had neuer ſeparated.

Paulus in vita Ambroſ.

But the true God Bel, and Dragon of England is the humane-Diuine-Seruice-Booke: Let vs ſee what aſhes or lumpes of pitch this *Daniel* brings: We worſhip God in, and by it, as Papiſts doe by their Images: Indeed, we worſhip God in, and by prayers contained in it: Why ſhould we not? Tell me, why is it more Idolatry for a man to worſhip God in, and by a prayer read, or got by heart, than by a prayer conceiued? I vtter both, they are both mine; if the heart ſpeake them both, feelingly and deuoutly, where lies the Idoll? In a conceiued prayer, is it not poſſible for a mans thought to ſtray from his tongue? in a prayer, learned by heart, or read, is it not poſſible for the heart to ioyn with the tongue? If I pray therefore in ſpirit, and heartily vtter my deſires to God, whether in mine owne words, or borrowed (and ſo made mine) what is the offence? But (ſay you) if the Lord Ieſus in his Teſtament haue not commanded any ſuch Booke, it is accurſed and abominable: But ſay I, if the Lord Ieſus hath not any where forbidden ſuch a Booke, it is not accurſed nor abominable: Shew vs the place where, that we may know it with you: Nay, but I muſt ſhew you where the Apoſtles vſed any ſuch Seruice-booke: ſhew you mee, where the Apoſtles baptized in a Baſin: or where they receiued women to the Lords table: (for your ὁ ἄνθρωπος, 1 *Cor.* 11. will not ſerue) ſhew me that the Bible was diſtinguiſhed into Chapters and Verſes in the Apoſtles time: ſhew me that they euer celebrated the Sacrament of the Supper at any other time than euening, as your Anabaptiſts now doe: ſhew mee that they vſed one prayer before their Sermons alwaies, another after; that they preached euer vpon a Text: where they preached ouer a Table: or laſtly, ſhew mee where the Apoſtles vſed that prayer which you made before your laſt propheſie; and a thouſand ſuch circumſtances. What an idle plea is this from the Apoſtolike times? And if I ſhould tell you that Saint *Peter* celebrated with the Lords Prayer, you will not beleeue it: yet you know the Hiſtorie. But let the Reader know that your quarrell is not againſt the matter, but againſt the Booke; not as they are prayers, but as ſtinted, or preſcribed: Wherein all the world beſides your ſelues are Idolaters: Behold, all Churches that were, or are, are partners with vs in this crime. Oh idolatrous Geneua, and all French, Scottiſh, Daniſh, Dutch Churches! All which both haue their ſet Prayers with vs, and approue them. *Quod ad formulam, &c.* As concerning a forme of Prayers and Rites Eccleſiaſticall (ſaith Reuerend *Caluin*) I doe greatly allow that it ſhould be ſet and certaine, from which it ſhould not be lawfull for Paſtors in their function to depart. Iudge now of the ſpirit of theſe bold Controllers, that dare thus condemne all Gods Churches through the world, as idolatrous. But ſince you call for Apoſtolike examples; did not the Apoſtle *Paul* vſe one ſet forme of apprecations, of benedictions? What were theſe but leſſer Praiers? The quantitie varies not the kinde: Will you haue yet ancienter precedents? The Prieſt was appointed of old to vſe a ſet forme vnder the Law, *Num.* 6.23. ſo the people *Deu.* 26.3.4.5.&c.15. Both of them a ſtinted Pſalme for the Sabbath, *Pſal.* 92. What ſaith your Doctor to theſe? Becauſe the Lord (ſaith he) gaue formes of Prayers and Pſalmes, therefore the Prelates may? Can we think that *Ieroboam* had ſo ſlender a reaſon for his calues? Marke (good Reader) the ſhifts of theſe men: This Anſwerer cals for Examples, and will abide no ſtinting of Prayers, becauſe we ſhew no patterns from Scripture. We doe ſhew patterns from Scripture, and now their Doctor ſaith, God appointed it to them of old,

Paſſag. twixt *Caluin* and *Smith.*

Egyptij vbi lautè epulati ſunt, poſt cœnâ id faciunt. Socr. l.5.c.22.

Platin. initio.

Caluin. Epiſt. ad Proteſt. Angl. Epiſt 87.

Anſw. to the Miniſt. Counterpoyſ. 327.

old, muſt wee therefore doe it ? So, whether we bring examples or none, wee are condemned : But Maſter Doctor, whom, I beſeech you, ſhould we follow, but God in his owne ſeruices ? If God haue not appointed it, you cry out vpon inuentions : if God haue appointed it, you cry, We may not follow it : ſhew then where God euer inioyned an ordinary ſeruice to himſelfe, that was not ceremoniall (as this plainely is not :) which ſhould not bee a direction for vs ? But if ſtinting our prayers bee a fault (for as yet you meddle not with our blaſphemous Collects) it is well that the Lords prayer it ſelfe beareth vs companie, and is no ſmall part of our Idolatry : Which, though it were giuen principally as a rule to our prayers, yet ſince the matter is ſo heauenly, and moſt wiſely framed to the neceſſitie of all Chriſtian hearts ;to deny that it may bee vſed intirely in our Sauiours words, is no better than a fanaticall curiouſneſſe : yeeld one and all, for if the matter bee more diuine, yet ths ſtint is no leſſe faultie : This is not the leaſt part of our patchery : except you vnrip this, the reſt you cannot. But might not God be purely and perfectly worſhipped without it ? Tell me, might not God be purely and perfectly worſhiped without Churches, without houſes, without garments, yea, without hands or feet? In a word,could not God be purely worſhipped,if you were not? Yet would you not ſeeme a ſuperfluous creature : ſpeake in your ſelfe : Might not God bee intirely worſhipped with pure and holy worſhip, though there were no other Bookes in the World,but the Scripture? If yea,as who can denie it,that knowes what the worſhip of God meaneth ? What then doe the Fathers and Doctors and learned Interpreters ? To the fire with all thoſe curious Arts and Volumes, as your Predeceſſors called them : Yea, let me put you in minde,that God was purely and perfectly worſhipped by the Apoſtolike Church, before euer the New Teſtament was written. See therefore the idleneſſe of your proofes ; God may be ſerued without a preſcription of Prayer, but (if all Reformed Churches in Chriſtendome erre not) better with it : The Word of God is perfect, and admits no addition : curſed were we, if we ſhould adde ought to it : curſed were that which ſhould be added : But curſed be they that take ought from it, and dare ſay, Ye ſhall not pray thus, *Our Father, &c.* Doe wee offer to make our Prayers Canonicall ? doe we obtrude them as parts of Gods Word ? Why cauill you thus ? Why doth the ſame Prayer written adde to the Word, which ſpoken addeth not ? Becauſe conceiued Prayer is commanded, not the other : But firſt, not your particular Prayer : Secondly,without mention either of conception, or memorie,God commands vs to pray in ſpirit, and with the heart : Theſe circumſtances, onely as they are deduced from his Generals, ſo are ours : But whence ſoeuer it pleaſe you to fetch our Booke of publike Prayer, from Rome or Hell ; or to what Image ſoeuer you pleaſe to reſemble it ; Let moderate ſpirits heare what the precious IEWEL of England ſaith of it : We haue come as neere as we could to the Church of the Apoſtles, &c. neither onely haue wee framed our Doctrine, but alſo our Sacraments, and the forme of publike Prayers according to their Rites and inſtitutions. Let no Iew now obiect Swines fleſh to vs : He is no iudicious man (that I may omit the mention of *Cranmer*, *Bucer*, *Ridley*, *Taylor*, &c. ſome of whoſe hands were in it, all whoſe voyces were for it) with whom one IEWEL will not ouer-weigh ten thouſand Separatiſts.

Counterpoyſ.

Omnibus arietibus gregis (id eſt) Apoſtolis ſuis dedit morem orandi. Dimitte nobis, &c. Aug. epiſt.89.

Apolog.p.170. Acceſſimus, &c.
H. Barr. againſt *Gyfford.*

SEP.

The number of Sacraments ſeemes greater amongſt you by one at the leaſt, than Chriſt hath left in his Teſtament, and that is Marriage ; which howſoeuer you doe not in expreſſe termes call a Sacrament (no more did Chriſt and the Apoſtles call Baptiſme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the adminiſtration and vſe of it. There are the parties to bee married and their marriage, repreſenting Chriſt and his Church, and their ſpirituall vnion : to which myſterie, ſaith the Oracle of your Seruice-Booke expreſly, God hath conſecrated them : there is the Ring hallowed by the ſaid Seruice-Booke, (whereon it muſt bee laid) for the Element ; there are the words of conſecration; In the Name of the Father, and of the Sonne, and of the Holy Ghoſt : there is the place, the Church ; the timvſually, thee :

Lords day; the Miniſter, the Pariſh-Prieſt. And being made as it is a part of Gods worſhip, and of the Miniſters office, what is it if it be not a Sacrament? It is no part of prayer, or preaching, and with a Sacrament it hath the greateſt conſimilitude: but an Idoll I am ſure it is in the celebration of it, being made a Miniſteriall duty and part of Gods worſhip, without warrant, call it by what name you will.

SECTION XXXVIII.

Marriage not made a Sacrament by the Church of *England.*

HOw did Confirmation eſcape this number? how did Ordination? it was your ouer-ſight, I feare, not your charity: ſome things ſeeme, and are not: ſuch is this your number of our Sacraments: you will needs haue vs take in marriage into this ranke: why ſo? we doe not (you confeſſe) call it a Sacrament as the vulgar, miſinterpreting *Pauls Myſterium, Eph.* 5. why ſhould we not if we ſo eſteemed it? wherefore ſerue names, but to denotate the nature of things? if we were not aſhamed of the opinion, we could not be aſhamed of the word: No more (ſay you) did Chriſt and his Apoſtles call Baptiſme and the Supper, Sacraments; but we doe, and you with vs: See now whether this clauſe doe not confute your laſt: where hath Chriſt euer ſaid, There are two Sacraments? Yet you dare ſay ſo: what is this but in your ſenſe an addition to the word? yea, we ſay flatly, there are but two: yet wee doe (ſay you) in truth create it a Sacrament: how oft, and how reſolutely hath our Church maintained againſt Rome, that none but Chriſt immediately can create Sacraments? If they had this aduantage againſt vs, how could we ſtand? How wrongfull is this force, to faſten an opinion vpon our Church which ſhe hath condemned? But wherein ſtands this our creation? It is true, the parties to bee married, and their marriage repreſent Chriſt, and his Church, and their ſpirituall vnion; Beware, leſt you ſtrike God through our ſides: what hath Gods Spirit ſaid, either leſſe, or other than this? *Eph.* 5. 25, 26, 27, & 32. Doth he not make Chriſt the husband, the Church his *Spouſe*? Doth hee not from that ſweet coniunction, and the effects of it, argue the deare reſpects that ſhould bee in mariage? Or what doth the Apoſtle allude elſe-where vnto, when he ſayes (as *Moſes* of *Eue*) wee are fleſh of Chriſts fleſh, and bone of his bone? And how famous amongſt the ancient is that reſemblance of *Eue* taken out of *Adams* ſide ſleeping, to the Church taken out of Chriſts ſide ſleeping on the Croſſe? Since marriage therefore ſo clearely repreſents this myſterie: and this vſe is holy and ſacred: what error is it, to ſay that marriage is conſecrated to this myſterie? But what is the Element? the Ring; Theſe things agree not; you had before made the two parties to bee the matter of this ſacrament: What is the matter of the Sacrament, but the Element? If they be the matter, they are the Element, and ſo not the Ring; both cannot be: if you will make the two parties to be but the receiuers; how doth all the myſtery lie in their repreſentation? Or if the Ring be the Element, then all the myſterie muſt be in the Ring, not in the parties: Labour to bee more perfect, ere you make any more new Sacraments: but this Ring is laid vpon the Seruice-booke: why not? For readineſſe, not for holineſſe: Nay, but it is hallowed (you ſay) by the booke: If it bee a Sacramentall Element, it rather hallowes the booke, than the booke it; you are not mindfull enough for this trade: But what exorciſmes are vſed in this hallowing? Or who euer held it any other than a ciuill pledge of fidelity? Then follow the words of Conſecration: I pray you what difference is there betwixt hallowing, and conſecration? The Ring was hallowed before the booke, now it muſt be conſecrated: How idely? By what words? *In the name of the Father, &c.* Theſe words you know are ſpoken after the Ring is put on: was it euer heard of, that a Sacramentall Element was conſecrated after it was applied? See how il your ſlanders are digeſted by you: The place is the Church, the time is the Lords day, the Miniſter is the actor; and is it not thus in all other reformed Churches as well as ours? Behold we are not alone: all Churches in the world (if this will doe it) are guiltie of three Sacraments: Tell me, would you not haue marriage ſolemnized publikely? You cannot miſlike: though your founder ſeemes to require nothing here but notice giuen to witneſſes, and then to bed: Well, if publike, you

Bro. ſtate of Chriſtians, 172.

you account it withall, a graue and weighty buſineſſe: therefore ſuch, as muſt be ſanctified by publike praier: What place is fitter for publike praier than the Church? Who is fitter to offer vp the publike prayer, than the Miniſter? who ſhould rather ioyne the parties in Mariage, than the publike deputie of that God, who ſolemnly ioyned the firſt couple? who rather than hee which in the name of God may bleſſe them? The prayers which accompany this ſolemnitie, are parts of Gods worſhip, not the contract it ſelfe: This is a mixt action, therefore, compounded of Eccleſiaſticall and ciuill: impoſed on the Miniſter, not vpon neceſſity but expedience: neither eſſentiall to him, but accidentally annexed, for greater conuenience. Theſe two friuolous grounds haue made your cauill either very ſimple, or very wilſull.

SEP.

Your Court of faculties from whence your diſpenſations and tolerations for Non-reſidency, and Plurality of Benefices are had together, with your commuting of Penances, and abſoluing one man for another. Take away this power from the Prelates, and you maime the Beaſt in a limme.

SECTION XXXIX.

Commutation of Penance in our Church.

SEE if this man bee not hard driuen for accuſations, when hee is faine to repeat ouer the very ſame crime which he had largely vrged before: All the world will know that you want variety, when you ſend in theſe twice-ſod Coleworts: Somewhat yet we finde new, Commutation of Penance. Our Courts would tell you, that here is nothing diſpenſed with, but ſome ceremony of ſhame in the confeſſion; which in the greater ſort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (ſay they) not ſo as to abridge the Church of her ſatisfaction, by the confeſſion of the offender: and if you grant the Ceremony deuiſed by them, why doe you finde fault that it is altered, or commuted by them? As for Abſolution, you haue a ſpite at it, becauſe you ſought it, and were repulſed: If the cenſures be but their owne (ſo you hold) why blame you the menaging of them in what manner ſeemes beſt to the authors? This power is no more a limme of the Prelacy, than our Prelacy is that Beaſt in the *Reuelation*: and our Prelacie holds it ſelſe no more *S. Iohns* beaſt, than it holds you *S. Pauls* beaſt, *Phil.* 3.2.

SEP.

In your High Commiſſion Court very abſolute, where, by the Oath Ex officio, *men are conſtrained to accuſe themſelues of ſuch things as whereof no man will or can accuſe them; what neceſſity is laid vpon them in this caſe, let your priſons witneſſe.*

SECTION XL.

Oath *Ex officio.*

I Aske of Auricular Confeſſion; you ſend mee to our High Commiſſion Court: theſe two are much alike: But here is alſo very abſolute neceſſity of confeſſion: True; but as in a caſe of iuſtice, not of ſhrift: to cleare a truth, not to obtaine abſolution: to a bench of Iudges, not to a Prieſts eare; Here are too many ghoſtly Fathers, for an auricular confeſſion: But you will miſtake, it is enough againſt vs, that men are conſtrained in theſe courts to confeſſe againſt themſelues: why name you theſe courts onely? Euen in others alſo oaths are vrged, not onely (*ex officio mercenario,* but *nobili:*) The honourableſt Court of Star-chamber giues an oath in a criminall caſe to the defendant; So doth the Chancery, and Court of Requeſts: Shortly, to omit forraine examples, how many inſtances haue you of this like proceeding in the common Lawes of this Land? But withall you might learne, that no Enquiry *Ex officio* may be thus made but vpon good grounds, as Fame, Scandall, vehement preſumption, &c. going before, and

D. Coſens his Apol.

giuing iuſt cauſe of ſuſpicion : Secondly, that this proceeding is not allowed in any caſe of crime, whereby the life, or lims of the examined party, may be indangered : nor yet where there is a iuſt ſuſpition of future periury vpon ſuch enforcement. Thus is the ſuſpected wife vrged to cleare her honeſty by oath : Thus the Maſter of the houſe muſt cleare his truth, *Exod.* 22.8. Thus *Achan* and *Ionathan* were vrged to be their owne accuſers, though not by oath : But if pethaps any ſiniſter courſe be taken by any corrupt Iuſticer in their proceedings; muſt this be imputed to the Church ? Looke you to your petty-Courts at home : which ſome of your owne haue compared to theſe courſes, not onely to the Commiſſion-Court of *England*, but to the inquiſition of *Spaine* : See there your Paſtor defending bimſelfe to be both an accuſer and Iudge in the ſame cauſe : See their proceedings *Ex Officio* without commiſſion : and if your priſons cannot witneſſe it, your excommunications may.

D. Auar. determ. de Iureiurando [illegible].
Num. 5.12.
Ioſh. 7.19.
1 *Sam.* 14.43.
G. Iohnſ. & M. Crud.
Trouble at *Amſterd. p.* 132.
Non poteſt quis in vna cauſa eodem momento duas portare perſonas, vt in eodem iudicio & accuſator ſit & iudex. Optat. Mileuit. l. 7.

Sep.

Though you haue loſt the Shrines of Saints, yet you retaine their dayes, and thoſe holy as the Lords day, and that with good profit to your ſpirituall carnall Courts, from ſuch as profane them with the leaſt and moſt lawfull labour, notwithſtanding the liberty of the ſix dayes labour, which the Lord hath giuen : and as much would the Maſters of theſe Courts bee ſtirred at the caſting of theſe Saints dayes out of the Calendar, as were the maſters of the poſſeſſed maid, when the Spirit of diuination was caſt out of her, Act. 16.19.

SECTION XLI.

Holy-dayes how obſerued in the Church of England.

WEe haue not loſt, but caſt away the Idolatrous ſhrines of Saints : their daies we retaine ; theirs, not for worſhip of them, which our Church condemneth, but partly for commemoration of their high deſerts, and excellent examples : partly for diſtinction : indeed therefore Gods dayes, and not theirs : their praiſes redound to him : ſhew vs where we implore them, where wee conſecrate daies to their ſeruice : The maine end of Holy-daies is for the ſeruice of God, and ſome, as *Socrates* ſets downe of old, (*quo ſe à laborum contentione relaxent*) for relaxation from labour : and if ſuch daies may be appointed by the Church (as were the Holy-daies of *Purim*, of the dedication of the wall of Ieruſalem, the dedication of the Temple) whoſe names ſhould they rather beare (though but for meere diſtinction) than the bleſſed Apoſtles of Chriſt ? But this is a colour onely : for you equally condemne thoſe dayes of Chriſts Birth, Aſcenſion, Circumciſion, Reſurrection, Anunciation, which the Church hath beyond all memory celebrated : what then is our fault ? Wee keepe theſe holy as the Lords day, in the ſame manner, though not in the ſame degree : Indeed we come to the Church, and worſhip the God of the Martyrs and Saints : is this yet our offence ? No, but we abſtaine from our moſt lawfull labour in them ; True, yet not in conſcience of the day, but in obedience to the Church : If the Church ſhall indict a ſolemne Faſt, doe you not hold it contemptuous to ſpend that day in lawfull labour ; notwithſtanding that liberty of the ſix dayes which God hath giuen ? Why ſhall that be lawfull in a caſe of deiection, which may not in praiſe and exultation ? If you had not loued to cauill, you would rather haue accepted the Apology, or excuſe of our ſiſter Churches in this behalfe, than aggrauated theſe vncharitable pleas of your owne : yet euen in this, your owne Synagogue at *Amſterdam* (if wee may beleeue your owne) is not altogether guiltleſſe : your hands are ſtill and your ſhops ſhut vpon feſtiuall dayes ; But we accuſe you not : would God this were your worſt. The Maſters of our Courts would tell you, they would not care ſo much for this diſpoſſeſſion, as that it ſhould be done by ſuch coniurers as your ſelfe.

Socr. l. 5. *c.* 21.
Eſt. 9.17.
Nehe. 12.27.
1 *Mac.* 4.29
Iohn 10.13.
Aug. Ep. 44.
Scias à Chriſtianis Catholicis nullum coli mortuorum, nihil deniq, vt numen adorari, quod ſit factum & conditum a Deo.
Quæ toto orbe terrarum, &c. ſicuti quoq, Domini paſſio & reſurrectio & in cælum aſcenſus, & aduentus Spiritus ſancti anniuerſaria ſolemnitate celebrantur. Aug. Epiſt. 118.
Churches of *France* and *Flanders* in *Harm.* confeſſ.
Th. Whites Diſcouer. p. 19.

Hall, J.

SEP.

If an ignorant and vnpreaching Miniſtery be approued amongſt you, and the people conſtrained by all kinde of violence to ſubmit vnto it, and therewith to reſt (as what is more vſuall throughout the whole Kingdome?) then let no modeſt man once open his mouth to deny, that ignorance is conſtrained and approoued amongſt you. If the ſeruice ſaid or ſung in the Pariſh Church may be called deuotion, then ſure there is good ſtore of vnknowne deuotion, the greateſt part in moſt pariſhes, neither knowing nor regarding what is ſaid, nor wherefore.

SECTION XLII.

Our approbation of an vnlearned Miniſtery diſproued.

YOur want of quarrels makes you ſtill runne ouer the ſame complaints: which if you redouble a thouſand times, will not become iuſt, may become tedious: God knowes how far we are from approuing an vnlearned Miniſtery: The proteſtations of our gracious King, our Biſhops, our greateſt Patrons of conformity in their publike writings, might make you aſhamed of this bold aſſertion: we doe not allow that it ſhould be, we bewaile that it will bee: our number of Pariſhes compared with our number of Diuines, will ſoone ſhew, that either many pariſhes muſt haue none, or ſome Diuines muſt haue many Congregations, or too many Congregations muſt haue ſcarce Diuine-Incumbents. Our deare Soueraigne hath promiſed a medicine for this diſeaſe; But withall tels you that *Ieruſalem* was not built all on a day. The violence you ſpeake of is commonly in caſe of wilfull contempt, not of honeſt and peaceable deſire of further inſtruction, or in ſuppoſall of ſome tolerable ability in the Miniſtery forſaken; we do heartily pray for labourers into this harueſt: we doe wiſh that all *Iſrael* could propheſie: we publiſh the Scriptures, we Preach, Catechiſe, Write, and (Lord thou knoweſt) how many of vs would doe more, if we knew what more could bee done, for the information of thy people, and remedy of this ignorance which this aduerſary reproues vs to approue.

Confer. at Hampt.

Wee doubt not but the ſeruice ſaid in our Pariſh-Churches, is as good a ſeruice to God, as the extemporary deuotions in your Parlours: But, It is an vnknowne deuotion, you ſay: Through whoſe fault? The Readers, or the Hearers, or the Matter? Diſtinct reading you cannot deny to the moſt Pariſhes: the matter, is eaſie Prayers, and *Engliſh* Scriptures: if the hearers be regardleſſe, or in ſome things dull of conceit, lay the fault from the Seruice to the men: All yours are free from ignorance, free from wandering conceits: we enuy you not, ſome knowledge is no better than ſome ignorance, and careleſneſſe is no worſe than miſ-regard.

SEP.

What are your ſheet-penances for adultery, and all your purſe-penances for all other ſinnes? than which, though ſome worſe in Popery, yet none more common.

SECTION XLIII.

Penances inioyned in the Church of England.

COmming now to the Vaults of Popery, I aske for their Penances, and Purgatory; thoſe Popiſh Penances, which preſumptuous Confeſſors enioyned as ſatisfactory, and meritorious vpon their bold abſolutions: You ſend me to Sheet-penances and Purſe-penances: the one, ceremonious corrections of ſhame, enioyned and adioyned to publike Confeſſions of vncleanneſſe, for the abaſing of the offender, and hate of the ſinne: ſuch like as the ancient Church thought good to vſe for this purpoſe. Hence they were appointed (as *Tertullian* ſpeaketh) in ſackloth and aſhes, to craue the prayers of the Church, to beſmeare their body with filthineſſe, to throw themſelues down before Gods Miniſter and Altar; not to mention other more hard, & perhaps

Sacco & cineri incubare, corpus ſordibus obſcurare, presbyteris aduolui, & aris Dei adgeniculari. Tert. de penit.

no leſſe ancient Rites ; and hence were thoſe fiue ſtations of the Penitent, whereby he was at laſt receiued into the body of his wonted Communion : the other a pecuniarie mulct impoſed vpon ſome (not all, you foulely ſlander vs) leſſe hainous offences ;as a penalty,not as a penance: I hope you deny not;Sodomy,Murder,Robbery,&(which you would not) Theft it ſelfe is more deeply auenged : But did euer any of ours vrge either ſheet or purſe as the remedy of Purgatory, or enioyne them, to auoid thoſe infernall paines ? vnleſſe we do ſo, our Penances are not Popiſh, and our Anſwerer is idle.

Canon. Greg. Neocæſar. περὶ τῶν ἁρπάσαντες, &c.

SEP.

Touching Purgatory, though you deny the doctrine of it, and teach the contrary, yet how well your practiſe ſutes with it, let it be conſidered in theſe particulars: Your abſoluing of men dying excommunicate after they be dead, and before they may haue Chriſtian buriall. Your Chriſtian buriall in holy ground (if the party will be at the charges ;) your ringing of hallowed bels for the ſoule; your ſinging the Corps to the graue from the Church ſtile; your praying ouer,or for the dead, eſpecially in theſe words, That God would haſten his kingdome, that wee with this our Brother (though his life were neuer ſo wretched,and death deſperate) and all other departed in the true faith of thy holy Name, may haue our perfect conſummation both in body and ſoule. Your generall doctrines and your particular practiſes agree in this, as in the moſt other things, like Harpe and Harrow. In word you profeſſe many truths, which in deed you deny.

Theſe and many moe Popiſh deuices (by others at large diſcouered to the world) both for pomp and profit, are not onely not razed and buried in the duſt, but are aduanced amongſt you aboue all that is called God.

SECTION XLIV.

The practiſes of the Church of England cōcerning the funerals of the Dead.

YOur next accuſation is more ingenuouſly malicious ; our Doctrine you grant contrary to Purgatory : but you will fetch it out of our practiſe, that we may build that which we deſtroy: Let vs therefore purge our ſelues from your Purgatory : We abſolue men dying excommunicate ; a rare practiſe, and which yet I haue not liued to ſee; but if Law-makers contemne rare occurrents, ſurely accuſers doe not: Once is too much of an euill : Marke then ; Doe we abſolue his Soule after the departure ? No : what hath the Body to doe with Purgatory ? Yet for the body : doe we by any abſolution ſeeke to quit it from ſinne ? Nothing leſſe : reaſon it ſelfe giues vs, that it is vncapable either of ſinne or pardon ; To lie vnburied, or to bee buried vnſeemly,is ſo much a puniſhment, that the Heathens obiected it (though vpon the hauocke and fury of Warre) to the Chriſtians, as an argument of Gods neglect. All that authoritie can doe to the dead Rebell, is to put his carcaſſe to ſhame, and deny him the honour of ſeemely ſepulture : Thus doth the Church to thoſe that will die in wilfull contempt. Thoſe Grecian virgins that feared not death, were yet reſtrained with the feare of ſhame after death : it was a reall, not imaginary curſe of *Iezabel* ; The dogs ſhall eat *Iezabel.* Now the abſolution (as you call it, by an vnproper, but malicious name)is nothing elſe but a liberty giuen by the Church (vpon repentance ſignified of the fault of the late offender) of all thoſe externall Rites of decent Funerall : Death it ſelfe is capable of inequality, and vnſeemelineſſe : Suppoſe a iuſt Excommunication : What reaſon is it, that he which in his life and death would be as a Pagan, ſhould be as a Chriſtian in his buriall ? What is any, or all this to Purgatory ?

Aug. de Ciu. l. 1. Athenienſes decreuerunt ne ſiquis ſe interfeciſſet ſepeliretur in agro attico, &c.

The next intimation of our Purgatory, is our Chriſtian buriall, in the place, in the manner : The place, holy ground, the Church, Churchyard,&c. The manner, Ringing, Singing, Praying ouer the Corps. Thus therefore you argue ; We bury the body in the Church, or Churchyard, &c. therefore we hold a Purgatory of the Soule ; a proofe not leſſe ſtrange than the opinion : We doe neither ſcorne the carcaſſes of our friends, as the old *Troglodites* : nor with the old *Egyptians* reſpect them more, than when they were enformed with a liuing ſoule : but we keepe a meane courſe betwixt both, vſing them as the remainders of dead men, yet as dead Chriſtians: and as thoſe which we hope one day to ſee glorious. We haue learned to call no place holy in it ſelfe (ſince the Temple) but ſome more holy in their vſe, than others. The old (κοιμητηρια) of the Chriſtians, wherein their bodies ſlept in peace, were not leſſe eſteemed of them, than they are ſcorned of you. *Gallienus* thought he did them a great fauour (and ſo they tooke it) when he gaue them the liberty not only of their Churches, but of their former burying places. In the ſame booke *Euſebius* commends *Aſtirius* a noble Senator, for his care, and coſt of *Marinus* his buriall. Of all theſe rites of Funerall, and choice of place, we profeſſe to hold with *Auguſtine,* that they are onely the comforts of the liuing, not helpes of the dead; yet as *Origen* alſo teacheth vs, we haue learned to honour a reaſonable (much more a Chriſtian) ſoule; and to commit the inſtrument or caſe of it honourably to the graue. All this might haue taught out Anſwerer, that we make account of an heauen, of a reſurrection, not of a Purgatory. But we ring hallowed bells for the Soule: Doe not thoſe bells hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papiſts were ſo fond of old: their folly and their bells (for the moſt part) are both out of date; we call them ſoule-belles, for that they ſignifie the departure of the ſoule, not for that they helpe the paſſage of the ſoule. This is meere Boyes-play. But we pray ouer or for the dead; Doe we not ſing to him alſo? Pardon me, I muſt needs tell you, here is much ſpite, and little wit. To pray for the conſummation of the glory of all Gods elect: What is it, but *Thy kingdome come?* How vainly doe you ſeeke a knot in a ruſh, while you cauill at ſo holy a Petition? Goe and learne how much better it is, to call them our brothers, which are not, in an harmeleſſe ouer-weening, and ouer-hoping of charity, than to call them no brothers, which are, in a proud and cenſorious vncharitablenes: you cannot be content to tell an vntruth, but you muſt face it out. Let any Reader iudge, how farre our practiſe in this diſſented from our doctrine; would to God in nothing more: Yes (ſaith this good friend) in the moſt other things; our words profeſſe, our deeds denie: at once you make vs hypocrites, and your ſelues Phariſes. Let all the world know, that the Engliſh Church at *Amſterdam* profeſſeth nothing which it practiſeth not: we may not be ſo holy, or ſo happy.

Sleeping-places, *Cœmiteria. Euſeb.l.7. c.12.*
τῶν τόπων θρησκευσίμων ϗ κοιμητηρ.
Splendidiſſimæ ſepulturæ tradidit. Euſ.l.7.c.15.
Curatio funeris, conditio ſepulturæ, pompa exequiarum, magis ſunt viuorum ſolatia quam ſubſidia mortuorum. Aug. de ciuit.l.1. c.12.
Si enim paterna veſtis & annulus tanto char. eſt poſteris, nullo modo ipſa ſpernenda ſicut corpora. Aug. de Ciu. l.1.c.13. Orig. cont. Celſ.l.8. Rationalem animam honorare didicimus, &c.

Generality is a notable ſhelter of vntruth: Many moe, you ſay, Popiſh deuices, yet name none; No, you cannot. Aduanced aboue all that is called God? ſurely this is a paradox of ſlanders: you meant at once to ſhame vs with falſhood, and to appoſe vs with Riddles: we ſay to the Higheſt, Whom haue we in Heauen but thee? and for earth, your ſelfe haue granted wee giue too much to Princes, (which are earthen Gods) and may come vnder *Pauls*(παν σέβασμα.) Either name our Deitie, or craue mercie for your wrong: certainly, though you haue not remorſe, yet you ſhall haue ſhame.

SEP.

You are far from doing to the Romiſh *Idols, as was done to the* Ægyptian *Idols,* MITHRA *and* SERAPIS, *whoſe Prieſts were expelled their Miniſterie, and Monuments expoſed to vtter ſcorne and deſolation, their temples demoliſhed and razed to the very foundation.*

SECTION XLV.

THE Maieſtie of Romiſh Petti-gods (I truely told you) was long agone, with *Mithra* and *Serapis,* expoſed to the laughter of the vulgar: you ſtraine the compariſon too farre; yet we follow you: Their Prieſts were expelled: for (as your Doctor yeeldeth) other actors came vpon the ſame ſtage: others in religion, elſe it had beene no change: Their Miniſterie and Monuments expoſed to vtter ſcorne: Their Maſſes, their oblations, their adorations, their inuocations, their anoylings, their exorcizings, their ſhrift, their abſolutions, their Images, Rood-lofts, and whatſoeuer elſe of this kinde: But the Temples of thoſe old Heathens were demoliſhed and razed: Here is the quarrell: ours ſtand ſtill in their proud Maieſtie: Can you ſee no difference

The Churches ſtill retained in *England.*
Socrat.Hiſt.Ec. l.5.c.16.17. Bed. hiſt. Eccl. l.1. Cit. Gregor. Ep. Aug. ſuo. c.30. & Edilbarto regi c.32. Contra ſibi, &c. Sed & Hæreticorum templa vaſtata à Conſtantino. Euſeb.l.3.c.63.

betwixt our Churches and their Temples? The very name it ſelfe (if at leaſt you haue vnderſtood it) Kirke or Church (which is nothing but an abbreuiation of (κυριακὴ) the Lords houſe) might haue taught you, that ours were dedicated to God, and theirs to the Deuill, in their falſe gods: *Auguſtine* anſwers you, as directly, as if he were in my roome: The Gentiles (ſaith he) to their gods erected Temples, we not Temples vnto our Martyrs, as vnto Gods, but memorialls as vnto dead men, whoſe ſpirits with God are ſtill liuing: Theſe then if they were abuſed by Popiſh Idolatry, is there no way, but Downe with them, downe with them to the ground? Well fare the Donatiſts yet your old friends: they but waſhed the walles that were polluted by the Orthodox; by the ſame token, that *Optatus* askes them, why they did not waſh the bookes which ours toucht, and the heauens which they looked vpon: What, are the very ſtones ſinfull? what can be done with them? The very earth where they ſhould lye on heapes would be vncleane: But not their pollution angers you more, than their proud Maieſtie: What houſe can be too good for the Maker of all things? As God is not affected with State, ſo is he not delighted in baſeneſſe. If the pompe of the Temple were ceremoniall, yet it leaues this moralitie behinde it, that Gods houſe ſhould be decent: and what if goodly? If we did put holineſſe in the ſtone, as you doe vncleanneſſe, it might be ſinne to be coſtly: Let me tell you, there may be as much pride in a clay wall, as in a carued: Proud Maieſtie is better than proud baſeneſſe: the ſtone or clay will offend in neither, we may in both: If you loue cottages, the ancient Chriſtians with vs, loued to haue Gods houſe ſtately, as appeares by the example of that worthy Biſhop of *Alexandria*, and that gracious *Conſtantine*, in whoſe dayes theſe ſacred piles began to lift vp their heads vnto this enuied height: Take you your owne choice, giue vs ours; let vs neither repine, nor ſcorne at each other.

Auguſt. de Ciuit. lib. 8. cap. 27. Hooker. 5. b. c. 13. Id. Auguſt. cont. Maximin. Arrian. Nonne ſi templum, &c. Optat. Mileuitã. l. 6. Lauiſtis procul dubio pallas, Iudicate quid de codicibus feciſtis: Aut vtrumq; lauate, aut &c. Si quod tangit affectus lauandum eſt, vt parietes &c. Videmus tectum; videmus & cœlum, &c. hæc a vobis lauari non poſſunt.

Athanaſ. Apol. Euſeb. de vita Conſt. Otho Friſing. lib. 5. cap. 3.

SEP.

But your Temples, eſpecially your Cathedrall and mother Churches, ſtand ſtill in their proud Maieſtie poſſeſſed by Arch-Biſhops and Lord Biſhops, like the Flamins and Arch-Flamins amongſt the Gentiles, from whom they were deriued and furniſhed with all manner of pompous and ſuperſtitious monuments, as carued and painted Images, Maſsing-Copes and Surplices, chanting and Organ-muſicke, and many other glorious ornaments of the Romiſh *Harlot, by which her Maieſty is commended to, and admired by the vulgar: ſo far are you in theſe reſpects for being gone, or fled, yea, or crept either, out of* Babylon.

Now if you be thus Babyloniſh *where you repute your ſelues moſt Sion-like, and thus confounded in your owne euidence, what defence could you make in the things whereof an aduerſary would challenge you? If your light be darkneſſe, how great is your darkneſſe?*

SECTION XLVI.

ALL this while I feared you had beene in Popiſh Idolatry; now I finde you in Heatheniſh: Theſe our Churches are ſtill poſſeſſed by their *Flamins*, and Arch-*Flamins*: I had thought none of our Temples had beene ſo ancient: certainly I finde but one poore ruinous building, reported to haue worne out this long tyrannie of time: For the moſt, you might haue read their age, and their Founders in open records: But theſe were deriued from thoſe: ſurely the Churches as much as the men: It is true, the *Flamins*, and what euer other Heathen Prieſts, were put downe, Chriſtian Biſhops were ſet vp; Are theſe therefore deriued from thoſe? Chriſtianity came in the roome of Iudaiſme; was it therefore deriued from it? Before you told vs, that our Prelacy came from that Antichriſt of *Rome*, now from the *Flamins* of the Heathen: Both no leſſe, than either: If you cannot be true, yet learne to be conſtant. But what meane you to charge our Churches with carued and painted Images? It is well you write to thoſe that know them; Why did not you ſay we bow our knees to them, and offer incenſe? Perhaps you haue eſpied ſome old duſtie Statue in an obſcure corner, couered ouer with

The Founders and Furnitures of our Churches.

Lumb. lib. 4. diſt. 24. Iſid. l. 7. Etymol. cap. 12. Theophilus Epiſc. cum cæteras ſtatuas deorum cõfringeret, vnam integram ſeruari iuſſit, eamque in loco publico erexit, vt with Cob-webs, with halfe a face, and that miſerably blemiſht, or perhaps halfe a Crucifix inuerted in a Church-window, and theſe you ſurely noted for *Engliſh* Idols: no leſſe dangerous glaſſe you might haue ſeene at *Geneua*, a Church that hates Idolatrie, as much as you doe vs: What more? Maſſing Copes, and Surplices: ſome Copes (if you will) more Surplices, no Maſſing: Search your bookes againe, you ſhall finde Albes in the Maſſe, no Surplices. As for Organ-muſicke, you ſhould not haue fetcht it from Rome, but from Ieruſalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at leaſt crept out of Babylon; Iudge now (Chriſtian Reader) of the weight of theſe grand exceptions; and ſee whether ten thouſand ſuch were able to make vs no Church, and argue vs not only in Babylon, but to be Babylon it ſelfe: Thus Babyloniſh we are to you, and thus Sion-like to God: euery true Church is Gods Sion: euery Church that holds the Foundation, is true, according to that golden rule, *Epheſ.*2.21. Euery building that is coupled together in this corner-ſtone, groweth vnto an holy Temple in the Lord: No aduerſary, either Man or Deuill, can confound vs, either in our euidences, or their owne challenges: we may be faultie, but we are true: And if the darkneſſe you finde in vs be light, how great is our light?

Gentiles tempore progrediente non inficiarentur ſe huiuſmodi deos coluiſſe. Ammonius Grammaticus hac de re valde diſcruciatus, Dixit grauem plagam religioni Græcorum inflictam, quod illa vna ſtatua non euerteretur. Socrat.lib.5.ca.16.

SEP.

But for that not the ſeparation, but the cauſe makes the Schiſmatike; and leſt you ſhould ſeeme to ſpeake euill of the thing you know not, and to condemne a cauſe vnheard, you lay downe in the next place the ſuppoſed cauſe of our ſeparation, againſt which you deale as inſufficiently. And that you pretend to be, none other than your conſorting with the Papiſts in certaine Ceremonies: touching which, and our ſeparation in regard of them thus you write.

M. H. If you haue taken but the leaſt knowledge of the ground of our iudgement and practice, how dare you thus abuſe both vs and the Reader, as if the only or chiefe ground of our ſeparation were your Popiſh Ceremonies? But if you goe only by gheſſe, hauing neuer ſo much as read ouer one Treatiſe publiſhed in our defence, and yet ſticke not to paſſe this your cenſorious doome both vpon vs and it; I leaue it to the Reader to iudge whether you haue beene more lauiſh of your cenſure, or credit. Moſt vniuſt is the cenſure of a cauſe vnknowne, though in it ſelfe neuer ſo blame-worthy, which neuertheleſſe may be praiſe-worthy, for ought he knowes that cenſures it.

SECTION XLVII.

On what ground Separation or Ceremonies were obiected.

HEE that leaues the whole Church in a groſſe and wilfull error, is an Heretike; he that leaues a particular Church for appendances, is a Schiſmatick: ſuch are you, both in the action and cauſe: The act is yeelded, the cauſe hath beene in part ſcanned, ſhall be more: This I vainly pretended to be our conſorting in Ceremonies with the Papiſts: Behold here the ground of your loud challenge of my ignorance: Ignorance of your iudgement and practice: Here is my abuſe of you, of my Reader: and, how durſt I? Good words *(M.R.)* What I haue erred, I will confeſſe: I haue wronged you indeed: but in my charity: I knew the cauſe of Browniſme, but I knew not you: For (to ſay ingenuouſly) I had heard and hoped, that your cauſe had beene leſſe deſperate; My intelligence was, that in diſlike of theſe Ceremonies obtruded, and an hopeleſneſſe of future liberty, you and your fellows had made a ſeceſſion, rather than a ſeparation from our Church, to a place where you might haue ſcope to profeſſe, and opportunity to enioy your owne conceits: whence it was that I termed you Ring-leaders of the late ſeparation, not followers of the firſt, and made your plea againſt our Church, imperfection, not falſhood: I hoped you, as not ours, ſo not theirs: not ours in place, ſo not quite theirs in peeuiſh opinion: I knew it to be no new thing for men inclining to theſe fancies, to begin new Churches at *Amſterdam*, ſeuerall from the reſt: witneſſe the letters of ſome (ſometimes yours) cited by your owne Paſtor: I knew the former ſeparation, and hated it; I hoped better of the later ſeparation, and pitied it: My knowledge both of *M. *Smith* whom you followed, and your ſelfe, would not let

me

Inquir. into M. *White.*

* Which vpon the Lords Prayer hath confuted ſome poſitions of that Sect.

me thinke of you, as you deſerued: How durſt I charge you with that, which perhaps you might diſauow? It was my charity therefore, that made my accuſations eaſie: it is your vncharitableneſſe that accuſes them of ignorance. I knew why a *Browniſt* is a true Schiſmaticke; I knew not you were ſo true a *Browniſt*. But why then did I write? Taking your ſeparation at beſt; I knew how iuſtly I might take occaſion by it to diſſwade from ſeparation; to others good, though not to yours: Now I know you better, or worſe rather, I thinke you heare more: Forgiue mee my charitie, and make the worſt of my ignorance. I knew that this ſeparation (which now I know yours) ſtands vpon foure grounds, as ſome beaſts vpon foure feet. Firſt, God worſhipped after a falſe manner; Secondly, Prophane multitude receiued; Thirdly, Antichriſtian Miniſtery impoſed; Fourthly, Subiection to Antichriſtian Gouernment: The Ceremonies are but as ſome one paw in euery foot: yet if we extend the word to the largeſt vſe, diuiding all Religion into Ceremonie, and Subſtance; I may yet, and doe auerre, that your ſeparation is meerely grounded vpon Ceremonies.

Barr. and *Green. paſſim.*
Penr. Exam.

SEP.

And touching the Ceremonies here ſpoken of, howſoeuer we haue formerly refuſed them, ſubmitting (as all others did and doe) to the Prelates ſpirituall Iuriſdiction, (herein through ignorance ſtraining at Gnats, and ſwallowing Camels) yet are we verily perſwaded of them, and ſo were before we ſeparated, that they are but as leaues of that tree, and as badges of that Man of ſinne, whereof the Pope is head, and the Prelates ſhoulders. And ſo we for our parts ſee no reaſon why any of the Biſhops ſworne ſeruants (as all the Miniſters in the Church of England *are Canonically) ſhould make nice to weare their Lords Liueries. Which Ceremonies notwithſtanding we know well enough, howſoeuer you for aduantage extenuate and debaſe them vnto vs, to be aduanced and preferred in your Church, before the preaching of the Goſpell.*

It is much that they being not ſo much as Reed, nor any part of the building (as you pretend) ſhould ouerturne the beſt builders amongſt you as they doe. The proportion betwixt Zoar *and them holds well:* Zoar *was a neighbour vnto* Sodome, *both in place and ſinne, and obnoxious to the ſame deſtruction with it: and it was* Lots *errour to deſire to haue it ſpared,* Gen. 19. 15. 18, 19, 20. *and ſo he neuer found reſt nor peace in it, but forſooke it for feare of the ſame iuſt iudgement, which had ouertaken the reſt of the Cities, verſe* 30. *The application of this to your Ceremonies, I leaue to your ſelfe, and them to that deſtruction, to which they are deuoted by the Lord.*

SECTION XLVIII.

Eſtimation of Ceremonies, and ſubiection to the Prelates.

AND touching Ceremonies; you refuſed them formerly, but not long: and when you did refuſe them, you knew not wherefore; for immediately before your ſuſpenſion, you acknowledged them to be things indifferent, and for matter of ſcandall by them, you had not informed your ſelfe (by your owne confeſſion) of a whole quarter of a yeare after: Why refuſed you then, but as the Poet made his Playes, to pleaſe the people, or as *Simon Magus* was baptized, for company? But refuſing them, you ſubmitted to the Prelates ſpirituall Iuriſdiction: there was your crime; this was your Camell, the other your Gnats: Did euer any Prelate challenge ſpirituall rule ouer your conſcience?

This they all appropriate to the great Biſhop of our ſoules: and if other; grant them as your malice faineth: what ſinne is it to be the ſubiect of a Tyrant? now vpon more grace, refuſing the Prelacy, you haue branded the Ceremonies: So you did before your ſeparation; Tell vs, how long was it after your ſuſpenſion, and before your departure, that you could haue been content (vpon condition) to haue worne this linnen badge of your Man of ſinne? Was not this your reſolution, when you went from *Norwich* to *Lincolneſhire*, after your ſuſpenſion? Deny it not; my witneſſes are too ſtrong. But let vs take you as you are: theſe Ceremonies, though too vile for you, yet are good enough for our Miniſters of ***England:*** As if you ſaid, Lord, I thanke thee, I am not as this Publican: Why for our Miniſters? Becauſe, thoſe are the Liueries, and theſe the ſworne ſeruants of the Antichriſtian Biſhops: We haue indeed ſworne obedience to our Ordinary, in honeſt and lawfull Commandements, but ſeruice to ***Chriſt:*** But doth all obedience imply ſeruitude? This obedience is, as to ſpirituall Fathers, not to Maſters: yet ſo are we the ſeruants of Chriſt, that we are ready to giue our ſeruice to the leaſt of his Saints: Thus vile will we be for God: How much more to thoſe whom God hath made (as ***Hierome*** ſayes) ***Principes Eccleſiæ:*** whiles they command for God: What doe we herein, but that which ***Epiphanius*** vrged of old againſt ***Aërius***; What but the ſame which ***Ignatius*** (that holy and old Martyr) requires (not once) of all Presbyters, and offers the ingagement of his owne ſoule for vs in this act?

1 Cor. 4. 1.
Ier. in Pſal. 44.
Heming. Claſſ. 3. Poteſt. Eccl. c. 10. Vt cuique ſuus clarus & ſua plebs in his quæ Domini ſunt, piè obſequerentur.

Ignat. Epiſt. ad Tarſenſ.

As for our Ceremonies, aggrauate them how you can for your aduantage, they are but Ceremonies to vs: and ſuch, as wherein we put no holineſſe, but order, decencie, conuenience: but they are preferred (you ſay) in our Church, before the preaching of the Goſpell: a moſt wrongfull vntruth; We hold preaching an eſſentiall part of Gods ſeruice, Ceremonies none at all: the Goſpell preached wee hold the life and ſoule of the Church; Ceremonies either the garment, or the lace of the garment: The Goſpell preached we hold the Foundation and Walls; Ceremonies hardly ſo much as Reed, or Tile: But how then (ſay you) haue they ouerturned our beſt builders? This is a word of rare fauour: I had thought you had held vs all ruiners, not builders: Or if builders; of Babel, not of Ieruſalem: in which worke the beſt builders are the worſt. Thoſe whoſe hand hath beene in this act, would tell you, that not ſo much the Ceremonies are ſtood vpon, as obedience: If God pleaſe to trie ***Adam*** but with an Apple, it is enough: What doe we quarrell at the value of the fruit, when we haue a prohibition? ***Shimei*** is ſlaine: what meerely for going out of the Citie? the act was little, the bond was great: what is commanded, matters not ſo much, as by whom; inſult not, we may thanke your outrage for this loſſe.

For your retortion of my ***Zoar*** and ***Sodom:*** I can giue you leaue to be witty, you vſe it ſo ſeldome: but when you haue played with the alluſion what you liſt, I muſt tell you that he which will needs vrge a compariſon to goe on foure feet, is not worthy to goe vpon two: ***Zoar*** was neere to ***Sodom***, not part of it: ***Zoar*** was reſerued when ***Sodom*** was deſtroyed: ***Zoars*** neereneſſe to the place where ***Sodome*** ſtood, needed not haue giuen ***Lot*** cauſe of remouall. ***Zoar*** might ſafely haue beene the harbour of ***Lot:*** his feare was, for want of faith: God promiſed him and the place ſecurity: the far-ſetcht application therefore of the wickedneſſe of ***Zoar***, to our Ceremonies, might well haue beene forborne, and kept to your ſelfe: much leſſe needed you (like ſome Anti-***Lot***) to call for fire and brimſtone from heauen vpon your ***Zoar***.

Fidem Domino habere debuerat quiſe eam ſeruaturum propter eum dixerat.
Mercer. in Gen.

SEP.

How we would haue behaued our ſelues in the Temple, where the Money-changers were, and they that ſold Doues, we ſhall anſwer you, when you proue your Church to be the Temple of God, compiled and built of ſpiritually hewne and liuely ſtones, 1 King. 5. 17, 18. and 6, 7. 1 Pet. 2. 5. ***and of the Cedars, Firres, and Thyne trees of*** Lebanon, 2 Chron. 2. 8. ***framed and ſet together in that comely order, which a greater than*** Salomon ***hath preſcribed: vnto which God hath promiſed his preſence. But whileſt we take it to be (as it is) a confuſed heape of dead and defiled and polluted ſtones, and of all rubbiſh, of briers and brambles of the wilderneſſe, for the moſt part, fitter for burning than building; we take our ſelues rather bound to ſhew our obedience in departing from it, than our valour in purging it, and to follow the Prophets counſell in flying out of*** Babylon, ***as the Hee-goats before the flocke,*** Ier. 50. 8.

SECTION XLIX.

The ſtate of the Temple, and of our Church in reſemblance.

HOw you would haue behaued your ſelfe in the Temple to the Mony-changers, you will anſwer when we proue our Church to be Gods Temple, built of that matter, and in that forme which God hath preſcribed: and here you ſend vs to 1 *King.* 5. 17. and 2 *Chron.* 2. 8. Ignorantly; as if *Salomons* Temple had ſtood till Chriſts time: when neither the firſt, nor ſecond (though called *Beth Gnolam*) out-laſted more than foure hundred yeeres: Or as if the Market had beene vnder the very roofe of that Temple. Whether *Herods* were built of the ſame matter with *Salomons*, and in full correſpondence to it, I diſpute not: it was certainly dedicated to Gods ſeruice, and that (which you would hardly diſgeſt) in a ſolemne anniuerſary Holy day: though not erected vpon the word of any Prophet. But to let paſſe Allegories: we muſt proue our ſelues the true Church of God: Thus we doe it: Wee are true Chriſtians, for we were baptized into the Name of Chriſt; we truly profeſſe our continuance in the ſame faith into which we were baptized: we ioyne together in the publike Seruices of God: wee maintaine euery point of the moſt ancient Creeds: we ouerthrow not the foundation by any conſequence. Therefore what euer is wanting to vs, what euer is ſuperfluous, in ſpight of all the gates of Hell, we are the true Church of God. Let me aske you: Were not the people of the *Iewes* in the Prophets, and in Chriſts time, a confuſed heape of dead and defiled, and (for I will vſe your Tautologies) polluted ſtones, and of all rubbiſh, of bryers and brambles of the Wilderneſſe, for the moſt part fitter for burning than building? Can we be worſe than they? If wickedneſſe can defile a Church, they ſhall iuſtifie vs: did either thoſe Prophets, or our Sauiour, rather ſhew their obedience to God in departing from it, than their valour in purging it? you haue well imitated theſe heauenly patternes. But what; Can your charity finde nothing but rubbiſh? Not one ſquare ſtone, not one liuing? You will be iudging till God iudge you: if you take not heed of theſe courſes, you will ſo runne with the He-goats, that you will ſtand with the Goats on the left hand. That God, whoſe place you haue vſurped, giue you more wiſdome and loue.

SEP.

And what (I pray you) is the valour which the beſt hearted, and moſt Zealous Reformers amongſt you haue manifeſted, in driuing out the money-changers? doth it not appeare in this, that they ſuffer themſelues to be driuen out with the two ſtringed whip of Ceremonies and ſubſcription, by the mony-changers, the Chancellors and Officials, which ſell ſinnes like Doues: and by the chiefe Prieſts, the Biſhops which ſet them on worke? ſo farre are the moſt Zealous amongſt you from driuing out the mony-changers, as they themſelues are driuen out by them, becauſe they will not change with them to the vtmoſt farthing.

SECTION L.

Whether Miniſters ſhould indure themſelues ſilenced.

THe valour of our moſt zealous Reformers hath truly ſhewed it ſelfe in yeeldance: As in Duels: ſo here, he is the moſt valiant that can ſo maſter himſelfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardiſe, and accuſe them of ſuffering. Behold a new crime; That they ſuffer themſelues to be driuen out: What ſhould they haue done? Should they haue taken armes, and cry, The ſword of God, and *Gedeon*? You that will not allow a Prince to compell Subiects, will you allow Subiects to compell Princes? God forbid; This were high Treaſon againſt Gods Anointed: what then? Should they approue the Ceremonies by ſubſcription, by practiſe? This you exclaime vpon, as high treaſon againſt the Higheſt: What yet more? Should they haue preached with their mouthes ſtopt? This is it, which you haue learned of your Founder, and through not many hands receiued, and required with no leſſe violence: Clamour and tumults is that you deſire

Brow. Reform. without Tar.

ſtill:

ἐπιμένων δὲ κα-θαιρείσθω.
We charge him not to ſerue any more.
So *Can.* 15.
Can. 25.
Cum compertum fuerit deponatur.
Can. 10. *De Clericatus honore periclitabitur.*
Can. 2.
E Clero deponatur & ſit alienus à Canone. Can. 17. & *Can.* 18.
A Miniſterio ceſſare debuerit.
Concil Sardic.c.
4 *Concil.Carth.*4. *c.*48. & 56, 57.
*Leo Ep.*1.*Sect.*5.
*Cypr.l.*3. *Ep.*9.
*Socr.l.*2.*c* 21.

ſtill let our ſinne be peaceable obedience, yours fury and oppoſition. Your head-ſtrong conceit is, that it is a ſinne to be ſilenced: Men muſt preach euen when they may not: all times before you, would haue wondered at this Paradox: For howeuer the Apoſtles, which had not their calling from men, would not be ſilenced by men, yet we finde that all their ſucceſſors held, that thoſe hands which were laid vpon their heads, might be laid vpon their mouthes: looke into all Hiſtories: Thoſe Conſtitutions (which though not Apoſtolike, yet were ancient) in the ſeuenth Canon puniſh a Biſhop, or Presbyter, that vpon pretence of Religion ſeparates from his wife, with depoſition: and if any Presbyter ſhall ſhift his charge without licence (τοῦτον κελεύομεν μηκέτι λειτουργεῖν) and laſtly, inflicts the ſame penalty vpon Fornication, Adultery, Periury.

The great *Nicene* Councell takes the ſame order with ſome miſliked Biſhops, and Presbyters in diuers Canons: *Gaudentius* in the Councell of *Sardy*, takes it for granted, that a Biſhop may by Biſhops be depoſed: ſo the ſecond Councell of *Carthage*, *Can.*13. ſo the fourth Councell of *Carthage*, more than once impoſes degradation: ſo *Leo* the firſt threats to put ſome offending perſons from the office of their Miniſtery: ſo (that I may not be endleſſe) bleſſed *Cyprian* aduiſes *Rogatianus*, a good old Biſhop, which was abuſed by a malapert Deacon, by the authority of his Chaire to right himſelfe, and either to depoſe, or ſuſpend the offender. *Leontius* in *Socrates*, is depriued of his Prieſthood: yea, what Councell or Father giues not both rules and inſtances of this practiſe? See how farre the ancient Church was from theſe tumultuous fancies: No, no, (*M.R.*) we well finde, it is doing that vndoes the Church, not ſuffering: If your fellowes could haue ſuffered more, and done leſſe, the Church had beene happy: As for our Church-Officers, you may raile vpon them with a lawleſſe ſafety: there is a great Ditch betwixt you and them: elſe you might pay deare for this ſinne of ſlandering them with their cheape peny-worths: How idly doe you inſult ouer thoſe, whom your mony-changers haue driuen out of their Pulpits: When you confeſſe (after all your valour) that they haue driuen you both out of Church and Countrey: who can pitty a miſerable inſulter?

SEP.

For the Wafers in Geneua, *and diſorders in* Corinth, *they were corruptions which may and doe (or the like vnto them) creepe into the pureſt Churches in the World: for the Reformation whereof Chriſt hath giuen his power vnto his Church, that ſuch euils as are brought in by humane frailty, may by diuine authority be purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by villanage) vnder the Prelates, vnto whoſe ſinfull yoke you ſtoope in more than* Babyloniſh *bondage, bearing and approuing by perſonall communion, infinite abominations. And in theſe two laſt reſpects principally, your* Babyloniſh *confuſion of all ſorts of people in the body of your Church, without ſeparation, and your* Babyloniſh *bondage vnder your ſpirituall Lords the Prelates, we account you* Babylon, *and flie from you.*

SECTION LI.

Power of Reforming abuſes giuen to the Church: and the iſſue of the neglect of it.

Barr. againſt *Gyff p.*27.& 88.

YOu that can grant there will be corruptions in all other Churches, will endure none in ours: If *England* ſhould haue either vnleauened Wafers, or drunken Loue-feaſts (though no other blemiſhes) ſhe could not but bee *Babylon*: We enuy not your fauours: Theſe, or whatſoeuer like enormities, Chriſt hath giuen power vnto his Church to reforme: but what if the Church neglect to vſe it? What if thoſe euils, which are brought in, by humane frailty, will not by diuine authority be purged out? Now the errour (by your doctrine) is growne fundamentall; ſo Chriſt is loſt, and the foundation razed: if we ſhall then aſſume (againſt our friends, to conuince our enemies) The Church of *Geneua* hath beene ſeriouſly dealt with, in this corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can you free them, and charge vs? ſee how we loue to be miſerable, with company. This power to purge out all corruptions, Chriſt hath not giuen vs: if he hath giuen it you; you muſt firſt begin to purge out your ſelues : you haue done it ; but ſtill there remaine ſome : would God we had as much execution as power : Our Church ſhould be as cleane as yours is Schiſmaticall. If you ſhould meaſure faculties by their exerciſe; Naturall reſt ſhould be the greateſt enemy to vertue : and the ſolitary Chriſtian ſhould be miſerable : This power of ours is not dead, but ſleepeth : When it awaketh vnto more frequent vſe, (which we earneſtly pray for) looke you for the firſt handſell of it : None can bee more worthy : as it is, we offend not more in defect than you in exceſſe : Of whom that your *Lazarello* of Amſterdam, *G. I.* could ſay, that you haue Excommunication as ready as a Prelate hath a Priſon : Chriſt is in many that feele him not ; but we want not the power onely, but the preſence of Chriſt : How ſo ? he was with vs while you were here : Did he depart with you ? will the Separatiſts ingroſſe our Sauiour to themſelues, & (as *Cyprian* ſaid of *Pupianus*) goe to Heauen alone ? yea, confine the God of Heauen to Amſterdam? What inſolence is this ? we haue him in his Word : we haue him in his Sacraments : we haue him in our hearts : we haue him in our profeſſion ; yet this enemy dare ſay, wee want him : Wherein ? I ſuppoſe in our cenſures : Wee haue *Peters* keyes (as his true ſucceſſors both in office and doctrine :) our fault is, that we vſe them not as you would : What Church doth ſo ? your firſt Martyr doth as zealouſly inueigh againſt the practiſe of Geneua, and all other Reformed Congregations in this point, as againſt vs : both for the woodden Dagger (as he termes it) of ſuſpenſion, and for their Conſiſtoriall Excommunication. Woe were to all the World, if Chriſt ſhould limit his preſence onely to your faſhions: Here you found him, & here you left him: Would to God we did no more grieue him with our ſins, than you pleaſe him in your preſumptuous cenſures : in the reſt, you raile againſt our Prelates and vs: Can any man thinke that Chriſt hath left peaceable ſpirits, to goe dwell with Railers ? Indeed, yours is free-hold : ſo you would haue it: free from ſubiection, free from obedience : This is looſeneſſe, more than liberty : You haue broken the bonds, and caſt the cords from you : but you miſcall our tenure : We hate villenage no leſſe than you hate peace ; and hold (*in capite*) of him, that is, the head of his body, the Church : vnder whoſe eaſie yoke wee doe willingly ſtoope in a ſweet Chriſtian freedome ; abhorring and reprouing ; and therefore (notwithſtanding our perſonall Communion) auoiding all abominations : In theſe two reſpects therefore of our confuſion, and bondage, we haue well ſeene in this Diſcourſe, how iuſtly your Sion accounts vs Babylon : ſince it is apparent for the one, that here is neither confuſion, nor babyloniſh, nor without ſeparation : For the other, no bondage, no ſeruility : Our Prelates being our Fathers, not our Maſters : and if Lords for their externall dignity, yet not Lords of our Faith : and if both theſe your reſpects were ſo, yet ſo long as we doe inuiolably hold the foundation, both directly, and by neceſſary ſequell ; any Railer may terme vs, but no Separatiſt ſhall proue vs Babylon: you may flie whither you liſt : would God yet further, vnleſſe you had more loue.

Troubles and Excommunications at Amſterdam.

An tu ſolus Eccleſia es? Et qui te offenderit à Chriſto excluditur.

Hieron. Epiphan. Cypr. Solus in cœlum aſcend. Pupianus? Et ad Aceſium Nouatianum Conſtan. Erigito tibi ſcalam Aceſi, & ad cœlum ſolus aſcendito. Socr. l.1.c.7.

Bar. Gyff. ref. So ſome of their owne haue termed their Excommunication. Confeſſ. by *M. Iohnſ.* Inquirie pag. 65.

Coloſſ. 1.18.

Amari Parens & Epiſcopus debet, non timeri. Hier. ad Theophilum.

SEP.

Maſter H. *hauing formerly expoſtulated with vs our ſuppoſed impietie in forſaking a ceremonious* Babylon *in* England, *proceeds in the next place, to lay downe our madneſſe in chuſing a ſubſtantiall* Babylon *in* Amſterdam: *and if it be ſo found by due triall as he ſuggeſteth, it is hard to ſay, whether our impietie or madneſſe bee the greater. Belike Maſter* H. *thinkes we gather Churches here by towne-rowes, as they doe in* England, *and that all within the Pariſh Proceſſion are of the ſame Church. Wherfore elſe tels he vs of* Iewes, Arrians *and* Anabaptiſts, *with whom we haue nothing common but the Streets and Market place? It is the condition of the Church to liue in the World, and to haue ciuill ſociety with the men of this World,* 1 Cor. 5. 10. Ioh. 17.13.

But what is this to the ſpirituall Communion of the Saints, in the fellowſhip of the Goſpell, wherein they are ſeparated, and ſanctified from the World vnto the Lord? Ioh. 17.16. 1 Cor. 1. 2 Cor. 6.17.18.

SECTION

SECTION LII.

The view of the ſinnes and diſorders of others, whereupon obiected, and how far it ſhould affect vs.

I Need no better Analyſer than your ſelfe, ſaue that you doe not onely reſolue my parts, but adde more : whereas euery motion hath a double terme, from whence and whither : both theſe could not but fall into our diſcourſe. Hauing therefore formerly expoſtulated with you for your (ſince you will ſo terme it) impietie, in forſaking a ceremonious Babylon of your owne making in England ; I thought it not vnfit to compare your choice with your refuſall ; England with Amſterdam, which it pleaſeth you to intitle a ſubſtantiall Babylon : impiety and madneſſe are titles of your owne choice ; let your guiltineſſe be your owne accuſer : The truth is, my charity and your vncharitableneſſe haue cauſed vs to miſtake each other. My charity thus : Hearing both at Middleburgh, and here, that certaine companies from the parts of Nottingham and Lincolne (which Harbinger had beene newly in Zeland before me) meant to retire themſelues to Amſterdam, for their full liberty, not for the full approbation of your Church : not fauouring your maine opinions, but emulating your freedome in too much hate of our Ceremonies, and too much accordance to ſome grounds of your hatred : I hoped you had beene one of their Guides ; both becauſe Lincolneſhire was your Countrey, and Maſter *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Browniſme, what could I thinke might bee a greater motiue to this your ſuppoſed change, than the view of our (ſo oft proclaimed) wickedneſſe, and the hope of leſſe cauſe of offence in thoſe forraine parts ? This I vrged, fearing to goe deeper than I might be ſure to warrant : Now comes my charitable Anſwerer, and imputes this eaſineſſe of my challenge to my ignorance;and therefore will needs perſwade his Chriſtian Reader, that I knew nothing of the firſt ſeparation, becauſe I obiected ſo little to the ſecond.

It were ſtrange if I ſhould thinke, you gather Churches there by Towne-rowes (as wee in England) who know that ſome one Priſon might hold all your refined Flocke, you gathered here by Hedge-rowes ; but there it is eaſier to tell how you diuide, than how you gather: let your Church be an intire body, enioying her owne ſpirituall Communion, yet if it be not a corroſiue to your heart to conuerſe in the ſame ſtreets and to bee ranged in the ſame Towne-rowes with Iewes, Arrians, Anabaptiſts, &c. you are no whit of kinne to him, that vexed his righteous ſoule with the vncleanneſſes of foule Sodome. That good man had nothing but ciuill ſocietie with thoſe impure Neighbours : hee differed from them in Religion, in practiſe: yet could he not ſo careleſly turne off this torment : His houſe was Gods Church ; wherein they had the ſpirituall Communion of the Saints : yet whiles the Citie was ſo vncleane, his heart was vnquiet : We may (you grant) haue ciuill ſocietie with ill men, ſpirituall Communion onely with Saints : Thoſe muſt be accounted the world, theſe onely the Church ; your owne allegations ſhall condemne you. They are not of the World (ſaith Chriſt) as I am not of the World : Both Chriſt and they were parts of the Iewiſh Church : The Iewiſh Church was not ſo ſanctified, but the moſt were extremely vncleane : therefore wee may bee parts of a Viſible vnſanctified Church , and yet bee ſeparate from the World. Saint *Paul* writes to his Corinthians, ſanctified in Chriſt, Saints by calling : True ; but not long after, he can ſay, Ye are yet carnall. In his ſecond Epiſtle : Come out (ſaith he) from among them: But from whom ? From Infidels by profeſſion, not corrupted Chriſtians.

Separation from the world how required. *Iohn* 17.16.

1 *Cor*. 1. 2.

1 *Cor*. 3. 3.

SEP.

Wee indeed haue much wickedneſſe in the City where wee liue ; you in the Church. But in earneſt, doe you imagine wee account the Kingdome of England Babylon, *or the Citie of* Amſterdam Sion ? *It is the Church of* England, *or State Eccleſiaſticall, which wee* *account* Babylon, *and from which we withdraw in ſpirituall Communion: but for the Common Wealth and Kingdome, as we honour it aboue all the States in the world, ſo would we thankfully embrace the meaneſt corner in it, at the extremeſt conditions of any people in the kingdome. The helliſh impieties in the Citie of* Amſterdam, *doe no more preiudice our heauenly Communion in the Church of Chriſt, than the Frogs, Lice, Moraine, and other plagues ouer ſpreading* Egypt *did the* Iſraelites, *when* Goſhen *the portion of their inheritance was free,* Exod. 8. 19. *nor than the Deluge, wherewith the whole world was couered did* Noah, *when he and his Familie were ſafe in the arke,* Geneſ. 7. *nor than Satans throne did the Church of* Pergamus *being eſtabliſhed in the ſame Citie with it,* Reuel. 2. 12, 13.

SECTION LIII.

THe Church and State, if they bee two, yet they are twins; and that ſo, as eithers euill proues mutuall: the ſinnes of the Citie not reformed, blemiſh the Church: where the Church hath power and in a ſort comprehends the State, ſhee cannot waſh her hands of tolerated diſorders in the Common-Wealth: hence is my compariſon of the Church (if you could haue ſeene it, not the Kingdome) of England, with that of Amſterdam: I doubt not, but you could bee content to ſing the old ſong of vs, *Bona terra, mala gens*: Our Land you could like well, if you might bee Lords alone. Thanks be to God it likes not you, and iuſtly thinks the meaneſt corner too good for ſo mutinous a generation: when it is weary of Peace, it will recall you: you that neither in Priſon, nor on the Seas, nor in the Coaſts of Virginia, nor in your way, nor in Netherland could liue in Peace, What ſhall we hope of your eaſe at home? Where yee are, all you thankfull Tenants cannot in a powerfull Chriſtian ſtate moue God to diſtinguiſh betwixt the knowne ſinnes of the Citie, and the Church: How oft haue our Gratious Soueraigne, and how importunately, beene ſollicited for a Toleration of Religions? It is pittie that the Papiſts hyred not your Aduocation: who in this point are thoſe true *Caſſanders*, which Reuerend *Caluin* long ſince confuted: Their wiſhes herein are yours: To our ſhame and their excuſe: his Chriſtian heart held that toleration vnchriſtian and intolerable, which you either neglect or magnifie: Good *Conſtantine* winkt at it in his beginning; but as *Dauid* at the houſe of *Zeruiah*: Succeeding times found theſe Canaanites to bee prickes and thornes, and therefore both by Mulcts and baniſhments ſought either their yeeldance or voydance. If your Magiſtrates hauing once giuen their names to the Church, indeuour not to purge this Augean Stable; how can you preferre their Communion to ours?

The neereneſſe of the State & Church, & the great errours found by the Separatiſts in the French & Dutch Churches.

Caſſand. de Offic. boni viri.

Bellar. de Laicis. Euſeb in vita Conſt.

But howſoeuer now, leſt wee ſhould thinke your Land-lords haue too iuſt cauſe to packe you away for Wranglers, you turne ouer all the blame from the Church to the Citie; yet your Paſtor and Church haue ſo found the Citie in the Church and branded it with ſo blacke markes, as that all your ſmooth extenuations cannot make it a leſſe Babylon than the Church of England: Behold now, by your owne Confeſſions, either Amſterdam ſhall be, or England ſhall not be Babylon: Theſe eleuen crimes you haue found and proclaimed in thoſe Dutch and French Churches.

FIRST, That the Aſſemblies are ſo contriued, that the whole Church comes not together in one: So that the Miniſters cannot together with the Flocke ſanctifie the Lords day; the preſence of the members of the Church cannot be knowne, and finally, no publike action, whether Excommunication, or any other, can rightly bee performed. Could you ſay worſe of vs? Where neither Sabbath can be rightly ſanctified, nor preſence or abſence knowne, nor any holy action rightly performed, what can there be but meere confuſion?

Fr. Iohnſ. Artic. againſt the French and Dutch Churches.

SECONDLY, That they baptize the ſeed of them who are no members of any Viſible Church; of whom moreouer they haue not care as of members, neither admit their Parents to the Lords Supper: Meere Babyloniſme, and ſinne in conſtitution, yea

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the ſame that makes vs no Church : for what ſeparation can there bee in ſuch admittance ? what other but a ſinfull commixture ? How is the Church of Amſterdam now gathered from the World ?

THIRDLY, That in the publike worſhip of God they haue deuiſed, and vſed another forme of Prayer, beſides that which Chriſt our Lord hath preſcribed, *Matth.* 6. reading out of a Booke certaine Prayers inuented and impoſed by man. Behold here our fellow-Idolaters : and (as followes) a daily Sacrifice of a ſet Seruice-Booke, which in ſtead of the ſweet Incenſe of ſpirituall Praiers is offered to God ; very Swines-fleſh, a new Portuiſe, and an equall participation with vs of the Curſe of addition to the Word.

Barr. againſt *Gyff.*

FOVRTHLY, That rule and commandement of Chriſt, *Matth.* 18.15. they neither obſerue, nor ſuffer rightly to bee obſerued among them. How oft haue you ſaid that there can be no ſound Church without this courſe, becauſe no ſeparation ? Behold the maine blemiſh of England in the face of Amſterdam !

FIFTHLY, That they worſhip God in the Idol Temples of Antichriſt: ſo the Wine is marr'd with the Veſſell ; their ſeruice, abomination with ours : neither doe theſe Antichriſtian ſtones want all glorious ornaments of the Romiſh Harlot yet more.

SIXTLY, That their Miniſters haue their ſet maintenance in another manner than Chriſt hath ordained, 1 *Chron.* 14. and that alſo ſuch, as by which any Miniſterie at all, whether Popiſh or other, might be maintained : Either Tythes, or as ill : Behold, one of the maine Arguments whereby our Miniſtery is condemned as falſe and Antichriſtian, falling heauy vpon our Neighbours.

SEVENTHLY, That their Elders change yeerely, and doe not continue in their Office, acording to the Doctrine of the Apoſtles and practiſe of the Primitiue Church : What can our Church haue worſe than falſe Gouernors ? Both annuall and perpetuall they cannot be : What is (if not this) a wrong in Conſtitution ?

EIGHTLY, That they celebrate mariage in the Church, as if it were a part of the Eccleſiaſticall Adminiſtration : a foule ſhame and ſinne : and what better than our third Sacrament ?

NINTHLY, That they vſe a new cenſure of ſuſpenſion which Chriſt hath not appointed : no leſſe than Engliſh preſumption.

TENTHLY, That they obſerue daies and times, conſecrating certaine daies in the yeere to the Natiuitie, Reſurrection, Aſcenſion of Chriſt : Behold their Callendar as truly poſſeſſed : Two Commandements ſolemnly broken at once ; and we not Idolaters alone.

ELEVENTHLY, which is laſt and worſt, that they receiue vnrepentant Excommunicates to bee members of their Church, which by this meanes becomes one bodie with ſuch as bee deliuered vnto Satan ; therefore none of Chriſts bodie : England can bee but a miſcelline rabble of prophane men ; The Dutch and French Churches are belike no better : who can be worſe than an vnrepentant Excommunicate ? Goe now, and ſay, It is the Apoſtaſie of Antichriſt to haue communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without Sacriledge bee ſo proſtituted and prophaned ; Goe ſay that the plaguy-ſpirituall-leproſie of ſinne riſing vp in the foreheads of many in that Church, vnſhut vp, vncouered, (yea, wilfully ſet looſe) infects all both perſons and things amongſt them : Goe now and flie out of this Babylon alſo, as the He-Goats before the flocke, or returne to ours : But how-euer theſe errors be groſſe, perhaps they are tractable ; Not the ſinne vndoes the Church, but obſtinacie : here is no euaſion. For behold, you doe no more accuſe thoſe Churches of corruption, than of wilfulneſſe : for diuers times haue you dealt with them about theſe fearefull enormities : yea you haue often deſired, that knowledge thereof might bee by themſelues giuen to the whole bodie of their Church, or that (at leaſt) they would take order it might be done by you : They haue refuſed both ; What remaines, but they bee our fellow Heathens and Publicans ? And not they alone, but all Reformed Churches beſide in Chriſtendome, which doe ioyntly partake

H. Ainſworth in his Counterpoyſon.

in all theſe (except one or two perſonall) abominations: will you neuer leaue, till you haue wrangled your ſelues out of the world?

But now I feare I haue drawne you to ſay, that the helliſh impieties both in the Citie and Church of Amſterdam, are but Frogs, Lice, Flies, Murraine, and other Ægyptian plagues, not preiudicing your Goſhen: Say ſo if you dare; I feare they would ſoone make the Ocean your Red Sea, and Virginia your Wilderneſſe.

The Church is *Noahs* Arke, which gaue ſafety to her Gueſts, whereof ye are part; but remember that it had vncleane beaſts alſo, and ſome ſauage: If the waues drowne you not, yet (me thinkes) you ſhould complaine of noiſome ſocietie. Satans throne could not preiudice the Church of Pergamus: but did not the Balaamites (the Nicolaitans?) Yet their heauenly Communion ſtood, and the Angell is ſent away with but threats.

SEP.

It is the will of God and of Chriſt, that his Church ſhould abide in the world, and conuerſe with it in the affaires thereof, which are common to both: But it is the Apoſtaſie of Antichriſt to haue Communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without great ſacrilege be ſo proſtituted and prophaned.

SECTION XLVI.

AS it were madneſſe to deny that the Church ſhould conuerſe with the World in the affaires thereof: So to deny her Communion in Gods Holy things, with any of thoſe of the World, which profeſſe Chriſtianity (as yet vncenſured) is a point of Anabaptiſticall Apoſtaſie: ſuch of the World are ſtill of the Church. As my cenſure cannot eiect them, ſo their ſinne (after my priuate endeuour of redreſſe) cannot defile me: I ſpeake of priuate Communicants: If an vnbidden Gueſt come with a ragged garment, and vnwaſhen hands, ſhall I forbeare Gods heauenly dainties? The Maſter of the Feaſt can ſay, *Friend, how cameſt thou in hither?* not, Friends, why came you hither with ſuch a Gueſt? God bids mee come: Hee hath impoſed this neceſſity, neuer allowed this excuſe: My teeth ſhall not be ſet on edge with the ſowre Grapes of others: If the Church caſt not out the knowne vnworthy, the ſinne is hers: If a man will come vnworthy, the ſinne is his: But if I come not, becauſe he comes, the ſinne is mine: I ſhall not anſwer for that others ſinne: I ſhall anſwer for mine owne neglect: Another mans fault cannot diſpenſe with my duty.

Conuerſation with the World.

Duobus modis non te maculat malus, videlicet ſi non conſentis, & ſi redarguis. d.23.q.4. a malis.

SEP.

The aire of the Goſpell which you draw in, is nothing ſo free and cleare as you make ſhew: it is only becauſe you are vſed to it, that makes you ſo iudge. The thicke ſmoke of your Canons, eſpecially of ſuch as are planted againſt the Kingdome of Chriſt the viſible Church, and the adminiſtration of it, doe both obſcure and poiſon the aire, which you all draw in, and wherein you breath. The plaguy-ſpirituall leproſie of ſin riſing vp in the foreheads of ſo many thouſands in the Church, vnſhut vp, vncouered, infects al, both perſons & things amongſt you, Leu. 13.45,46,47. 2 Cor. 6.17. *The blaſting Hierarchie ſuffers no good thing to grow, or proſper, but withers all, both bud and branch. The daily ſacrifice of the Seruice-booke, which in ſtead of ſpirituall Prayer, ſweet as incenſe, you offer vp Morning and Euening, ſmels ſo ſtrong of the Popes Portuiſe, as it makes many hundreds amongſt your ſelues, ſtop their noſes at it, and yet you boaſt of the free and cleere aire of the Goſpell, wherein you breathe.*

SECTION LV.

The impure mixtures of the Church of England.

AS there is no Element which is not through many mixtures departed from the firſt ſimplicity: So no Church euer breathed in ſo pure an aire, as that it might not iuſtly complaine of ſome thicke and vnwholſome euaporations of errour and ſinne. If you challenge an immunity, you are herein the true brood of the ancient Puritanes: But if too many ſinnes in practiſe haue thickned the aire of our Church, yet not one Hereſie; that ſmoke of the bottomleſſe pit hath neuer corrupted it: and therefore iuſtly may I auerre, that here you might draw in the cleere aire of the Goſpell: No where vpon earth more freely. And if this be but the opinion of cuſtome, you whom abſence hath helped with a more nice and dainty ſent, ſpeake your worſt: Shew vs our Hereſies, and ſhame vs: you haue done it, and behold foure maine infections of our Engliſh aire: The firſt, the ſmoke of our Canons: Wittily: I feare the great Ordinances of the Church haue troubled you more with the blow than the ſmoke: For you tell vs of their plantation againſt the Kingdome of Chriſt: What Kingdome? The viſible Church: Which is that? Not the Reformedſt peece of ours, whoſe beſt are but Goats and Swine: Not the cloſe Nicodemians of your owne Sect amongſt vs, which would be loth to be viſible: Not forrainers; to them they extend not: None therefore in all the World, but the Engliſh Parlour-full at Amſterdam: Can there be any truer *Donatiſme?* Cry you ſtill out of their poyſoning the aire: We hold it the beſt cleanſed by the batteries of your idle fancies, by ridding you from our aire, and by making this your Church inuiſible to vs; ſmart you thus, till we complaine.

1. Canons.

2. Sinne vncenſured.

The ſecond is the plague or leproſie of ſin vnſhut vp and vncouered: We know that ſinne is as ill as the Deuill can make it; a moſt loathſome thing in the eyes of God, and his Angels, and Saints: and we grant to our griefe, that among ſo many millions of men, there may bee found ſome thouſands of Lepers: Good Lawes and cenſures meet with ſome, others eſcape: It is not ſo much our fault as our griefe. But that this Leproſie infects all perſons, and things, is ſhamefully ouer-reacht: Plague and Leproſie haue their limits, beyond which, is no contagion; If a man come not neere them, if he take the wind in an open aire, they infect not: ſuch is ſinne: It can infect none but the guilty: Thoſe which act or aſſent to, or beare with it, or deteſt it not, are in this pollution: But thoſe which can mourne for it, and cannot redreſſe it, are free from infection: How many foule Lepers ſpiritually did our Sauiour ſee in the publike aire of the Iewiſh Church? wherewith yet hee ioyned, and his, not fearing infection ſo much, as gracing the remnants of their ruinous Church: Were thoſe ſeuen thouſand Iſraelites, whoſe knees bowed not to BAAL, infected with the Idolatry of their Neighbours? yet continued they ſtill parts of the ſame Church.

Certè nullius crimen maculat neſcientem. Aug. Epiſt. 48.

1. Reg. 19. 18.

3. Hierarchie.

But this yet exceeds: Not onely all perſons, but all things: What? Our Goſpell? Our Heauen, Earth, Sea? Our Bookes, Coyne, Commodities? Behold, you ſee the ſame heauen with vs, you haue no Bibles but ours: our aire in his circular motion comes to be yours: the water that waſheth our Iland, perhaps waſheth your hands. Our vncleane Siluer (I feare) maintaines you: Our commodities (in part) inrich your Land-Lords: and yet all things amongſt vs infected: you are content to take ſome euill from your neighbours.

The third is our blaſting Hierarchie, which ſuffers no good thing (that is, no *Browniſt*, no ſingular fancy, for what good things haue wee but yours?) to grow, or proſper amongſt vs, but withers all, both bud and branch, would to God the root alſo. The laſt is a dayly Sacrifice of a Seruice-booke: an Incenſe, how euer vnſauoury to you, yet ſuch as all Churches in Chriſtendome hold ſweet, and offer vp as fit for the noſtrils of the Almighty; we are not alone thus tainted; all Chriſtian Churches that are, or haue beene, preſent the ſame Cenſers vnto God. But ours ſmels ſtrong of the Popes Portuiſe:

4. Seruice-booke.

See whether this be any better than triuiall cauilling: If either an ill man, or a Deuil ſhall ſpeake that which is good, may not a good man vſe it? If a good Angell, or man ſhall ſpeake that which is euill, is it euer the better for the Deliuerer? If Satan himſelfe ſhall ſay of Chriſt, Thou art the Sonne of the liuing God, ſhall I feare to repeat it? Not the Author, but the matter in theſe things is worthy of regard: As *Ierome* ſpeakes of the poyſoned Works of *Origen*, and other dangerous Treatiſors, Good things may bee receiued from ill hands. If the matter of any Prayer be Popiſh, fault it for what it containes, not for whence it came: what ſay you againſt vs in this, more than Maſter *Smith* (your ſtout Anabaptiſt) ſaith of our baptizing of Infants? Both of them equally condemned for Antichriſtian. Still therefore we boaſt of the free and cleere aire of the Goſpell: if it bee annoyed with ſome practicall euils, we may bee foule; the Goſpell is it ſelfe and our profeſſion holy, neither can we complaine of all euils while we want you.

Patres noſtri non ſolum ante Cyprianum vel Agrippinum, ſed poſtea ſaluberrimam conſuetudinem tenuerunt, vt quicquid diuinũ atque legitimum in aliqua hæreſi vel ſchiſmate integrũ reperirent, approbent potius quam negarent. Auguſt.

SEP.

That all Chriſtendome ſhould ſo magnifie your happineſſe (as you ſay) is much, and yet your ſelues and the beſt amongſt you, complaine ſo much both in word, and writing, of your miſerable condition, vnder the imperious and ſuperſtitious impoſitions of the Prelates, yea, and ſuffer ſo much alſo vnder them, as at this day you doe, for ſeeking the ſame Church Gouernment and Miniſterie, which is in vſe in all other Churches ſaue your owne. The truth is, you are beſt liked where you are worſt knowne. Your next neighbours of Scotland *know your Biſhops Gouernment ſo well, as they rather chuſe to vndergoe all the miſerie of bands and baniſhment, than to partake with you in your happineſſe this way, ſo highly doe they magnifie and applaud the ſame. Which choice I doubt not other Churches alſo would make if the ſame neceſſitie were laid vpon them. And for your graces, we deſpiſe them not, nor any good thing amongſt you, no more than you doe ſuch graces & good things as are to be found in the Church of* Rome, *from which you ſeperate notwithſtanding. We haue, by Gods mercy, the pure and right vſe of the good gifts and graces of God, in Chriſts Ordinance, which you want. Neither the Lords people, nor the holy Veſſels, could make* Babylon, Sion; *though both the one and the other were captiued for a time.*

SECTION LVI.

THat which followeth is but words, a ſhort anſwer is too much: That all Chriſtendome magnifies the worthineſſe of our Church, in ſo cleare euidences of their owne voices, you cannot denie; and now when you ſee ſuch teſtimonies abroad (leſt you ſhould ſay nothing) you fetch cauils from home: Thoſe men which (you ſay) complaine ſo much of their miſerable condition vnder the Prelates impoſitions, haue notwithſtanding with the ſame pens and tongues not onely iuſtified our Church, but extold it: you haue found no ſharper aduerſaries in this very accuſation, for which you maliciouſly cite them: How freely, how fully haue they euinced the truth? yea, the happineſſe of the Church of England againſt your falſe challenges: and yet your forehead dare challenge them for Authors. So hath their moderation oppoſed ſome appendances, that they haue both acknowledged, and defended the ſubſtance with equall vehemence to your oppoſition: neither doe they ſuffer (as you traduce them) for ſeeking another Church gouernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints ſound that way, much leſſe of their ſufferings: deformitie in practiſe is obiected to them, not endeuour of innouation; That quarrell hath beene long ſilent, your motion cannot reuiue it: would God you could as much follow thoſe men in moderate and charitable carriage, as you haue out-run them in complaint.

The iudgment of our owne and our neighbours of our Church.

Socrat. lib. 1. c. 4. Conſtant. Alex. & Ario. Ac tametſi vos inter vos viciſſim de re quapiam minimi momenti diſſentitis (ſiquidem neque omnes de omnibus rebus idem ſentimus) nihilominus tamen fieri poterit, vt eximia concordia ſincerè inter vos, integreq; ſeruetur, & vna inter omnes communio & conſociatio cuſtodiatur.

It pleaſeth you to deuiſe vs, like pictures vpon courſe Canuaſſe, which ſhew faireſt at fartheſt; attributing forraine approbation (which you cannot denie) to diſtance

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more than to deſert. How is it then, that (beſides ſtrange witneſſes) we which looke vpon this face without preiudice, commend it, (God knowes) without flattery ? wee can at once acknowledge her infirmities, and bleſſe God for her graces : Our neighbours, (yea, our ſelues) of *Scotland*, know our Church ſo well, that they doe with one conſent praiſe her for one of Gods beſt daughters ; neither doe the moſt rigorous amongſt them, more diſlike our Epiſcopall Gouernment, than imbrace our Church ; what fraud is this ; to flie from the Church in common, to one circumſtance ? we can honour that noble Church in *Scotland*, may we not diſlike their alienations of Church-liuings ? If one thing offend, doe all diſpleaſe ? Yet euen this Gouernment, which you would haue them reſiſt to bonds and baniſhment (who knowes not ?) begins to finde both fauour and place : what choice other Churches would make, as you doubt not, ſo you care not. If you regard their ſentence, how durſt you reuile her as a falſe Harlot, whom they honour as a deare Siſter ? If you were more theirs than we, you might vpbraid vs : Now you tell vs what perhaps they would doe; we tell you what they doe, and will doe : Euen with one voice; bleſſe God for England, as the moſt famous and flouriſhing Church in Chriſtendome: your handfull only makes faces, and enuies this true glory. Who yet (you ſay) deſpiſe not our graces, no more than wee thoſe of *Rome* : See how you deſpiſe vs while you ſay, you are free from deſpite : How malicious is this compariſon ? as if wee were to you, as *Rome* to vs : and yet you deſpiſe vs more : Wee grant *Rome* a true Baptiſme, true Viſibility of a Church, though monſtrouſly corrupted : you giue vs not ſo much : Thankes be to God, we care leſſe for your cenſure, than you doe for our Church : We haue by Gods mercy the true and right vſe of the Word and Sacraments, and all other eſſentiall gifts and graces of God ; if there might be ſome further helpes in execution, to make theſe more effectuall, we reſiſt not : But thoſe your other imaginary ordinances, as we haue not, ſo we want not : Neither the *Caldeans*, nor any Idolatrous enemies could make *Sion Babylon*, nor the holy veſſels profane ; ſo as they ſhould ceaſe to be fit for Gods vſe : but they were brought backe at the returne of the captiuity, to *Ieruſalem* : Such were our Worſhip, Miniſtery, Sacraments, and thoſe manifold ſubiects of your cauills, which whilſt you diſgrace for their former abuſe, you call our good euill, and willingly deſpiſe our graces.

M. *Smiths* retort vpon M. *Cliſton*, p. 50.

SEP.

Where the truth is a gainer, the Lord (which is truth) cannot bee a loſer. Neither is the thankes of ancient fauours loſt amongſt them, which ſtill preſſe on towards new mercies : Vnthankfull are they vnto the bleſſed Maieſtie of God, and vnfaithfull alſo, which knowing the will of their Maſter doe it not, but goe on preſumptuouſly in diſobedience to many the holy ordinances of the Lord and of his Chriſt, which they know, and in word alſo acknowledge, he hath giuen to his Church to be obſerued, and not for idle ſpeculation, and diſputation without obedience.

It is not by our ſequeſtration, but by our confuſion, that Rome *and Hell gaines. Your odious commixture of all ſorts of people in the body of your Church, in whoſe lap the vileſt miſcreants are dandled, ſucking her breſts as her naturall children, and are be-bleſt by her (as hauing right thereunto) with all her holy things, as Prayer, Sacraments, and other Ceremonies, is that which aduantageth hell, in the finall obduration and perdition of the wicked, whom by theſe meanes you flatter and deceiue.*

The Romiſh *Prelacie and Prieſthood amongſt you, with the appurtenances for their maintenance and miniſtrations, are* Romes *aduantage. Which therfore ſhe challengeth as her owne, and by which ſhe alſo ſtill holds poſſeſſion amongſt you; vnder the hope of regaining her full inheritance at once time or other. And if the Papiſts take aduantage at our condemnation of you, and ſeparation from you : it concernes you, well to ſee where the blame is, and there to lay it ; leſt through light and inconſiderate iudgement, you iuſtifie the wicked, and condemne the righteous.*

SECTION LVII.

ALL the ſequell of my Anſwerer is meerely ſententious: it is fitter for vs to learne than replie: Where the truth gaines (ſay you) God loſeth not; I tell you againe, where God loſeth, the truth gaineth not, and where the Church loſeth, God (which indowed her) cannot but loſe: Alas, what can the truth either get or ſaue by ſuch vnkinde quarrels? Surely ſuſpition on ſome hands, on others rejection: for (as *Optatus* of his Donatiſts) betwixt our *Licet*, and your *Non licet*, many poore ſoules wauer and doubt: neither will ſettle, becauſe we agree not: Thanks are not loſt, where new fauours are called for, but where old are denied. While your Poeſie is: Such as the mother, ſuch is the daughter; where are our old, our any mercies? They are vnthankfull, which know what God hath done, and confeſſe it not: They are vnthankfull to God and his Deputy, which knowing themſelues made to obey, preſume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church thoſe ordinances to be obſerued, which neuer had being but in their owne idle ſpeculation.

The iſſue of Separation.

Inter licet veſtrum, & non licet noſtrum, nutant ac remigant animæ Chriſtianorum. Optat. contr. Parm.

Your Sequeſtration and our confuſion, are both of them beneficiall, where they ſhould not: and as you pretend our confuſion for the cauſe of your Separation; So is your Separation the true cauſe of too much trouble, and confuſion in the Church: Your odious tale of commixture hath cloyed and ſurfeted your Reader already, and receiued anſwer to ſatiety: this one diſh ſo oft brought forth, argues your pouertie: The viſible Church is Gods Drag-net, and Field, and Floore, and Arke; here will be euer at her beſt, Sedge, Tares, Chaffe, vncleane Creatures: yet is this no pretence for her neglect: the notoriouſly euill ſhee caſts from her breſt, and knee, denying them the vſe of her Prayers, and (which your Leaders miſlike) of her Sacrament. If diuers through corruption of vnfaithfull Officers, eſcape cenſure; yet let not the tranſgreſſions of ſome, redound to the condemnation of the whole Church. In Gods iudgement it ſhall not; we care little, if in yours. Wee tell wicked men, they may goe to hell with the water of Baptiſme in their faces, with the Church in their mouthes, we denounce Gods iudgements vnpartially againſt their ſinnes, and them: Thus wee flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Iſrael.*

Non enim propter malos boni deſerendi, ſed propter bonos mali tolerandi ſunt, &c. Sicut tolerauerunt Prophetæ, &c. Aug. Ep. 48. *Barr.* againſt *Gyff.*

Our Clergie is ſo Romiſh as our Baptiſme: If therefore Romiſh becauſe they came thence, we haue diſproued it: If therefore Romiſh, becauſe they haue beene vſed there, wee grant and iuſtifie it; That ancient confeſſion of their faith which was famous through the world, we receiue with them: If they hold one God, one Baptiſme, one Heauen, one CHRIST, ſhall we renounce it? Why ſhould we not caſt off our Chriſtendome and humanity, becauſe the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Miniſtration, is well witneſſed by the bloud of thoſe Martyrs, eminent in the Prelacie, which in the freſh memories of many, was ſhed for God, againſt that Harlot: and by the excellent labours of others, both Biſhops and Doctors: whoſe learned pens haue pulled downe more of the walls of Rome, than all the corner-creeping Browniſts in the world ſhall euer be able to doe, while Amſterdam ſtandeth. It is you that furniſh theſe Aduerſaries with aduantages, through your wilfull diuiſions: Take *Scilurus* his arrowes, ſingle out of the ſheafe, the leaſt finger breakes them, while the whole bundle feares no ſtreſſe: wee know well where the blame is, our deſeruings can be no protection to you: you went from vs, not we from you. Pleade not our conſtraint, you ſhould not haue been compelled to forſake vs, while CHRIST is with vs: But who compels you not to call vs brethren? to deny vs Chriſtians? your zeale is ſo far from iuſtifying the wicked, that it condemnes the righteous.

Sec.

Sep.

And for the ſuſpition of the rude multitude, you neede not much feare it. They will ſuſpect nothing that comes vnder the Kings broad ſeale: they are ignorant of this fault. Though it were the Maſſe that came with authoritie of the magiſtrate, they (for the moſt part) would be without ſuſpition of it: ſo ignorant and profane are they in the moſt places, 1 Sam. 10. 10. *It is the wiſe-hearted amongſt you that ſuſpect your dealings, who will alſo ſuſpect you yet more, as your vnſound dealing ſhall be further diſcouered.*

Section LVIII.

The Browniſts ſcornfull opinion of our people.

HOw ſcornfully doe you turne ouer our poore rude multitude, as if they were beaſts, not men; or if men, not rude but ſauage! This contempt needed not: Theſe ſonnes of the earth may goe before you to Heauen: Indeed it was of old ſaid, that all Ægyptians were Phyſitians: So may it now of you; All Browniſts are Diuines, no Separatiſt cannot propheſie: No ſooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by ſome ſtrange illumination, or elſe your learned paucitie got their skill amongſt our profane and rude multitude: we haue ſtill many in our rude multitude, whom wee dare compare with your Teachers: neither is there any ſo lewd and profane, that cannot pretend a ſcandall from your ſeparation: Euen theſe ſoules muſt bee regarded (tho not by you.) Such were ſome of you, but yee are waſhed, &c.

The wiſe-hearted amongſt vs doe more than ſuſpect, finde out our weakneſſes, and bewaile them; yet doe they not more diſcouer our imperfections than acknowledge our truth: If they be truly wiſe, wee cannot ſuſpect them, they cannot forſake vs: Their charitie will couer more, than their wiſdome can diſcouer.

Sep.

Laſtly, the terrible threat you vtter againſt vs, that euen whoredomes and murders ſhall abide an eaſier anſwer than ſeparation, *would certainly fall heauy vpon vs, if this anſwer were to be made in your Conſiſtorie Courts, or before any of your Eccleſiaſticall Iudges; but becauſe we know, that not Antichriſt, but Chriſt ſhall be our Iudge, we are bold vpon the warrant of his Word and Teſtament, (which being ſealed with his bloud may not be altred) to proclaime to all the world Separation from whatſoeuer riſeth vp rebelliouſly againſt the Scepter of his Kingdome, as we are vndoubtedly perſwaded, the Communion, Gouernment, Miniſterie, and worſhip of the Church of* England *doe.*

Section LIX.

The Concluſion from the fearefull anſw. of Separation. Troub. and excom. at Amſt. *G. Ionſ.* profeſſes he found better dealing in the Biſhops Conſiſtories; & might haue found better in the Inquiſition.

MY laſt threat, of the eaſier anſwers of whordomes, aud adulteries, than Separation, you thinke to ſcoffe out of countenance. I feare, your conſcience will not alwayes allow this mirth; Our Conſiſtories haue ſpared you enough: let thoſe which haue tryed, ſay, whether your corrupt Elderſhip be more ſafe Iudges: If ours impriſon iuſtly, yours excommunicate vniuſtly; To be in cuſtodie is leſſe grieuous, than out of the Church: at leaſt if your cenſures were worth any thing, but contempt: As *Ierome* ſaid of the like; it is well that malice hath not ſo great power as will: you ſhall one day (I feare) finde the Conſiſtorie of Heauen more rigorous, if you waſh not this wrong with your teares; That tribunall ſhall finde your confidence, preſumption; your zeale, furie. You are bold (ſurely more than wiſe) to proclaime: wee

Ierom. Cypr. de ſimplic. prælat. Ad pacis præmium venire non poterunt, qui pacem Domini diſcordiæ furore ruperunt. Ibid. Inexpiabilis & grauis culpa diſcordia, nec paſſione purgatur.

haue no need of ſuch cryes: doubtleſſe your head hath made Proclamations long, now your hand begins. What proclaime you? Separation from the Communion, Gouernment, Miniſtery, and worſhip of the Church of England: what need it? Your act might haue ſaued your voice: what ſhould our eyes and eares be troubled with one bad obiect?

But why ſeparate you from theſe? Becauſe they riſe vp rebelliouſly againſt the Scepter of Chriſt: The Scepter of Chriſt is his Word: he holds it out, we touch and kiſſe it: What one ſentence of it doe wee wilfully oppoſe? Away with theſe fooliſh impieties; you thruſt a Reed into your Sauiours hand, and ſay, Haile, King of the *Iewes*, and will needs perſwade vs, none but this is his rod of iron. Laſtly, vpon what warrant? Of his will and Teſtament. You may wrong vs; But how dare you faſten your lies vpon your Redeemer and Iudge? What clauſe of his hath bid you ſeparate? We haue the true Copies: As we hope or deſire to be ſaued, we can finde no ſentence that ſoundeth toward the fauour of this your act: Muſt God be accuſed of your wilfulneſſe? Before that God and his bleſſed Angels and Saints, we feare not to proteſt that we are vndoubtedly perſwaded that whoſoeuer wilfully forſakes the Communion, Gouernment, Miniſtery, or worſhip of the Church of England, are enemies to the Scepter of Chriſt, and Rebels againſt his Church and Anointed: neither doubt we to ſay, that the Maſterſhip of the Hoſpitall at *Norwich*, or a leaſe from that Citie (ſued for with repulſe) might haue procured that this ſeparation from the Communion, Gouernment, and worſhip of the Church of England, ſhould not haue beene made

by

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A SERIOVS DISSWVASIVE FROM POPERIE.

To *W. D.* Revolted, &c.

YOV challenged me for my bold aſſertion of your manifold diuiſions: I doe here make it good with vſurie. Thoſe mouths that ſay they teach you the truth, ſay alſo (and you haue beleeued them) that they all teach the ſame. As you finde them true in this, ſo truſt them in the other: For me, I cannot without indignation ſee, that in this light of the Goſpell, God and his truth ſhould thus bee loſers by you; and that a miſerable ſoule ſhould ſuffer it ſelfe thus groſſely cozened of it ſelfe, and glory: Many can write to you with more profoundneſſe, none with more ſincere feruencie, and deſire to ſaue you.

I call heauen and earth to record againſt you this day, that if you relent or anſwer not, your periſhing is wilfull. Wee may pittie your weakneſſe, but God ſhall plague your Apoſtaſie; if you had been bred in blindneſſe, your ignorance had been but lamentable, now your choice and loue of darknes is fearfull and deſperate. Alas! you cannot be condemned without our ſorrow and ſhame. What ſhould we doe? We can but intreat, perſwade, proteſt, mourne, and gage our ſoules for yours; if theſe auaile not, who can remedie that which will periſh? Heare this yet (you weake Revolter) if there be any care left in you of that ſoule which you haue thus proſtituted to error; if you haue any regard to that God, whoſe ſimple truth you haue contemned and forſaken: what is this that hath driuen you from vs, allured you to them? For Gods ſake, let me but expoſtulate a little ere my ſilence: Either be conuicted or inexcuſable. Our bad liues haue ſet you off; Woe is me that they are no holier; I bewaile our wickednes, I defend it not; Onely aske how they liue in Italie; if they be not (for the more part) filths to the worſt of ours, goe with them and proſper. Let all indifferent tongues ſay, whether that very See whereon your faith depends, euen within the ſmoke of his Holineſſe, be not (for viciouſneſſe) the ſinke of the world; we may condemne our ſelues, their liues ſhal iuſtifie vs; But you liſt not to looke ſo farre; you ſee their liues at home, you ſee ours: The compariſon is not equall; They take this for the time of their perſecution; we of our proſperitie. The ſtubborneſt Iſraelite, and the moſt godleſſe Mariner, could call vpon God in his trouble: we are all worſe with liberty: Looke backe and ſee how they liued in

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former times while they proſpered; No Turkes (ſaith Erasmvs) more abominably: though now at the worſt, how many holy profeſſors might you finde, which would ſcorne that the moſt ſtrict Hermit, or auſtere Cappucine, ſhould goe before them in a gratious life, and in true mortification? euen amongſt twelue, there will be one Deuill: I wiſh they were ſo good that wee might emulate them: but for my part, I neuer yet could know that Papiſt, which made conſcience of all Gods ten morall lawes: Shortly, whatſoeuer is vpbraided to vs; the truth is pure, though men be vnholy; and God is where he was, whatſoeuer becomes of men: For you, if you had not fallen to coole affections, and a looſe life, you had beene ſtill ours: It is iuſt with God to puniſh your ſecure negligence with error and deluſion; and to ſuffer you thus to loſe the truth, who had loſt your care of obedience and firſt loue. And now you doe well to ſhift off this blame to others ſins, which haue moſt cauſe to accuſe your owne.

From manners to looke towards our doctrine; the noueltie of our Religion (you ſay) hath diſcouraged you: theirs hath drawne you with reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both: if there be any point of our Religion yonger than the Patriarchs, and Prophets, Christ and his Apoſtles, the Fathers and Doctors of the Primitiue Church, let it be accurſed, and condemned for an vpſtart: ſhew vs euidence of more credit and age, and carrie it. The Church of Rome hath beene ancient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it ſelfe. I did not more feare your wearineſſe than my owne; forgetting the meaſure of a Preface, I would paſſe through euery point of difference betwixt vs; and let you ſee in all particulars, which is the old way; and make you know, that your Popiſh Religion doth but put on a borrowed viſour of grauitie vpon this Stage, to out-face true antiquitie. Yet leſt you ſhould complaine of words, let mee without your tedious neſſe haue leaue but to inſtance in the firſt of all Controuerſies betwixt vs; offering the ſame proofe in all, which you ſhall ſee performed in one, I compare the iudgement of the ancient Church with yours, ſee therefore and bee aſhamed of your noueltie.

Eſpecially, *Toby, Iudeth, Wiſd. of Salomon, Eccleſiaſticus, Maccabees. Euſeb.l.4.c.25. Expoſit. Symboli veteris inſtrumenti, primi omnium Moſis quinque libri, &c. Hæc ſunt quæ patres intra Cánonem concluſerunt, ex quibus fidei noſtræ aſſertiones, &c. Alij libri ſunt qui non Canonici, &c.*

First, our queſtion is, Whether all thoſe bookes which in our Bibles are ſtiled *Apocryphall*, and are put after the reſt by themſelues, are to be receiued as the true Scriptures of God? Heare firſt the voice of the old Church: to let paſſe that cleare and pregnant teſtimonie of Melito Sardensis in his Epiſtle to Onesimvs, cited by Evsebivs. Let Cyprian or Rvffinvs rather ſpeake in the name of all: Of the old Teſtament (ſaith he) firſt were written the fiue bookes of Moses, *Geneſis, Exodus, Leuiticus, Numbers, Deuteronomie*; after theſe the booke of Ioshvah the Son of Nvn, and that of the *Iudges*, together of Rvth; after which were the foure bookes of the *Kings*, which the *Hebrewes* reckon but two: of the *Chronicles* which is called the booke of Dayes; and of Ezra, are two bookes, which of them are accounted but ſingle, and the booke of Ester. Of the Prophets there is Esay, Hieremie, Ezekiel, and Daniel, and beſides, one booke which containes the twelue ſmaller Prophets. Alſo Iob, and the Pſalmes of David are ſingle books: of Salomon there are three books deliuered to the Church, the *Prouerbs, Eccleſiaſtes, Song of Songs*. In theſe they haue ſhut vp the number of the books of the old Teſtament. Of the new, there are foure Goſpels, of Matthevv, Marke, Lvke, and Iohn; the *Acts of the Apoſtles*, written by Lvke; of Pavl the Apoſtle fourteene Epiſtles; of the Apoſtle Peter two Epiſtles, of Iames the Lords brother and Apoſtle, one; of Ivde one; of Iohn three; Laſtly, the *Reuelation* of Iohn. Theſe are they which the Fathers haue accounted within the Canon, by which they would haue the aſſertions of our faith made good. But we muſt know there are other bookes, which are called of the Ancients not Canonicall but Eccleſiaſticall, as the *Wiſdome of* Salomon, & another booke of *Wiſdome*, which is called *of* Iesvs *the ſonne of* Sirach; which booke of the *Latines*, is termed by a general name *Eccleſiaſticus*: of the ſame ranke is the booke of Toby and Ivdeth, and the bookes of the *Maccabees*: Thus farre that Father; ſo Hierome after that he hath reckoned vp the ſame number of bookes with vs in their order, hath theſe words:

This Prologue of mine (ſaith hee) may ſerue as a well defenced entrance to all the bookes which I haue turned out of *Hebrew* into *Latine* ; that we may know that whatſoeuer is beſides theſe, is Apocryphall : therefore that booke which is intituled *Salomons wiſdome*, and the Booke of *Ieſus the ſonne* of *Sirach*, and *Iudeth*, and *Tobias*, and *Paſtor*, are not Canonicall : the firſt booke of the *Maccabees* I haue found in *Hebrew*, the ſecond in *Greeke* : which booke (ſaith he) indeede the Church readeth, but receiueth not as Canonicall. The ſame reckoning is made by *Origen* in *Euſebius*, word for word. The ſame by *Epiphanius*, by *Cyril*, by *Athanaſius*, *Gregorie Nazianzen*, *Damaſcen* : yea by *Lyranus*, both *Hugoes*, *Caietan*, *Carthuſian*, and *Montanus* himſelfe, &c.

All of them with full conſent reiecting theſe ſame Apocryphal bookes with vs. Now heare the preſent Church of *Rome* in her owne words, thus : The holy Synode of *Trent* hath thought good to ſet downe with this Decree a iuſt Catalogue of bookes of holy Scripture, leſt any man ſhould make doubt which they bee which are receiued by the Synode ; And they are theſe vnder-written, Of the Old Teſtament ; fiue bookes o MOSES, then IOSHVAH, the *Iudges*, RVTH, foure bookes of the *Kings*, two of the *Chronicles*, two of ESDRAS, the firſt and the ſecond, which is called NEHEMIAS, TOBIAS, IVDETH, ESTER, IOB, the Pſalter of DAVID, containing one hundred and fifty Pſalmes, *The Prouerbs of* SALOMON, *Eccleſiaſtes*, the *Song of Songs*, the book of *Wiſdome*, *Eccleſiaſticus*, ESAY, HIEREMIE, &c. two bookes of the *Maccabees*, the firſt and the ſecond.

And if any man ſhall not receiue theſe whole books with all the parts of them, as they are wont to be read in the Catholike Church, and as they are had in the old vulgar *Latine* Edition, for holy and Canonicall, let him be accurſed. Thus ſhe: Iudge you now of our age ; and ſay, whether the opinion of the ancient Church (that is ours) be not a direct enemie to Popery, and flatly accurſed by the *Romiſh*.

Paſſe on yet a little further. Our queſtion is whether the *Hebrew* and *Greeke* Originals be corrupted ; and whether thoſe firſt Copies of Scriptures be not to be followed aboue all Tranſlations. Heare firſt the ancient Church with vs : But (ſaith Saint AVGVSTINE) howſoeuer it be taken, whether it be beleeued to be ſo done, or not beleeued, or laſtly whether it were ſo or not ſo ; I hold it a right courſe, that when any thing is found different in either bookes (the *Hebrew* and *Septuagint*) ſince for the certaintie of things done, there can be but one truth ; that tongue ſhould rather be beleeued from whence the tranſlation was made into another language. Vpon which words LVDOVICVS VIVES (yet a Papiſt) ſaith thus : The ſame (ſaith he) doth HIEROM proclaime euery where, and reaſon it ſelfe teacheth it, and there is none of ſound iudgement that will gainſay it; but in vaine doth the conſent of all good wits teach this, for the ſtubborne blockiſhneſſe of men oppoſeth againſt it. Let HIEROM himſelfe then, a greater Linguiſt be heard ſpeake : And if there bee any man (ſaith he) that will ſay the *Hebrew* bookes were afterwards corrupted by the Iewes ; let him heare ORIGEN, what he anſwers in the eight volume of his explanations of ESAY to this queſtion ; that the Lord and his Apoſtles which reproue other faults in the Scribes and Phariſes, would neuer haue beene ſilent in this, which were the greateſt crime that could be. But if they ſay that the *Hebrewes* falſified them after the comming of Chriſt and preaching of the Apoſtles, I cannot hold from laughter, that our Sauiour and the Euangeliſts and Apoſtles ſhould ſo cite teſtimonies of Scripture, as the *Iewes* would afterwards depraue them : Thus IEROME. And the Canon law it ſelfe hath this determination, that the truth and credit of the bookes of the old Teſtament ſhould bee examined by the *Hebrew* Volumes ; of the new, by the *Greeke*. And Pope INNOCENTIVS as he is cited by GRATIAN, could ſay, Haue recourſe to the diuine Scriptures in their Original *Greeke*.

In prologo galeato Tom. 3. p. 6. Hic prologus Scripturarum quaſi Galeatũ principium omnibus libris quos de Hebræo, &c. Vt ſcire valeam quicquid extra hos eſt, inter apocrypha eſſe ponendum : igitur Sapientia quæ vulgo Salomonis inſcribitur, & Ieſu, &c. non ſunt in Canone, &c.

Euſeb. l. 6. c. 24. Haud ignorandũ autem fuerit, veteris inſtrum. libros ſicut Hebræi tradunt. 22. ἀρχαίως μ̃ ἐθηκα, &c. Δύω ϗ εἴκοσι βίβλυς.

Hæc ſunt Apocrypha, Ieſus, Sapientia, Paſtor, & Maccabæorũ libri, Iudeth atq; Tobia. Hugo Card.

Concil. Trident. Decr. de Canon. Scrip. April. 8. promulg. in quar. Seſſione. Sacrorũ vero librorum indicem huic decreto adſcribendum cenſuit, &c. Sunt autem infra-ſcripti Teſtamenti veteris quinque libri Moſis, &c.

Tobias, Iudeth, Sapientia Salomonis, Eccleſiaſticus, Maccab. 2.

Si quis autem libros ipſos integros cum omnibus ſuis partibus prout in Eccleſia Catholica legi conſueuerunt, & in veteri vulgata Latina Editione habentur, pro ſacris & canonicis non ſuſceperit, Anathema ſit.

Aug. de Ciuit. Dei. l. 15. c. 13. Sed quomodo libet iſtud accipiatur, &c. Ei linguæ potius credatur vnde eſt in aliam facta tranſlatio. Ludouic. Viues ibid. Hoc ipſum Hieronymus clamat vbique ; hoc ipſum docet ratio, &c. Sed fruſtra bonorum ingeniorum conſenſus hoc docet. Hieron. l. 3. com. in Eſaiam. Quod ſi aliquis dixerit Hebræos libros poſtea à Iudeis falſatos, &c. Sin autem dixerint poſt aduentum Domini ſaluatoris, &c. Hebræos libros fuiſſe falſatos, cachinnum tenere non potero, vt ſaluator & Apoſtoli, &c. cap. 6. Decr. p. 1. diſt. 9. c. vt veterum. Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita nouorum Græci ſermonis normam deſiderat. Ad Decr. p. 1. d. 19. c. 3. Ad diuina recurre ſcripta Græca.

Bellar. l. de verb. Dei 2. cap. 11. § 3.

The ſame laſtly by BELLARMINES owne confeſſion, the Fathers teach euery where: As IEROME in his booke againſt HELVIDIVS, and in his Epiſtle to MARCELLA, that the *Latine* Edition of the Goſpell is to be called backe to the *Greeke* fountaines; and the *Latine* Edition of the old Teſtament, is to be amended by the Hebrew; in his Comment vpon ZACHARY, 8. The very ſame hath AVSTEN in his ſecond booke of Chriſtian doctrine, *Chap.* 11. 12. 15. and *Epiſt.* 19. and elſewhere. This was the old Religion and ours; now heare the new. The preſent Church of *Rome* hath thus: The holy Synod decreeth that the old vulgar *Latine* Edition in all Lectures, Diſputations, Sermons, Expoſitions, be held for Authenticall, ſaith the Councell of *Trent*: And her Champion BELLARMINE hath theſe words; That the fountaine of the Originals in many places runne muddy and impure wee haue formerly ſhewed, and indeed it can ſcarce be doubted, but that as the *Latine* Church hath beene more conſtant in keeping the faith than the *Greeke*, ſo it hath beene more vigilant in defending her bookes from corruption. Yea, ſome of the Popiſh Doctors maintaine, that the *Iewes* in hatred of the Chriſtian faith, did on purpoſe corrupt many places of Scripture: ſo holds GREGORY *de* VALENCIA, IACOBVS CHRISTOPOLITANVS in his Preface to the Pſalmes, CANVS in the ſecond booke of his common places. But in ſtead of all, BELLARMINE ſhall ſhut vp all with theſe words; The Hereticks of this time, in hatred of the vulgar Edition, giue too much to the *Hebrew* Edition, as CALVIN, CHEMNITIVS, GEORGIVS MAIOR: All which would haue euery thing examined and amended by the *Hebrew* text, which they commonly call a moſt pure fountaine. See now whether that which BELLARMINE confeſſes to haue bin the Iudgement of HIEROME, AVSTEN, and all the ancient Fathers, be not here condemned by him, as the opinion of the Heretikes: Ours was theirs; and theirs is condemned vnder our names: Iudge whether in this alſo Popery be not an vpſtart.

Yet one ſtep more: Our queſtion is whether the Scripture be eaſie or moſt obſcure; and whether in all eſſentiall points it doe not interpret it ſelfe; ſo as what is hard in one place, is openly laid forth in another: Heare the iudgment of the old Church and ours: All things are cleare and plaine, and nothing contrary in the Scriptures, ſaith EPIPHANIVS. Thoſe things which ſeeme doubtfully and obſcurely ſpoken in ſome places of Scripture, are expounded by them, which in other places are open and plaine, ſaith BASIL: What could CALVIN and LVTHER ſay more?

There is no ſo great hardneſſe in the Scriptures to come to thoſe things which are neceſſary to ſaluation, ſaith AVSTEN: In thoſe things which are openly laid downe in Scripture, are found all thoſe things which containe our faith and rules of our life, ſaith the ſame Father; who yet againe alſo ſaith thus: The Spirit of God hath Royally and wholeſomely tempered the holy Scriptures ſo, as both by the plaine places he might preuent our hunger, and by the obſcure he might auoid our nice ſlothfulneſſe; for there is ſcarce any thing that can be fetcht out of thoſe obſcurities, which is not found moſt plainely ſpoken elſe-where.

And becauſe *Bellarmine* takes exception at this (*Ferè, Scarce*) compare this place with the former; and with that which he hath in his third Epiſtle, thus: The manner of ſpeech in which the Scripture is contriued, is eaſie to be come to of all; although it be throughly attained by few: Thoſe things which it containeth plaine and eaſie, it ſpeakes like a familiar friend, without guile, to the heart of the learned and vnlearned, &c.

But it inuites all men with an humble manner of ſpeech, whom it doth not onely feed with manifeſt truth, but exerciſe with ſecret, hauing the ſame in readineſſe which it hath in ſecrecie: Thus AVSTEN. To omit IRENEVS and ORIGEN: CHRYSOSTOME (whom BELLARMINE ſaith we allege alone for vs) beſides many other plaine places, writeth thus:

Accedit quod patres paſſim docent, ad fontes Hebræos & Græcos eſſe recurrendum: & Hieron. in lib. contr. Heluid. & in Epiſt. ad Marcellam, &c. Concil. Trid. ſeſſ. 4. Sacroſancta Synodus ſtatuit, vt hæc ipſa vetus, &c. pro authentica habeatur. Bell. de verb. l. 2. c. 11. Nunc autem fontes multis in locis turbidos fluere &c. Omnino contendunt Iudæos in odium Chriſtianæ relig. ſtudioſe deprauaſſe: ita docet Iacobus Chriſtopolitanus & Canus, &c. Bell. 2. de verb. Dei, p. 100 So Raynolds in his refutation, pag. 303. againſt *Iſaac Valla, Andradius, Monta, &c. Hæretici huius temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ, &c. omnia examinari volunt ad Hebræum textum, quem non ſemel puriſſimum fontem appellant. Bell. l. 2. de verb. c. 2. Epiphan. contra Anomæos. Hæreſ. 76. Omnia ſunt clara & lucida, &c.*

Baſil. in Aſcet. or. Regul. breuiores, quæ ambiguè, & obſcurè videntur dici in quibuſdam locis ſacræ ſcript. &c. pag. 267. Aug. Ep. 3. Non tanta in ſcripturis difficultate peruenitur ad ea quæ neceſſaria ſunt ſaluti, &c. Aug. de doctr. Chriſt. l. 2. c. 9. Inijs quæ apertè in ſcriptura poſita ſunt, inueniuntur illa omnia quæ continent fidem moreſque viuendi. Magnificè & ſalubriter ſpirit. ſanctus ita ſcript. &c. De doctr. Chriſt. lib. 2. cap. 4. Aug. Epiſt. 3. Modus ipſe dicendi quo ſancta Scriptura, &c. Sed invitat omnes humili ſermone.

Who is there to whom all is not manifeſt, which is written in the Goſpell? who that ſhall heare, *Bleſſed are the meeke, Bleſſed are the mercifull, Bleſſed are the pure in heart*, and the reſt, would deſire a teacher to learne any of theſe things which are here ſpoken? As alſo the ſignes, miracles, hiſtories, are not they knowne and manifeſt to euery man? This pretence and excuſe is but the cloake of our ſlothfulneſſe: thou vnderſtandeſt not thoſe things which are written; how ſhouldeſt thou vnderſtand them, which wilt not ſo much as ſlightly looke into them? Take the booke into thy hand, read all the hiſtory, and what thou knoweſt, remember, and what is obſcure, run often ouer it. So CHRYSOSTOME: yea, he makes this difference betwixt the Philoſophers and Apoſtles: the Philoſophers ſpeake obſcurely, but the Apoſtles and Prophets (ſaith hee) contrarily make all things deliuered by them, cleare and manifeſt; & as the common teachers of the world haue ſo expounded all things, that euery man may of himſelfe by bare reading, learne thoſe things which are ſpoken: yea, laſtly, ſo farre hee goes in this point, as that he asketh, Wherefore needs a Preacher? all things are cleare and plaine in the Diuine Scriptures; but becauſe ye are delicate hearers and ſeeke delight in hearing, therefore ye ſeeke for Preachers. You haue heard the old Religion, now heare the new: BELLARMINE hath theſe words: It muſt needs be confeſſed that the Scriptures are moſt obſcure; Here therefore (ſaith he) LVTHER hath deuiſed two euaſions; One, that the ſcripture, though it be obſcure in one place, yet that it doth clearely propound the ſame thing in another. The ſecond is, that though the Scripture be cleare of it ſelfe, yet to the proud and vnbeleeuers it is hard by reaſon of their blindneſſe and euill affections: ſo the *Lutherans* (ſaith *Ecchius*) contend that the Scriptures are cleare and plaine: ſo *Duraus* againſt *Whitakers*: ſo the *Rhemiſts* in their annotations; and generally all Papiſts. Iudge now if all theſe forenamed Fathers, and ſo the ancient Church, were not *Lutherans* in this point; or rather we theirs; and yeeld that this their old opinion by the new Church of *Rome* is condemned for hereticall: and in all theſe ſay vpon your ſoule, whether is the elder?

Let me draw you on yet a little further: Our queſtion is, whether it be neceſſary or fit that all men (euen of the Laitie) ſhould haue libertie to heare and reade the Scriptures, in a language which they vnderſtand? Heare firſt the voice of the old Religion; To omit the direct charges of GREGORY NISSEN and AMBROSE; thus hath IEROME vpon the Pſalms, The Lord will declare; and how will he declare? Not by word, but by writing; In whoſe writing? In the writing of his people, &c. Our Lord and Sauiour therefore tells vs, and ſpeaketh in the Scriptures of his Princes: Our Lord will declare it to vs in the Scriptures of his People, in the holy Scriptures: which Scripture is read to all the people; that is, ſo read as that all may vnderſtand; not that a few may vnderſtand, but all.

What faithfull man, ſaith AVGVSTINE (though he be but a Nouice, before he be baptized and haue receiued the Holy Ghoſt) doth not with an equall minde read and heare all things, which after the Aſcenſion of our Lord are written in Canonicall truth, and authority, although as yet he vnderſtands them not as he ought?

But of all other, Saint CHRYSOSTOME is euery where moſt vehement and direct in this point: Amongſt infinite places, heare what he ſaith in one of his Homilies of LAZARVS.

I doe alwaves exhort, and will neuer ceaſe to exhort you (ſaith hee) that you will not heere only attend to thoſe things which are ſpoken, but when you are at home, you continually buſie your ſelues in reading of the holy Scriptures; which practiſe alſo I haue not ceaſed to driue into them which come priuately to mee: for let no man ſay, Tuſh, they are but idle words, and many of them ſuch as ſhould be contemned: Alas I am taken vp with law cauſes, I am imployed in publike affaires, I follow my trade,

Chryſoſt. Hom. 3. de Lazaro. *Cui non ſunt manifeſta quæcunq; in Euangel. &c. quomodo poſſis intelligere quæ ne leuiter quidem inſpicere velis, &c. ſume librum in manus, lege, &c.*

Citat. ab ipſo Bellarm. Apoſtoli verò & prophetæ omnia contra fecerunt manifeſta claraque: quæ prodiderunt, expoſuerunt nobis veluti communes orbis doctores, vt per ſe quiſq; diſcere poſſit ea quæ dicuntur, ex ſola lectione.

Chryſ. hom. 3. in Laz. Quamobrem opus eſt concionatore, omnia ſunt plana ex ſcripturis diuinis, ſed quia delicatuli eſtis, &c. Hom. 3. in 2 Theſſ.

Bellarm. lib. 3. de verbo, cap. 1. Neceſſario fatendum eſt Scripturas eſſe obſcuriſſimas. Lutherus duo effugia excogitauit; vnum quod Scriptura etiamſi alicubi obſcura, tamen illud idem alibi clarè proponat, &c. ibid. c. 2.

Eckius in Enchirid. c. 4 Lutherani cõtendunt Scripturas ſacras eſſe claras. Duraus contr. Whitak. lib. 6. Rhemiſts in 2 Pet. 3. 16. and in their Preface at large, *&c.*

Homil. in 4. Dominic. ab Epiphã. Amb. ſer. 35. Hieron. in Pſal. Dominus narrabit, & quomodo narrabit? Non verbo ſed ſcripturæ: in cuius ſcripturæ? in populorum, &c. Dominus narrabit in ſcripturis populorum, in ſcripturis ſanctis; quæ ſcriptura populis omnibus legitur, hoc eſt, vt omnes intelligant, non vt pauci intelligerent, ſed vt omnes, in Pſalm. 86. Omnia quæ poſt aſcenſ. &c. quis fidelis vel etiam catechumenus antequam Spiritum Sanctum baptizatus accipiat, non æquo animo, &c. Aug. tract. in Ioh 96. and to the ſame purpoſe, *L. 2. de Doct. Chriſt. c. 8. Chryſ. hom. 3. de Lazar, Semper hortor, & hortari non deſinam, vt non hic tantum attendatis, &c. Ego forenſibus cauſis affixus ſum, &c.*

I maintaine a wife and children, and haue a great charge to looke to: It is not for me to read the Scriptures, but for them which haue caſt off the world, which haue taken vp the ſolitarie tops of Mountaines for their dwellings, which liue this contemplatiue kinde of life continually.

What ſaieſt thou, O man? Is it not for thee to turne ouer the Scriptures, becauſe thou art diſtracted with infinite cares? Nay, then it is for thee more than for them; for they doe not ſo much need the helpe of the Scriptures, as you that are toſt in the midſt of the waues of worldly buſineſſe.

And ſoone after: Neither can it be poſſible that any man ſhould without great fruit be perpetually conuerſant in this ſpirituall exerciſe of reading: and ſtraight; Let vs not neglect to buy our ſelues Bookes, leſt we receiue a wound in our vitall parts; and after he hath compared the Bookes of Scripture to Gold, he addeth, But what, ſay they, if we vnderſtand not thoſe things which are contained in thoſe Books? What gaine we then? Yes ſurely, though thou doſt not vnderſtand thoſe things which are there laid vp, yet by the very reading much holineſſe is got: Although it cannot be, that thou ſhouldeſt be alike ignorant of all thou readeſt; for therefore hath the Spirit of God ſo diſpenſed this Word, that *Publicanes*, Fiſhers, Tent-makers, Shepheards and Goatheards, plaine vnlettered men may be ſaued by theſe Bookes; leſt any of the ſimpler ſort ſhould pretend this excuſe, That all things which are ſaid ſhould be eaſie to diſcerne; and that the workman, the ſeruant, the poore widow, and the moſt vnlearned of all other, by hearing of the word read, might get ſome gaine and profit.

And the ſame Father elſewhere, I beſeech you (ſaith he) that you come ſpeedily hither, and hearken diligently to the reading of the Holy Scriptures; and not only when you come hither, but alſo at home take the Bible into your hands, and by your diligent care reape the profit contained in it. Laſtly, in his Homilies vpon the Epiſtle to the *Coloſſians*, hee cries out, Heare, I beſeech you, O all you ſecular men, prouide you Bibles which are the medicines for the ſoule; At leaſt get the New Teſtament. Now on the contrary, let the new religion of *Rome* ſpeake; firſt by her *Rhemiſh* Ieſuites, thus: Wee may not think that the tranſlated Bibles into vulgar tongues, were in the hands of euery husbandman, artificer, prentice, boyes, girles, Miſtreſſe, Maid, Man; that they were ſung, played, alledged of euery Tinker, Tauerner, Rimer, Minſtrell. The like words of ſcorne and diſgrace are vſed by HOSIVS, and by ECKIVS, and by BELLAR. *de verb. l.2.c.15.*

The wiſe will not heere regard (ſay our *Rhemiſts*) what ſome wilfull people doe mutter, that the Scriptures are made for all men, &c. And ſoone after, they compare the Scriptures to Fire, Water, Candles, Kniues, Swords, which are indeed needfull, &c. but would marre all, if they were at the guiding of other, than wiſe men. All the Heretikes of this time, ſaith BELLARMINE, agree that the Scriptures ſhould be permitted to all, and deliuered in their owne Mother tongue; but the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or ſinging of them in vulgar tongues, as it is decreed in the Councell of *Trent*, *Seſſ.22.c.8. & Can. 9.* If you thinke (ſaith DVRÆVS) that Chriſt bade all Chriſtians to ſearch the Scriptures, you are in a groſſe error; For how ſhall rude and ignorant men ſearch the Scriptures? &c. And ſo he concludes, that the Scriptures were not giuen to the common multitude of Beleeuers.

Iudge now what either we ſay, or theſe Papiſts condemne, beſides the ancient iudgement of the Fathers: and if euer either CALVIN or LVTHER haue beene more peremptory in this matter, than S. CHRYSOST. I vow to be a Papiſt. If ours be not in this the old religion, be not you ours.

Yet this one paſſage further, and then no more, leſt I weary you: Our queſtion is; whether the Scriptures depend vpon the authority of the Church; or rather vpon the authoritie of Scriptures?

Vxorem alo & liberos, familiæ curam gero, &c. Qui montium Vertices occuparunt, &c. Quid ais homo? non eſt tui negotij ſcripturas euoluere? &c. Imo tuum magis eſt quàm illorum, &c. Neque nunc fieri poteſt vt quiſquam, &c. Ne negligamus nobis parare libros, &c. Quid igitur inquiunt, &c. Publicani, Piſcatores, Tabernaculorum opifices, Paſtores & Apoſtoli, idiotæ illiterati, &c.

Note that which is read in *Chryſoſtome*, ἀποσόλοις, in ſome better copies is αἰπόλοις, which ſignifies Goatheards, more agreeable to the place.

Vt & famulus & vidua mulier, & omnium hominum indoctiſſimus, exaudita lectione aliquid lucri vtilitatiſq; reportet. Hom. in Gen.29. Obſecro vt ſubinde huc veniatis, &c. In Coloſſ hom. 9. Audite obſecro Secularcs omnes, &c.

Rhemiſts in their Preface to their Teſtament.

Bellarm. de verb. lib 2. cap. 15.

Hæretici huius temporis omnes in eo conueniunt, vt oporteat Scripturas omnibus permittere, imo & tradere in ſua lingua, &c. At Catholica Eccleſia, &c. Prohibet ne paſſim omnibus ſine diſcrimine concedatur eiuſmodi lectio, &c.

Duræus contra Whit. lib. 6. Si Chriſtianis omnibus vt Scripturas ſcrutentur à Chriſto dictum eſſe intelligis, in magno certè errore, &c. Promiſcuæ fidelium turbæ, &c. Ba-
l. Ep. 82.

Heare firſt the ancient Church, with and for vs: The queſtion is (ſaith S. AVSTEN) betwixt vs and the *Donatiſts*, where the Church is. What ſhall we do then? ſhall we ſeeke her in her owne words, or in the words of her Head the Lord Ieſus Chriſt? I ſuppoſe we ought to ſeeke her rather in his words, which is the Truth; and knowes beſt his own body, for the Lord knowes who are his; wee will not haue the Church ſought in our words. And in the ſame Booke, Whether the *Donatiſts* hold the Church (ſaith the ſame Father) let them not ſhew, but by the Canonicall Bookes of Diuine Scriptures; for neither do we therfore ſay they ſhould beleeue vs, that we are in the Church of Chriſt, becauſe OPTATVS or AMBROSE hath commended this Church vnto vs which we now hold; or becauſe it is acknowledged by the Councels of our fellow Teachers, or becauſe ſo great miracles are done in it: it is not therefore manifeſted to bee true and Catholike; But the Lord Ieſus himſelfe iudged, that his Diſciples ſhould rather be confirmed by the teſtimonies of the Law and the Prophets: Theſe are the rules of our cauſe, theſe are the foundations, theſe are the confirmations.

And vpon the *Pſalmes*, Leſt thou ſhouldeſt erre (ſaith the ſame AVGVSTINE) in thy iudgement of the Church: leſt any man ſhould ſay to thee, This is Chriſt, which is not Chriſt, or this is the Church, which is not the Church; for many, &c. Heare the voyce of the Shepheard himſelfe which is clothed in fleſh, &c. He ſhewes himſelfe to thee; handle him, and ſee. He ſhewes his Church, leſt any man ſhould deceiue thee vnder the name of the Church, &c. yet CHRYSOSTOME more directly thus: He that would know which is the true Church of Chriſt, whence may he know it in the ſimilitude of ſo great confuſion, but onely by the Scriptures? Now the working of miracles is altogether ceaſed; yea, they are rather found to be fainedly wrought of them, which are but falſe Chriſtians; Whence then ſhall he know it, but onely by the Scriptures? The Lord Ieſus therefore knowing what great confuſion of things would be in the laſt daies, therefore commands that thoſe which are Chriſtians, and would receiue confirmation of their true faith, ſhould flye to nothing but to the Scriptures; Otherwiſe if they flye to any other helpe, they ſhall be offended and periſh, not vnderſtanding which is the true Church: This is the old faith; Now heare the new, contradicting it & vs. The Scripture (ſaith ECKIVS a *Popiſh* Doctor) is not authenticall without the authority of the Church; for the Canonicall Writers are members of the Church; Whereupon let it be obiected to an Heretike, that will ſtriue againſt the decrees of the Church, by what weapons he will fight againſt the Church, hee will ſay, By the Canonicall Scriptures of the foure Goſpels, and *Pauls* Epiſtles. Let it be ſtraight obiected to him, how he knowes theſe to be Canonicall, but by the Church. And a while after, the Scripture (ſaith he) defined in a Councell, it ſeemed good to the Holy Ghoſt and to vs, that you abſtaine from things offered to Idols, and bloud, and ſtrangled: the Church by her authority altered a thing ſo clearely defined and expreſſed: for it vſeth both ſtrangled and bloud; Behold, the power of the Church is aboue the Scripture: thus ECKIVS. And beſides CVSANVS, BELLARMINE ſaith thus: If we take away the authority of the preſent Church, and of the preſent Councell (of *Trent*) all the Decrees of all other Councels and the whole Chriſtian faith may be called into doubt. And in the ſame place a little after; The ſtrength of all ancient Councels, and the certaintie of all opinions, depends on the authority of the preſent Church. You haue heard both ſpeake: ſay now, with whom is true antiquity; and on Gods name deteſt the newer of both. It were as eaſie to bring the ſame, if not greater euidence for the perfection, and all-ſufficiency of Scripture; and ſo to deliuer all the body of our religion, by the tongues and pens of the Fathers, that either you muſt be forced to hold them *Noueliſts* with vs, or your ſelues ſuch againſt them. How honeſt and ingenuous is that confeſſion of your ERASMVS? who in his Epiſtle to the Biſhop and Cardinall of *Mentz*, could ſay, It is plainly found, that many things in LVTHERS Books are condemned for Hereticall, which in the Bookes of BERNARD and AVSTEN, are read for Holy and Orthodox.

Aug. de vnitate Eccleſiæ, ſiue Epiſt. contra Petilianum Donatiſtam cap. 3. Inter nos autem & Donatiſtas quæſtio eſt, vbi ſit Eccleſia, quid ergo facturi ſumus? in verbis noſtris eam quæſituri, &c. Aug. ibid. cap. 16.

Vtrum ipſi Eccleſiam teneant non niſi Diuinarum Scripturarum canonicis libris oſtendant, &c. Quia nec nos propterea dicimus &c. Aug. in Pſal. 69. in illa verba: Omnes qui quærunt te, &c. Ne in eccleſiam errares, ne quis, &c. Multi enim dixerunt carnem non habuiſſe: oſtēdit, &c. So Epi. 166. & in Pſ. 57. &c. Chryſoſt. Hom. in Matth. 49. Qui vult cognoſcere, quæ ſit vera Eccleſia Chriſti, vnde cognoſcet niſi, &c.

Eckius in Enchirid. c. de Eccleſia. Scriptura non eſt authentica ſine authoritate Eccleſiæ; Scriptores enim canonici ſunt membra Eccleſiæ, vnde hæretico contendere volenti, &c. Eckius ibidem. Scriptura definit in Concilio, viſum eſt Spiritui Sancto, &c. rem tam clarè expreſſam, & definitam Eccleſia ſua authoritate mutauit, &c.

Ecce poteſtas Eccleſiæ ſuper Scriptura.

Si tollamus authoritatem præſentis Eccleſiæ & præſentis Concilij, in dubium reuocari poterunt omnium aliorum Conciliorum decreta, & tota fides Chriſtiana, &c. Bell. de effectu Sacram. l. 2. cap. 25. pag. 302. Omnium Dogmatum firmitas, &c. So *Pigh. l. 1. de Hier. & Stapl. l. 9. Princ. doct. c. 1. Compertum eſt ab his damnata vt hæretica in Lutheri libris, quæ in Bernardi, Auguſtinique libris, vt Orthodoxa, imo vt pia leguntur. Eraſm. Epiſt. ad Card. Mogunt. pag. 401.*

This is too much for a taſte: If your appetite ſtand to it, I dare promiſe you full diſhes: Let me therefore appeale to you, if light and darkneſſe be more contrary than theſe points of your Religion, to true Antiquitie: No, no; Let your Authors gloſe as they liſt; Popery is but a yong faction, corruptly rayſed out of ancient grounds. And if it haue (as wee grant) ſome ancient errours, falſhood cannot bee bettered with Age; there is no preſcription againſt God and Truth: What we can proue to be erroneous, we need not proue new: ſome hundreths of yeares is an idle Plea againſt the Ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, and our handfuls? You heard all the World was theirs, ſcarce any corner ours: How could you but ſuſpect a few? Theſe are but idle brags; we dare and can ſhare equally with them in Chriſtendome: And if we could not; this rule will teach you to aduance *Turciſme* aboue *Chriſtianity*, and *Paganiſme* aboue that: the world aboue the Church, Hell aboue Heauen: If any proofe can be drawne from numbers, He that knowes all, ſayes the beſt are feweſt.

The Peace of *Rome* left out, becauſe it was but a Tranſlation in this Editiō, &c.

What then could ſtirre you? Our diuiſions and their vnity. If this my following labour doe not make it good to all the World, that their peace is leſſe than ours, their diſſenſion more, by the confeſſion of their owne mouths, be you theirs ſtill, and let me follow you. I ſtand not vpon the ſcoldings of *Prieſts* and *Ieſuits*, nor the late *Venetian* iarres, nor the pragmaticall differences now on foot, in the view of all Chriſtendome, betwixt their owne Cardinalls in their Sacred conclaue, and all their Clergie, concerning the Popes temporall power: Neither doe I call any friend to bee our Aduocate; none but *Bellarmine* and *Nauarrus* ſhall be my Orators; and if theſe plead not this cauſe enough, let it fall: See here dangerous rifts and flawes, not in the outward barke onely, but in the very heart and pith of your Religion; and if ſo many be confeſſed by one or two, what might be gathered out of all? and if ſo many bee acknowledged; thinke how many there are that lurke in ſecret, and will not be confeſſed? How loth would we be (after all exclamations) that your buſie *Ieſuites* could take out ſo many confeſſed quarrels out of all our Authors, as I haue here found in two of yours? We want onely their cunning ſecrecy in the carriage of our quarrels: Our few (and ſlight) differences are blazoned abroad with infamy and offence, their hundreds are craftily ſmothered in ſilence.

Let your owne eyes ſatisfie you in this, not my pen: ſee now what you would neuer beleeue.

What is it then that could thus bewitch you to forſake the comely and heauenly Truth of God, and to dote vpon this beaſtly Strumpet? to change your Religion, for a ridiculous, ſenſuall, cruell, irreligious faction? A Religion (if we muſt call it ſo) that made ſport to our plaine forefathers, with the remembrance of her graueſt deuotions: How oft haue you ſeene them laugh at themſelues, whiles they haue told of their creeping-crouch, kiſſing the Pax, offering their Candels, ſigning with Aſhes, partiall Shrifts, merry Pilgrimages, ridiculous Miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke vpon ſoberly, and with admiration!

A Religion, whoſe fooleries very Boyes may ſhout and laugh at, if for no more but this, that it teaches men to put confidence in Beads, Medals, Roſes, hallowed Swords, Spels of the Goſpell, *Agnos Dei*, and ſuch like idle bables, aſcribing vnto them Diuine vertue: yea, ſo much as is due to the Sonne of God himſelfe, and his precious bloud. I ſpeake not of ſome rude ignorants; your very Booke of holy-ceremonies ſhall teach you what your holy-fathers doe, and haue done. That tels you firſt with great allowance and applauſe, that Pope VRBAN the fift ſent three *Agnos Dei*, to the Greeke Emperor, with theſe verſes:

Balſam, pure wax, and Chriſmes-liquor cleere,
Make vp this precious Lambe, I ſend thee heere;
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Euen as the bloud that Chriſt for vs did ſhed.
It helps the child-beds paine; and giues good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanely bore
It brings from ſhipwracke ſafely to the ſhore.

Balſamus & munda cera cum Chriſmatis vnda conficiunt Agnū, quod munus do tibi magnū, &c. Fulgura de cœlo, &c. Peccatum frangit vt Chriſti ſanguis & angit, &c. Sacr. Cerem. lib. 1.

And leſt you ſhould plead this to be the conceit of ſome one Phantaſticall Pope, heare (and be aſhamed) out of the ſame Booke, what by preſcription, euery Pope vſeth to pray in the bleſſing of the water, which ſerues for that *Agnus Dei*: If you know not, thus he prayeth: That it would pleaſe thee, O God, to bleſſe thoſe things which we purpoſe to powre into this Veſſell of water prepared to the glory of thy Name, ſo as by the worſhip and honour of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſinnes wip't off, and thereby we may obtaine pardon, and receiue grace from thee; ſo that at the laſt with thy Saints and Elect Children we may merit to obtaine euerlaſting life, *Amen*. How could you chooſe, but be in loue with this Superſtition, Magicke, Blaſphemie practiſed, and maintained by the heads of your Church?

Vt ea quæ in hoc aquarum vaſculo, præparato ad nominis tui gloriā, infundere decreuimus, benedicas: quatenus ipſorū veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorum, impetrentur veniæ, gratiæ conferantur, vt tandem vna cum ſanctis & electis tuis vitam percipere mercamur æternam.

A Religion, that allowes iuggling Equiuocations, and reſerued ſenſes euen in very oathes. Beſides all that hath bin ſhameleſly written by our Ieſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned Reader of Diuinitie in Salmantica, writes in the name of all.

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſin that he hath heard in Confeſſion? May he ſay that he knowes not of it? I anſwer, according to all our Doctors, that he may. But what if hee be compelled to ſweare? I ſay, that he may and ought to ſweare that he knowes it not; for that it is vnderſtood that he knowes it not beſides confeſſion, and ſo he ſweares true. But ſay, that the Iudge or Prelate ſhall maliciouſly require of him vpon his oath, whether he know it in confeſſion or no; I anſwer that a man thus vrged may ſweare that he knowes it not in confeſſion; for that it is vnderſtood, he knowes it not to reueale it, or ſo as he may tell: Who teach and doe thus in anothers caſe, iudge what they would doe in their owne. O wiſe, cunning and holy periuries, vnknowne to our fore-fathers!

Fran. à Victoria Ordin. Prædicatorum Sum. Sacram. art. 184. p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato? &c. Reſpondeo ſecundum omnes, quod ſic. Sed fac quod Iudex aut prælatus ex malitia exigat à me iuramentū, an ſciam in Confeſſione? Reſpondeo: quod coactus iuret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad reuelandum, aut taliter quod poſſit dicere.

A Religion, that allowes the buying and ſelling of ſins, of Pardons, of ſoules: ſo as now Purgatory can haue no rich men in it, but fooles and friendleſſe: Deuils are Tormentors there (as themſelues hold from many Reuelations of *Bede*, *Bernard*, *Carthuſian*) yet Men can command Deuils, and mony can command men.

A Religion, that relies wholly vpon the infallibilitie of thoſe, whom yet they grant haue bin, and may be monſtrous in their liues and diſpoſitions. How many of thoſe heires of PETER (by confeſſion of their owne Records) by Bribes, by Whores, by Deuils, haue climed vp into that chaire! Yet, to ſay that thoſe men which are confeſſed to haue giuen their ſoules to the Deuill, that they might be Popes, can erre, while they are Popes, is Hereſie worthy of a ſtake, and of Hell.

A Religion, that hood-winks the poore Laitie in forced ignorance, leſt they ſhould know Gods will, or any way to Heauen but theirs; ſo as millions of ſoules liue no leſſe without Scripture, than as if there were none: that forbids ſpirituall food as poyſon; and fetches Gods Booke into the Inquiſition.

A Religion, that teaches men to worſhip ſtocks and ſtones, with the ſame honour that is due to their Creator; which practiſe leſt it ſhould appeare to her ſimple Clyents, how palpably oppoſite it is to the ſecond Commandement; they haue diſcreetly left out thoſe words of Gods Law, as a needleſſe illuſtration, in their Catechiſmes and Prayer Bookes of the vulgar.

A Religion, that vtterly ouerthrowes the true humanitie of Chriſt, while they giue vnto it tenne thouſand places at once, and yet no place: fleſh and no fleſh, ſeuerall members without diſtinction: a ſubſtance without quantity, and other accidents; or ſubſtance and accidents that cannot bee ſeene, felt, perceiued. So they make either a Monſter of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Chriſts ſatisfaction: If all be not paid, how hath he ſatisfied? If temporall puniſhments in Purgatory be yet due, how is all paid? and if theſe muſt be paid by vs, how are they ſatisfied by him?

A Religion, that makes more Scriptures than euer God and his ancient Church; and thoſe which it doth make, ſo imperiouſly obtrudes vpon the world, as if God himſelfe ſhould ſpeak from heauen: and while it thunders out curſes againſt all that will not adde theſe Bookes to Gods, regards not Gods Curſe, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this Booke.

A Religion, whoſe Patrons diſgrace the true Scriptures of God with reproachfull termes, odious compariſons, imputations of corruption and imperfection; and in fine, pin their whole authority vpon the ſleeues of men.

A Religion, that erects a throne in the Conſcience to a meere man, and giues him abſolute power to make a ſinne, to diſpenſe with it, to create new Articles of Faith, and to impoſe them vpon neceſſitie of Saluation.

A Religion, that baffoules all Temporall Princes, making them ſtand bare-foot at their great Biſhops gate, lye at his foot, hold his ſtirrup, yea, their owne Crownes at his Courteſie, exempting all their Eccleſiaſticall Subiects from their iuriſdiction, and (when they liſt) all the reſt from their Allegiance.

A Religion, that hath made wicked men Saints, and Saints Gods. Euen by the confeſſion of Papiſts, lewd and vndeſeruing men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes ſolemne proteſtation, that he intends not in that buſineſſe to doe ought preiudiciall to the glory of God or to the Catholike Faith and Church: And once Sainted, they haue the honour of Altars, Temples, Inuocations; and ſome of them in a ſtile fit only for their Maker. I know not whether that bleſſed Virgin receiue more indignitie from her enemies that denie her, or theſe her flatterers that deifie her.

Papa facit proteſtationem ante Canonizationem, ſe nihil intendere facere, quod ſit contra fidem aut Eccleſiam Catholicam. Aliqui tamen clariſſimi viri dicunt, &c. Quia Papa quodammodo cogebatur ad Canonizandum quendam contra ſuam voluntatem, lib. Sacr. Ceremon.

A Religion, that robs the Chriſtian heart of all ſound comfort, whiles it teacheth vs, that we neither can nor ought to be aſſured of the remiſſion of our ſinnes, and of preſent grace, and future ſaluation; That we can neuer know whether we haue receiued the true Sacraments of God, becauſe we cannot know the intention of the miniſter, without which they are no Sacraments.

A Religion that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion: and that, vpon examination and the ſufficiencie of examination, is ſo full of ſcruples (beſides thoſe infinite caſes of vnreſolued doubts in this fained penance) that the poore ſoule neuer knowes when it is cleare.

A Religion, that profeſſes to be a Bawd of ſinne; whiles both (in practiſe) it tolerates open ſtewes, and preferres fornication in ſome caſes to honourable Matrimonie, and gently blanches ouer the breaches of Gods Law, with the name of Venialls and fauourable titles of Diminution; daring to affirme that Veniall ſinnes are no hinderance to a mans cleanneſſe and perfection.

A Cruell Religion, that ſends poore infants remedileſly vnto the eternall paines of Hell, for want of that which they could not liue to deſire: and frights ſimple ſoules with expectation of fained torments in Purgatory; not inferiour (for the time) to the flames of the damned. How wretchedly and fearefully muſt their poore Layicks needs die: for firſt, they are not ſure they ſhall not goe to Hell; and ſecondly, they are ſure to be ſcorched, if they ſhall goe to Heauen.

A Religion, that makes nature vainely proud in being ioyned by her, as copartner with God, in our Iuſtification, in our Saluation ;and idlely puffed vp in a conceit of her perfection, and abilitie to keepe more Lawes than God hath made.

A Religion, that requires no other faith to iuſtification in Chriſtians, than may be found in the Deuils themſelues : who beſides a confuſed apprehenſion, can aſſent vnto the Truth of Gods reuealed will : Poperie requires no more.

A Religion, that in ſtead of the pure milke of the Goſpell hath long fed her ſtarued ſoules with ſuch idle Legends, as the Reporter can hardly deliuer without laughter, and their Abettors not heare without ſhame and diſclamation : the wiſer ſort of the World read thoſe Stories on winter Euenings for ſport, which the poore credulous multitude heares in their Churches, with a deuout aſtoniſhment.

A Religion which (leſt ought ſhould be here wanting to the doctrine of Deuils) makes Religious Prohibitions of meat, and difference of dyet ; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what he hath ſanctified.

A Religion, that requires nothing but meere formalitie in our deuotions ; the worke wrought ſuffices alone in Sacraments, in Prayers: So the number be found in the Chappelet, there is no care of the affection ; as if God regarded not the heart, but the tongue and hands, and while he vnderſtands vs, cared little whether we vnderſtand our ſelues.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt Inſtitution; and ſacrilegiouſly rob Gods people of one halfe of that heauenly prouiſion, which our Sauiour left for his laſt and deareſt Legacie to his Church for euer ; as if Chriſts Ordinance were ſuperfluous, or any Shaueling could be wiſer than his Redeemer.

A Religion, that depends wholly vpon nice and poore vncertainties, and vnproueable ſuppoſals : that *Peter* was Biſhop of Rome ; that hee left any heires of his graces and ſpirit ; or if any, but one in a perpetuall and vnfaileable ſucceſſion at Rome ; That hee ſo bequeathed his infallibilitie to his chaire, as that whoſoeuer ſits in it, cannot but ſpeake true ; that all which ſit where he ſate, muſt by ſome ſecret inſtinct ſay as hee taught ; That what Chriſt ſaid to him abſolutely, ere euer Rome was thought of, muſt be referred, yea, tyed to that place alone, and fulfilled in it : That *Linus*, or *Clemens*, or *Cletus*, the Schollers and ſuppoſed Succeſſors of *Peter*, muſt bee preferred (in the Headſhip of the Church) to *Iohn* the beloued Apoſtle then liuing : That hee whoſe life, whoſe pen, whoſe iudgment, whoſe keyes may erre, yet in his Pontificall chaire cannot erre : That the Golden Line of this Apoſtolicall Succeſſion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt Vſurpations, and Intruſions, yeelded Hereſies, neither was, nor can be broken. Denie any of theſe, and Poperie is no Religion. Oh the lamentable hazard of ſo many Millions of poore ſoules that ſtand vpon theſe ſlipperie termes, whereof if any be probable, ſome are impoſſible ! Oh miſerable grounds of Popiſh faith, whereof the beſt can haue but this praiſe, that perhaps it may be true !

A Religion, that hath bin oft dyed in the bloud of Princes : that in ſome caſes, teaches and allowes Rebellion againſt Gods Anointed ; and both ſuborneth Treaſons, and excuſes, pities, honors, rewards the actors.

A Religion, that ouer-loades mens conſciences with heauy burdens of infinite vnneceſſary Traditions ; far more than euer *Moſes* commented vpon by all the Iewiſh Maſters ; impoſing them with no leſſe authoritie, and exacting them with more rigor, than any of the royall lawes of their Maker.

A Religion that coozens the vulgar with nothing but ſhadowes of Holineſſe, in Pilgrimages, Proceſſions, Offerings, Holy-water, Latine Seruices, Images, Tapers, rich Veſtures, gariſh Altars, Croſſes, Cenſings, and a thouſand ſuch like(fit for Children and Fooles) robbing them in the meane time of the ſound and plaine helps of true pietie and ſaluation.

A Religion, that cares not by what wilfull falſhoods it maintaines a part : as *Wickliffes* blaſphemie, *Luthers* aduice from the Deuill, *Tindals* communitie, *Caluins* fained Miracle, and blaſphemous death, *Bucers* necke broken, *Bezaes* revolt, the blaſting of Huguenots, Englands want of Churches and Chriſtendome ; Queene ELIZABETHS vnwomanlineſſe, her Epiſcopall Iuriſdiction, her ſecret fruitfulneſſe; Engliſh Catholikes caſt in Beares skins to Doggs, *Pleſſes* ſhamefull ouerthrow ; *Garnets* Straw, the *Lutherans* obſcene night-revels ; *Scories* drunken ordination in a Tauerne ; the Edict of our Gratious King IAMES (*Anno* 87.) for the eſtabliſhment of Poperie, our caſting the Cruſts of our Sacrament to Doggs, and ten thouſand of this nature, maliciouſly raiſed and defended againſt knowledge and conſcience, for the diſgrace of thoſe whom they would haue hated, ere knowne.

A Religion, that in the conſcience of her owne vntruth, goes about to falſifie and depraue all Authors that might giue euidence againſt her, to out-face all ancient truths; to foiſt in Gibeonitiſh witneſſes of their owne forging : and leaues nothing vnattempted againſt Heauen or Earth, that might aduantage her faction, and diſable her innocent Aduerſarie : Loe, this is your choice. If the zeale of your loſſe haue made me ſharpe, yet not malicious, not falſe ; God is my Record, I haue not (to knowledge) charged you with the leaſt vntruth : and if I haue wronged, accuſe mee : and if I cleare not my ſelfe, and my challenge, let me be branded for a Slanderer. In the meane time, what ſpirituall phrenſie hath ouertaken you, that you can finde no beautie, but in this Monſter of Errors? It is to you, and your fellowes, that God ſpeaks by his Prophet : O yee Heauens be aſtonied at this, be afraid and vtterly confounded, ſaith the Lord ; for my people hath committed two euils, they haue forſaken me, the Fountaine of liuing Waters, to digge them pits, euen broken pits, that can hold no water : what ſhall bee the iſſue ? *Et tu Domine, deduces eos in puteum interitus* : Thou, O God, ſhalt bring them downe into the pit of deſtruction. If you will thus wilfully leaue God, there I muſt leaue you : But (if you had not rather dye) returne, and ſaue one ; returne to God, returne to his Truth, returne to his Church : your bloud be vpon my head, if you periſh.

AN ADVERTISEMENT TO THE READER.

THe Reader may pleaſe to take notice, that in the former Edition there was added vnto this Diſcourſe, a iuſt Volume of aboue three hundred Contradictions and diſſentions of the Romiſh Doctors, vnder the name of The Peace of Rome ; *which becauſe it was but a collection out of* Bellarmine *and* Navar, *and no otherwiſe mine, but as a Gatherer and tranſlator, I haue here thought good to omit.*

FINIS.

NO PEACE WITH ROME.

WHEREIN IS PROVED, THAT (AS TERMES NOW Stand) there can be no Reconciliation of the REFORMED RELIGION, with the ROMISH: And that the Romaniſts are in all the fault.

Written firſt in Latine
by
J. H.
And now Engliſhed.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

Imprinted at LONDON, 1627.

TO THE TRVE,
SOVND, AND HOLY CHVRCH OF GOD,
whereſoeuer warfaring vpon Earth.

I Preſent vnto thee (deare, and holy Mother) this poore vnworthy token of my loue and loyaltie; the not ſo pleaſing, as true report of thy future broiles. How much gladder ſhould I haue beene (if thy Spouſe had ſo thought good) to haue beene the meſſenger of thy Peace and ſecuritie! But ſince the great, and wiſe Moderator of all things, hath thought a Palme fitter for thee, than an Oliue; it is for thee to thinke of victory, not of reſt: Thou ſhalt once triumph in heauen, and reſt for all; but in the meane time, here is nothing to bee lookt for, but ambuſhes, skirmiſhes, tumults: And how cheerefully muſt thou needs both beare and ouercome all oppoſitions, that art not more ſure of the neceſsitie of thy warfare, than of the happineſſe of thy ſucceſſe whileſt thou ſeeſt thy glorious Husband, not only the leader of this field, but a moſt iuſt, and mercifull Crowner of thy Conqueſt. Certainly, it is as vnpoſsible for thee to miſcarry, as to ſit ſtill, and not fight: Behold, all the forces of heauen and earth conſpire, and reioyce to come voluntaries vnto this holy war of thine, and promiſe thee a moſt happie iſſue: addreſſe thy ſelfe therefore (as thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou doſt) of ABEL: Spare no teares to thy deſperate Siſter, (now thine enemie) and calling heauen and earth to witneſſe, vpon thy knees beſeech and intreat her, by her owne ſoule, and by the deare bowels of CHRIST, by thoſe precious drops of his bloudy ſweat, by that common price of our eternall redemption, that ſhee would at the laſt returne to her ſelfe, and that good diſpoſition, which ſhee hath now too long abandoned; that ſhe would forbeare, any more, (as I feare ſhee hath hitherto wilfully done) to fight againſt God: but if ſhee ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden her ſelfe in rebellion againſt her God; forget (if thou canſt) who ſhe once was; and flie mercileſly vpon this daughter of *Belial*, that vaunts her ſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and reigne, as the worthy partner of thine husbands Throne: For me, I ſhall in the meane time be as one of thy rude Trumpets, whoſe noiſe ſhall both awaken thy courage vnto this ſpirituall battell, and whoſe ioyfull gratulations ſhall, after thy rich ſpoiles, applaud thine happie returne in the day of thy victory.

J. H.

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SECTION XXI.

Concerning the Superſtitious, Heatheniſh, and ridiculous worſhip of the Papiſts.

SECTION XXII.

Concerning the impoſſibilitie of the meanes of reconciliation.

THE OPINION
OF
George Caſſander,
A LEARNED PAPIST, AND GRAVE DIVINE;

That by two ſeuerall Emperors, FERDINAND, and
MAXIMILIAN, was ſet on worke to compoſe theſe
quarrels of the CHVRCH.

In his conſultation, pag. 56. & 57.

YEt I cannot denie, but that in the beginning, many out of a godly zeale and care, were driuen to a ſharpe and ſeuere reproofe of certaine manifeſt abuſes; and that the principall cauſe of this calamity, and diſtraction of the Church, is to bee laid vpon thoſe, which being puffed vp with a vaine inſolent conceit of their Eccleſiaſticall power, proudly and ſcornfully contemned and reiected them, which did rightly and modeſtly, admoniſh their reformation: wherefore my opinion is, that the Church can neuer hope for any firme Peace, vnleſſe they make the beginning, which haue giuen the cauſe of the diſtraction:

that is, vnleſſe thoſe which are in place of Eccleſiaſticall Gouernment, will be content to remit ſomething of their too much rigor, and yeeld ſomewhat to the Peace of the Church; and hearkening vnto the earneſt Prayers and Admonitions of many godly men, will ſet themſelues to correct manifeſt abuſes, according to the rule of Diuine Scriptures, and of the ancient Church from which they haue ſwerued.

NO PEACE WITH ROME.

SECT. I.

The ſtate of the now-Roman Church.

THERE is no one queſtion doth ſo racke the minds of men, at this day, as this of the Church: The infancie of the Church was ſore and long vexed with hereſies of an higher nature concerning God, concerning Chriſt, which ſtill ſtrooke at the head; but her vigorous and hoary age is exerciſed with a ſlighter quarel, concerning our ſelues; which yet raiſeth vp the greater broiles euery where, by how much euery man naturally loues himſelfe, more than God. Not to meddle with any forren queſtions of this nature: Too many ſeeme vnto mee to miſ-conceiue the ſtate of our Church, and the *Romiſh*, as if they had beene alwayes two; as if from their firſt foundations, they had beene ſenſibly ſeuered in time, and place, like to *Babylon* and *Hieruſalem*, or thoſe two famous Cities, oppoſed in *S. Auſtens* learned diſcourſe. Hence are thoſe idle demands of ſome ſmattering Queſtioniſts; Where our Church hath thus long hid it ſelfe? What yeere and day it came to light? In which age that other Church loſt it ſelfe? Why we haue withdrawne our ſelues no further from them? What is become of our forefathers? Which was the religion of the former world? From hence haue thoſe ſharpe and rigorous cenſures paſſed on both ſides; whether of noueltie, or of the deſperate condition of thoſe ſoules, which haue departed out of our owne way. Alas! what monſters both of opinions and queſtions haue riſen hence; and haue vexed not their owne Authors only (for the *Delphick* Oracle ſaid well, It is fit a man ſhould haue, as he doth:) but together with them, the whole Church of God? How many ſilly ſoules haue ſplitted vpon this rocke, which had neuer needed any votiue monument of their wracke, if they had but learned to hold no other difference betwixt vs and *Rome*, than muſt needs be granted betwixt a Church miſerably corrupted, and happily purged; betwixt a ſickly, languiſhed, and dying Church, and one that is healthfull, ſtrong, and flouriſhing. Neither therefore did that *Valdus* of France, nor *Wickliffe* of England, nor *Hierom* of Prague, nor *Luther* of Germany, euer goe about to frame a new Church to themſelues, which was not; but only endeuoured (not without happy ſucceſſe) to cleanſe, ſcoure, reſtore, reforme that Church which was, from that filthy ſoile, both of diſorder, and errours, wherewith it was ſhamefully blemiſhed. All theſe rather deſired to be accounted Phyſitians to heale, than parents to beget a Church: And the ſame haue we carefully done, euer ſince, and doe ſeriouſly, and ingenuouſly profeſſe of our ſelues this day; *Rome* is

alike

G. Caſſand. l. de Conſult. Art 7. Ex articulo hoc de Eccleſia, omnis hæc diſtractio, quæ hodie eſt in republica Chriſtiana, originem ducit.

Aug. de Ciuit.

Iulian. Cæſ. εἴκε πάθοι τά κ' ἔρεξε τ' ἰθεῖα γένοιτο. *Iudicium, ſi quis quæ fecit perferat, æquum eſt.*

An. Dom. 1160.

alike to vs (as it was of old to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; ſaue that this Citie is both more famous, & more neere vs: Places do not vary either faith, or title: What Church ſoeuer God ſhall call daughter, we will call ſiſter; & ſo we ſafely may. How many honeſt, & chaſte matrons haue we known, that haue bin aſhamed of a lewd ſiſter, and haue abhorred filthineſſe in one of their owne bloud! So it fareth now with vs: *Rome* is ouergone with Hereſie, with Idolatry; Let her practiſe her whoredome at home, by her ſelfe; It was not for vs with the ſafegard of our honeſty, to dwell with ſuch a partner. Not only her wickedneſſe hath thruſt vs out, but her violence: Wee yeeld therefore, and ſorrowfully complaine with the Prophet, How is the faithfull Citie become an Harlot! It was full of iudgement; and iuſtice lodged therein; but now it is full of murderers: Thy ſiluer is become droſſe, and thy wine is brewed with water. Away with the imperious name of a mother: We are all the ſame Church (by the vertue of our outward vocation) whoſoeuer all the world ouer worſhip Ieſus Chriſt, the onely Sonne of God, and Sauiour of the world, and profeſſe the ſame common Creed: ſome of vs doe this more purely, others more corruptly; In the meane time we are all Chriſtians, but ſound Chriſtians we are not: But how harſhly doth this ſound to a weake Reader, and more than ſeemes to need reconciliation with it ſelfe; that the Church ſhould be one, and yet cannot be reconciled? certainly yet ſo it is: The dignitie of the outward forme (which comprehends this vnity in it ſelfe) auailes nothing to grace, nothing to ſaluation, nothing to the ſoundneſſe of doctrine: The net doth not ſtraight make all to be fiſh, that it hath dragged together; yee ſhall finde in it vile weeds, and whatſoeuer elſe that deuouring Element hath diſgorged.

Hierom. Epiſt. ad Euagr.

Eſa. 21.22.

Iren. l. 1. *c.* 23.

The Church is at once one in reſpect of the common principles of faith; and yet in reſpect of conſequences, and that rabble of Opinions which they haue raked together, ſo oppoſed, that it cannot by any glew of concord (as *Cyprian* ſpeaketh) nor bond of vnity, be conioyned: That which *Rome* holds with vs, makes it a Church; That which it obtrudes vpon vs, makes it hereticall; The truth of principles makes it one, the errour and impiety of additions makes it irreconcileable. Neither doth this late and ſpurious brood of traditions more oppoſe vs, than it doth thoſe very Principles of Religion, which the authors themſelues deſire to eſtabliſh: Looke on the face therefore of the *Roman* Church, ſhe is ours, and Gods; Looke on her backe, ſhee is quite contrary, Antichriſtian: More plainly; for it is no diſputing in Metaphors, as *Clemens* ſaid well: *Rome* doth both hold the foundation, and deſtroy it; ſhee holds it directly, deſtroyes it by conſequent: In that ſhe holds it, ſhee is a true Church, howſoeuer impured; In that ſhee deſtroyes it (what-euer ſemblance ſhee makes of pietie, and holineſſe) ſhee is a Church of malignants: If ſhe did altogether hold it, ſhe ſhould be ſound and Orthodox; If altogether ſhe deſtroyed it, ſhe ſhould be either no Church, or deuilliſh: but now that ſhee profeſſes to hold thoſe things directly, which by inference of her conſequences, ſhee cloſely ouerthrowes, ſhee is a truly viſible Church, but an vnſound. In what ſhe holds the principles, we embrace her; in what ſhee deſtroyes them, we pitie her errour, and hate her obſtinacie.

Cypr. l. 3. *ep.* 13. *Nullo concordiæ glutine aut vnitatis vinculo copulari poſſunt.*

Pſal. 26.5. ἐκκλησια πονηρευομένων.

The common bond of Chriſtianitie neuer ties vs to fauour groſſe errors, ſo much as with ſilence; there is no ſuch ſlauery in the deare name of a ſiſter, that it ſhould binde vs to giue either aid, or countenance to lewdneſſe; Haue no ſuch fellowſhip (ſaith Saint *Paul*) but rather reproue: So we haue done, both modeſtly, and earneſtly; The ſame is befalne vs, which befell the bleſſed Apoſtle; we are become their enemies, for telling the truth.

Epheſ. 5.11.

Behold now we are thruſt out of doore, ſpet vpon, railed at, and when opportunity ſerues, perſecuted with moſt curious torments; And (leſt any miſchiefe ſhould be wanting) obſtinacie is now at laſt added vnto error; and a cruell rage ariſing from impatience; and now their wickedneſſe began to pleaſe them the more, becauſe it diſpleaſed vs. And what ſhould we now doe, in ſuch a caſe; we, the deſpiſed, and reiected Patrons of this ſpirituall chaſtity? To let fall ſo iuſt a cauſe, wee might not; vnleſſe wee would caſt off that God, who challenges this plea for only his. To yeeld, and giue in, were no

Gal. 4. 16.

other, than to betray the truth of God, and damne our owne ſoules; No courſe remaines but this one, (and here is our onely ſafety) with all our courage, and skill, to oppoſe the wicked Paradoxes, and Idolatrous practiſes of the Romiſh Church, till either ſhe be aſhamed of her ſelfe, or repent that euer ſhe was.

Sect. II.

The Commodities and Conditions of peace.

BEAVTIFVLL is the name of Peace (as *Hilary* ſpeaketh) and truly ſacred; and ſuch as ſcarce ſauoureth of the earth : Neither did the *Hebrewes* by any other terme chooſe rather to expreſſe all happineſſe, and perfection of liuing : Neither is there any thing, which the Angels did more gladly congratulate vnto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly enioyne ; How oft, and how vehemently doth the Spirit intreat and command vs to haue peace ? But this (thou ſaieſt) is euery mans wiſh, to haue peace; but, what if peace will not be had? Loe then, Saint *Iames* charges vs to make peace, by our endeuours, by our patience. Once made, and had, what if it will not ſtay with vs ? Then Saint *Paul* bids to follow thoſe things which concerne peace : What if it will needs away and hide it ſelfe ? yet then Saint *Peter* commands to follow, and inquire after it. What if once found, it refuſe to come, as *Abrahams* ſeruant preſuppoſed of *Rebecca*? Euen then ſtudy to be quiet, ſaith Saint *Paul*; or as the word implies, Be ambitious of Peace: So let the Author of Peace loue vs, as we loue Peace. Who is there that would not rather wiſh with *Conſtantine* quiet daies, and nights free from care and vexation ? It was a ſpeech worthy of an Emperour, and a Chriſtian, that fell from *Iouianus* about that querelous libell of the *Macedonians*, I hate contention ; and thoſe that are inclined to concord, I loue, and reuerence.

Hilar. cit. à Cal. de vera pacific.
Iudic. 6.23.
τὸ εὖ ζῆν.
2 *Sam.* 18. 29.
Jud. 19.29.
1 *Chr.* 12.18.
Luc. 2.14.
Ioh. 14 27.
εἰρηνεύειν
2 *Cor* 13.11.
ποιεῖν εἰρήνην.
Iam. 3 18.
Rom. 14.19.
1 *Pet.* 3. 11.
1 *Theſſ.* 4.11.
Socr. l. 1.*c.* 4.
Socr. l. 3.*c.* 21.

Our aduerſaries would make vs beleeue they profeſſe and deſire no leſſe, with an equall zeale of charitie, and agreement. God bee Iudge betwixt vs both ; and whetherſoeuer perſiſts to hate peace, let him periſh from the face of God, and his holy Angels: Yea (that this imprecation may be needleſſe) he is already periſhed; For (as *Cyprian* according to his wont, grauely) they cannot come to the reward of Peace, which haue broken the Peace of God, with the fury of diſcord. And ſurely what but the flames of hell can determine the ambition of theſe fiery and boyling ſpirits ? *Baſil* obſerues well that Gods fire gaue light, and burned not ; contrarily, the fire of hell burneth, without light ; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelues in the flames of contentions. Thoſe are the true haters of Peace, which doe wilfully patronize errors contrary to the Chriſtian faith. So long as wee muſt dwell by theſe tents of *Kedar*, wee ſhall too iuſtly complaine with the Pſalmiſt, I loue peace, but in the meane while they are bent to Warre. And as for vs, which profeſſe our ſelues the ingenuous clients of Peace, ſince wee muſt needs fight, it is not for vs to doe nothing ; For that bleſſed Quire of Angels, before their Peace vpon earth, well ſung, *Glory to God in the higheſt Heauens* ; and Saint *Iames* deſcribes the wiſdome of God to be firſt pure, then peaceable. And that choſen veſſell implies no leſſe, when to his charge of Peace, hee addes, If it bee poſſible. That is as impoſſible to euery good man, which ought not to be done, as that which cannot bee done, neither indeed (as the rule of Lawyers runnes) can we be ſaid to be able to doe that, which we cannot honeſtly doe. God (ſaith *S. Paul*) is not the Author of confuſion, but of Peace. It is a wicked peace, it is no peace, that neceſſarily breeds confuſion. That Peace is worthy of a defiance, which proclaimes warre with God ; And I would to God, that

Cypr. de ſimplic. præl.
Ad Pacis præmium venire non poſſunt, qui pacẽ Domini diſcordiæ furore ruperunt.
In Pſal. 28.
Pſal. 120.
Luc. 2.14.
Iam. 3.17.
εἰ δυνατόν.
Rom. 12.18.

that peace which **Rome** either can performe or dare promiſe, were of any better, of any other nature.

Well then ; Let it be our preſent taske, carefully to diſcuſſe Saint *Pauls* condition of Poſſibility ; and teach how vaine it is, to hope that a true, holy, and ſafe peace can be either had, or maintained with our preſent *Romaniſts* ; whether we regard the auerſe and ſtubborne diſpoſition of the one ſide, or the nature of the matters controuerted, or laſtly, the impoſſibilitie of thoſe meanes, whereby any reconciliation may bee wrought : Theſe three ſhall be the limits, wherein this our, not vnprofitable, nor yet vnſeaſonable worke, ſhall ſuffer it ſelfe to be bounded.

SECT. III.

The obſtinate and aduerſe diſpoſition of the Romaniſts.

AND as for the firſt, I ſuppoſe we need not labour much. Indeed, God can eaſily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How eaſie is it for him, ſo to ſoften the adamantine hearts of men, by bathing them in the bloud of that immaculate Lambe, that they ſhould melt into pure loue! but, as the times now are, it would be no leſſe miraculous, to finde a Popiſh heart truly charitable to vs, than to ſee the Lions fawning vpon *Daniel.* Euen where there is ſtrife about indifferent things, there is neceſſarily required a conſpiring of the minds of them, which would be reconciled : neither is it enough, that one ſide is content, together with armes, to lay downe hatred ; and how will our *Romaniſts* endure this? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere loue to this of Papiſts. Alas! when, and where, are we not ſpet vpon, as the moſt deſperately hereticall enemies of the Church? *Rome* admits Iewes into her boſome, from whoſe hands their Popes holineſſe diſdains not to receiue the booke of the Law of God ; but Proteſtants ſhe may not endure : That which *Socrates* complaines as iniuriouſly done by *Theodoſius* a *Grecian* Biſhop againſt the very *Macedonian* Heretickes, is daily done by them againſt vs ; No *Arrians*, no *Circumcellion* hereticks were euer more cruell : and theſe idle Fablers in the meane time ſlander vs to the world, as guiltie of the ſame outragious proceedings againſt them. What hereſie is there in all times, which that *Romulean* Wolfe, and her bawling Clients are not wont to caſt vpon vs? One while wee are the Schollers of *Simon Magus*, becauſe we doe but once mention Grace and Saluation ; for what haue wee elſe to doe with that wicked Sorcerer? Another while we are fetcht from the curſed ſchoole of *Eunomius*, for that we attribute too much to Faith ; and yet no more than that holy Hereticke Saint *Paul.* One while we are *Pepuzians* that aſcribe too much to women ; then wee are *Origeniſts* for holding the Image of God to be defaced in man : then contrarily *Proclians* for holding the ſinne of concupiſcence not enough defaced : One while we are the followers of *Sabellius*, becauſe I thinke we liued in the ſame age with *Seruetus* ; another while of *Eutiches*, becauſe wee liued in the time of *Swinckfeldius* ; for what buſineſſe haue wee euer had elſe with thoſe branded Hereticks? Wee are *Pelagians* one while, for holding the wages of ſinne to bee death ; then wee are *Donatiſts* for admitting none but the iuſt into the Church of the elect : ſometimes wee are *Manichees* for denying Free-will ; ſtraight, we are *Arrians* for refuſing traditions ; then *Nouatians* for taking away penance ; another while we are *Ærians* for reiecting oblations for the dead, and faſtings: then *Iouinianiſts*, for not allowing a ſlippery and vaniſhing Faith ; the followers of *Vigilantius*, for diſclaiming the adoration of reliques ; of *Neſtorius*, for diſliking the aſſeueration of the Sacramentall bread : now we are *Xenaites*, for demoliſhing of Images, then we are *Lampetians*

Eſa. 11. 6.

*Sacr.Cere.l.*1.

*Socr.l.*7.*c.*3.

*Bellar. de notis Eccleſ.l.*4 *c.*9. *Nota Sexta ſic accuſ.Luth.Cal. Brent. Bellar. ib. Reipſa Caluiniſtis in Anglia mulier quædam eſt ſummus ſacerdos, Bellar. Anno* 1532. *Teſte Surio apud Bell.l.* 1 *de Chro. Ibid.hæreſ.*16. *Zuingl & Bucer. Ibid. Hær.* 9. *Calu.l.* 4. *Inſtit. c.*1. *ſect.* 7. *Aug. Conf.art* 7. *Ibid. Hæreſ.* 8. *Luth. art.*36. *Cal.Inſt.* 2. *c.*2. *ibid. Hæreſ.*10. *Hæreſ.* 6. *cit.Cal. Inſt.* 4. *c.* 19. *Quær.reliq.Ib. apud Bellar.*

petians, for diſallowing the ſeruitude of idle vowes. It matters not whether the foule mouth of that hired ſtrumpet accuſe *Timotheus* the Presbyter, or *Athanaſius* the Biſhop, ſo that ſome body be ſmitten; It matters not what be ſpoken, ſo it be malicious: That is fully reſolued of, which *Nazianzen* hath; No man ſhall hold in the reines of a riotous and lawleſſe tongue: for (as *Hierom* ſaith well) it is the paſtime of the wicked to ſlander the good: That therefore, which was the ſolemne faſhion of the *Lindians*, neuer to do ſeruice to their *Hercules*, without railing, the ſame is too ordinary with theſe publike Heralds of our patience: Our daily fornace (as *Auſten* ſpeakes wittily) is our aduerſaries tongue: How eaſily might I here vnlode whole carts of reproches, that haue bin heaped together by the ſcurrilous paraſites of *Rome*? What riuers of bloud, what bonfires of worthy Saints might I here ſhew my Reader? All theſe the world knowes, and feeles too much: And as for thoſe honeſt and good-natured men, which would needs vndertake to be the ſticklers of theſe ſtrifes, as *Caſſander*, *Fricius*, the *Interimiſts*, and that nameleſſe Apologiſt of the *French*, how ill haue they ſped on both parts? With whom it hath no otherwiſe fared, me thinkes, than with ſome ſound ſhepheard, that thruſts himſelfe betwixt two furious Rammes running together in their full ſtrength, and abides the ſhocke of both; Neither may it euer ſuccede better to theſe kinde *Philiſtims*, which will be bringing this Arke of God into the houſe of *Dagon*. And for vs, ſince we muſt needs be put to it, we ſhall not here (as it often falls out in other quarrels) ſtriue to our loſſe. *Abraham* fared well by the diſſenſions of *Lot*; all the milke and hony, of whole *Paleſtine* hereupon befell to him; whereof hee ſhould elſe haue ſhared but the halfe: Doubtleſſe theſe contentions (through the goodneſſe of God) ſhall enrich vs, with a great increaſe both of Truth and Glory.

ὐδεὶς ὑφέξει τῆς γλώσσης αὐτονομίαν. *Bonos carpere malorum ſolatiū eſt, Hier ad Theop. adver. Io. Hier.*

Quotidiana fornax noſtra, aduerſariorum lingua. Aug. Confeſ. l. 10 c. 37.

And. Fricius Modreuius lib. de emendanda rep. Examen pacifiq; de la doctrina des Huguenots.

SECTION IV.

That the Confeßion of the ſame Creed is not with them ſufficient for Peace.

IT is not *Caſſanders* ſpeech onely, but euery wiſe and honeſt mans, that the Creed is the common cognizance of our faith; and wee all doe with one voyce willingly profeſſe it. Surely *Theodoret*, when he would by a fauourable report allay the bitter contentions of thoſe ancient Chriſtians of Antioch, writes thus: Both parts (ſaith he) made one and the ſame confeſſion of their faith; for both maintained the Creed of the *Nicen* Councell; And yet this poſition is ſpightfully handled by Cardinall *Bellarmine*, and can ſcarce draw breath ſince his laſt ſtripes: What care we (ſaith he) for the ſame Creed? Faith is not in words, but in the ſenſe: And indeed, I remember, what *Ruffinus* reports done by *Arrius*. That worthy *Conſtantine* had charged him to write what faith he held; he deliuered him a Creed, in words, ours; in ſenſe, his owne; and how right his wicked brood tooke after their father, in the inſuing times of the Church, let Hiſtories witneſſe: ſure I am, whoſoeuer ſhall read the Creeds of their ſeuerall Sects, ſhall hardly fetch out any thing, which an Orthodox Cenſurer would thinke worthy of reproofe: How oft doe they yeeld Chriſt to be God, yea, God of God; and yet perfidiouſly reſerue to themſelues, in the meane time, that abſurd conceit; That he was created, *ex non entibus!* As therefore *Seuerianus* the *Syrian* in *Theodoret*, ſpake Greeke as a *Grecian*, but pronounced it like a *Syrian*: ſo there may be many, which may ſpeake truths, but pronounce them heretically: For all Hereſies (ſaith *Irenæus*) talke of one God, but marre him with their miſconceits; yea, for the moſt part all Hereſies (ſaith *Chryſologus*) ſet a face of the Trinitie; To little purpoſe; It was not ill ſayd of *Gratian*, that no man is to care for words, ſince that not the meaning ſhould ſerue the words, but the words rather the meaning; Let vs grant all this, and more; Let

Lib. de offic boni viri.

Theod. hiſt. l. 3. c. 4.

Bell. de laicis lib. 3. c. 19.

Ἐξουκοντιων: Ὁμοουσιαστῶν.

Iren. l. 1. c. 9. Petr. Chryſ. Ser. 109. Trinitatem vocabulis mentiuntur. Decr. 22. q. 5. humanæ.

Hier. in praf.
Tert. de praſc.

it be ſaid of the Creed, as *Ierome* ſaid of the Booke of *Iob*, that euery word abounds with ſenſes: There is no Diuine Word (as *Tertullian* ſpeaketh wiſely) ſo diſſolute and deſuſed, that onely the words may be defended, and not the true meaning of the words ſet downe. To put the Cardinall out of this needleſſe feare; The proper and natiue ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one Article of Chriſts Deſcenſion into Hell, which *Ruffinus* confeſſes he could not find, either in the Roman, or Eaſterne Creedes) is openly confeſſed on both parts: And yet for all this, we are neuer the neerer to peace: For from theſe common Principles of Faith, the ſubtle deuice of Hereticall prauity hath fetcht ſtrange and erroneous conſequences, which by their ſophiſticall and obſtinate handling, are now improued into Hereſies, and dare now threaten not onely oppoſition, but death vnto thoſe very principles, from which they are rayſed: Of this kind are the moſt of thoſe *Romiſh* opinions, which we vndertake to cenſure in this Diſcourſe.

Nulla tamen pax cum Lutheranis. De Laicis. l. 3. 19. Sect. 4.

In præfat. ad Imper. & Princip.

But, if by the vniuerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are vndeniably ſound: yet (ſaith *Bellarmine*) there can bee no peace with **Lutherans.** Let all the World know this, & wonder, Our King, (be it ſpoken to the enuie of thoſe which cannot emulate him, an incomparable Diuine for a Prince, yea, a Prince of Diuines, a King of men, and a wonder of Kings, mighty both with his ſcepter, and his pen) going about in that learned and ponderous Diſcourſe to cleere himſelfe from the aſperſion of Hereſie, which that foule hand had vnworthily caſt vpon him, profeſſes ſolemnly and holily, that whatſoeuer is contained eyther in the Sacred Scriptures, or the three famous Creeds, or the four firſt generall Councels, that he embraces with both armes, that He proclaimes for His Faith, that He will defend with his Tongue, with his Pen, with His Sword, in that he will both liue and die.

Bell. reſp. ad Regem. Non ſatis eſt ad hæreticum nomen fugiendum illa recipere quæ Rex Anglorum recipere atq; admittere ſe dicit, pag 80 Etiam ſi nouitia & nupera illa ſint, ſi quis tamen ea neget, immunem ab hereſi nō fore, Bell. reſp. ad Regem, pag. 98.
Bell. l. de laicis. 2. c. 19.
Diſt. 22. Omnes.
Margarite Decret. vel Tabula Martinia.
In verb. Inobedientia.

Yea, but this is not enough, ſaith that Great *Antagoniſt* of Princes, For there are other points of faith wherewith religion is now of late times inlarged, as Tranſubſtantiation, Purgatory, the Popes Primacie (a whole doozen of theſe goodly Articles hath the *Tridentine* Councell created, in this decayed age of the World, leſt the Fathers of *Italy* ſhould ſeeme to come ſhort of the Apoſtles, and the Pope of Chriſt) any parcell whereof, whoſoeuer ſhall preſume to call into queſtion, is an Heretike preſently, and ſmels of the Faggot: and how ordinarily is that layd in euery diſh? that he cannot bee a member of the Church, which withdrawes his obedience from their Pope, the Head of the Church. Neyther is that any whit milder, which *Gratian* cites from Pope *Nicholas* the Second; Whoſoeuer goes about to infringe the priuiledge of the *Roman* Church, or derogates from her Authoritie, is an Heretike.

But that is yet well worſe, which the allowed Table of the Decree hath peremptorily broched, Whoſoeuer obeies not the Popes Commandement, incurres the ſin of Idolatry; or (as *Gregory* the Seuenth, from whom *Gratian* would ſeeme to borrow this, which yet is not to be found in his Epiſtles) of *Paganiſme*. Whatſoeuer therefore Chriſt Ieſus, whatſoeuer the Apoſtles, whatſoeuer the counſels, & Fathers of the Primitiue Church haue commended to vs, to be beleeued, ſhall auaile vs little, neither can euer make vs friends, vnleſſe we will bee content to beſlaue our faith vnto their Popeling: And can they thinke wee will looke at peace vpon ſuch a condition? That hope were bold and fooliſh that could expect this. Neither doe they more ſcornfully caſt vs out of the boſome of their Church, for ſpetting at theſe Articles of Straw, which their vanitie hath deuiſed, than wee can confidently condemne, and execrate their preſumption, which haue ſo imperiouſly obtruded ſuch traſh as this vpon the Church of God.

SECTION V.

The impuration or corruption of the Roman *Church; and their impoſſibilitie of Reconciliation, ariſing from that wilfull Fable of the Popes infallibilitie.*

BVt, to leaue this firſt head of our Aduerſaries indiſpoſition to peace: Say that the Papiſts could be content to harken to an agreement (which I can neuer hope to ſee, whiles *Rome* is it ſelfe) ſay they ſhould ſeeke it, yet (as things now ſtand) whiles they will not, & we may not ſtirre one inch from our ſtation of iudgement, God forbids, the Truth debarres our Reconciliation: wee dare not (whatſoeuer ſome kind-hearted Mediators may perſwade vs) eyther diuide Chriſt, or betray him with a kiſſe. The Truth is on high: they may well aſcend to vs, as *Leo* ſaid of old; but for vs, to deſcend to them, is neither ſafe, nor honeſt: Firſt of all, how too plaine is it, that the Romane Church is palpably declined from that ancient puritie of Religion, which ſhe once profeſſed: It is not more certaine, and ſenſible, that the Citie of Rome is deſcended from her ſeuen Hils, to the Martian Plaines, that lye below them; or, that the ſpightfull Heathens of old (as *Euſebius* reports) turned the Sacred Monument of the Tombe of Chriſt, into the Temple of their Venus: What a cloud of witneſſes haue we of this noted decay of that Church? yea, witneſſes of their owne. To beginne with the other Sex. *Hildegardis* a Nunne, and a famous Propheteſſe of her time, accuſes the Apoſtolicall Order, of the vtter extinguiſhing of Religion, amongſt them. *Matilda*, or *Maud*, who liued in the ſame Age, cenſures them for common Apoſtaſie from the Chriſtian faith; and both of them, by ſome extraordinary Reuelation, cleerely and directly propheſied of this Religious and Holy reſtauration of the Church, which our dayes ſee accompliſhed.

Saint *Brigit*, the Foundreſſe of the Order of Saint *Sauiour*, which was * canonized by Pope *Vrban*, ſticks not to teach openly in her writings, that the Pope doth torment, yea, crucifie the ſoules of the Elect; and boldly foretels, that all his Followers, and Abettors, and whole Clergie ſhall be cut off, and that his Sea ſhall ſinke downe into the bottome of Hell; and this ſhee doth ſo tartly and vehemently, that the Romaniſts of thoſe times threatned, and indeuoured to burne her aliue: *Robert* (our Biſhop of *Lincolne*, to whom the greatneſſe of his Head gaue an homely, but famous name, whom *Illyricus* miſ-nameth *Rupertus*) a worthy and peereleſſe man in his age, durſt, before the Popes owne face, openly accuſe the Paſtors of his time to be the Spoylers of the Earth, the Diſperſers and Deuourers of Gods flocke, the vtter waſters of the Holy Vineyard of God. That *Carthuſian* of Coleyne, which is ſaid to haue gathered that Booke of the Bundle of times, complaines that Truth was then periſhed from the ſonnes of men. *Petrus de Aliaco*, a Cardinall, confeſſes that the ancient Diuines built vp the Church, but the then preſent Seducers deſtroyed it; And vnto theſe agree *Iohn de Rupeſciſſa*, a Monke; *Picus* Earle of *Mirandula*, *Trithemius* the Abbot, *Laurence Valla*; And thoſe worthie Lights of the Councell of *Baſil*, the Cardinall of *Arles*, and *Thomas de Corſellis*: But *Nicholas Clemangis* the Archdeacon of *Bayeux* ſpeakes nothing but ſtones and bullets; who in a whole Volume, hath freely painted out the corrupt eſtate of the Church, neither did *Dominicus* Biſhop of *Brixia* ſpeake any whit more ſparingly, who euen in thoſe times durſt ſet before his Booke, this Title, *The Reformation of Rome*; To ſay nothing of *Ioachim*, of *Peter* of Ferrara the Lawyer, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerſon*, *Euerard*, the Biſhop of Salisburg, *Eraſmus*, *Caſſander*, *Eſpencæus*, the Iury of

Epiſt. ad Euph.
Pell. cit. lib. 3. de Laicis.
Euſeb. Hiſt. l. 3. c. 25.
An. 1170. *Ex loc. com. Henr. Tozen. Illyric. Proph. rythmic.*
Vita S. Brig. Præfixa Reuela.
* *Anno* 1370.
Reuel. l. 1. c. 41. cruciare, imo crucifigere electorum anim. &c.
Reuel extrau. c. 8
Groſſe teſte in Manuſc.
Anno 1250.
Io. Treuiſa tranſlated into Engliſh.
Habetur initio Polychron. Ranulph. in Manuſcript.
Anno 900.
Artic. in Concil. Conſtant. editis 1535.
Anno 1350. *lib. Vade mecum.*
Lib Aduerſ. Ement. donat. Conſtant.
Æneas Syl. de geſt. Concil.
Anno 1416.
Ad Pium. 2. *lib.*
Reform. Cur. Ro.
Anno 1400.
Auentin. Annal. lib. 7.
Oſiand. Confut. Theſ. Coſter.

Cardinalls ſelected by *Paul* the Third, (amongſt which, *Gaſpar Cotarenus*, *Iames Sadolet*, and our Cardinall *Poole* were (as they might) of eminent note, *Aluarus Pelagius*, * *Sauanarola* of Florence, and whomſoeuer thoſe times yeelded at once both learned and good. Euen Pope *Adrian* himſelfe, the Sixt of that Name, whiles he inſtructs his Legate in his meſſage, cenſures the Church, and ingenuouſly complaines, that all was gone to wracke, and ruine: What ſhall we then ſay to this? Can any man be ſo partiall, as to thinke, that ſo many Saints of both Sexes, Prophets, Propheteſſes, Monkes, Doctors, Cardinals, Popes, ſhould (as *Ierome* ſpeakes of the *Luciferian* Heretikes) meerely deuiſe theſe ſlanders, to the diſgrace of their holy mother? If any man can be ſo mad, he is well worthy to be euer deceiued.

* *Io Mirandula. Marſil. Fecin. & Comens* report him to haue bin a Prophet. *Eſpenc. in Tit. Oſiand Papa non Papa.*

Indeed, *Rome* was once an holy Citie: but now (as no leſſe famous the other way) ſhe is become a Citie of bloud; This Grape is growne a dry Raiſin; Neither did that good Heremite, *Antony*, ſo iuſtly ſay of his *Alexandria*, as we may now of *Rome*, Woe to thee thou Strumpetly Citie, into which the Diuels out of all the reſt of the World haue aſſembled themſelues.

Mat 4. 5. πόλις ἁγία. *Gnir hadammim.*

Ezek 21. 2. Ἀ σταφυλῆς σταφὶς ἐστι. *Theocrit. edyſſ. xii. Hier. de vita Pauli.*

Certainely, therefore, ſo ſhamefull and generall a deformitie could not but bee diſcerned, by our latter Papiſts; and (to auoyd all ſhifts) wee haue gently and louingly laid our finger vpon theſe ſpots: But, in the meane time, how haynouſly haue they taken it? and (as *Ruffinus* ſpeakes of *Apollinaris* the Heretike) whiles they are tranſported with the vicious humor of contention, and will bee croſſing euery thing, that is ſpoken, out of the vaine oſtentation of a ſtrong wit, they haue improoued their idle brabbles to Hereſies. *Hierome* ſayd wittily, They vſe to winke, and deny, which beleeue not that to bee done, which they would not haue done.

Ruff. l. 1. c 20. Dum contentionis vitio nimis aguntur, &c. Hier. aduerſ. Luciferianos.

It is therefore a moſt lamentable and fearefull caſe; that a Church which of her owne fauourites is iuſtly accuſed of many and dangerous errors, ſhould blocke vp againſt her ſelfe, the way whereby ſhee ſhould returne into the Truth; and (as *Francis à Victoria* honeſtly complaines) ſhould neyther indure her owne euils, nor their remedies. For whiles ſhee ſtands vpon it, that ſhee cannot erre, and ſtubbornely challenges vnto her Chaire a certaine Impeccancie of Iudgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recouering the Truth? How are we now, too ſawcie, that dare mutter ought againſt her? The firſt hope of health muſt needs bee fetcht from the ſenſe, and acknowledgement of the diſeaſe: That of the Epicure is common and true, The beginning of recouery, is the knowledge of the fault; Thou muſt find thy ſelfe amiſſe, ſaith *Seneca*, ere thou canſt amend thy ſelfe. *Rome* brags that ſhee cannot be ſicke: What doe we now talke of medicines for her? Theſe Doctrinall Principles (as our *Stapleton* cals them) are they, from which a certaine fatall neceſſity of erring muſt needs follow.

Fr. à Victoria Relect. quarta de Poteſtate Papæ & Concilij Propoſ. duodecima Sect. vltima. Deuentum eſt ad hunc talem ſtatum vbi nec mala noſtra nec remedia pati poſſumus. Iudicij impeccantiam. Senec. Ep. 28.

For to what purpoſe is all this we doe? If vpon the ſentence of this *Romiſh* Oracle (for in the cloſet, or the Priſon rather, of his Breſt (as *Ierome* obiected to *Iohn* of Ieruſalem) the Church is included) all things do ſo depend, that whatſoeuer he ſhall determine, muſt be receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe we wrangle for truth; in vain haue all thoſe former Synods both met, and defined; in vaine doe we either teach, or learne ought of any other Maſter: Is it poſſible, ſhe ſhould euer be drawne to remorſe for her error, which eagerly defends that ſhee cann to erre? Either therefore let our Papiſts ſuffer this vaine opinion of Infallibilitie, to bee puld vp by the very roots, out of their breſts; or elſe there can be no hope, ſo much as of a conſultation of Peace; And doe wee thinke that our Maſters beyond the *Alpes* will euer abide themſelues ſtripped of this darling, which they haue made ſo daintie of, all this while? Why doe wee not aſwell demand Saint *Peters* Throne, and his Reuenues, and together with his Patrimony, all the bodie of Religion? For, what one Title is there of the now Roman faith, that hangs not on this ſtring? Let them giue vs this, and Rome falls alone, and lyes ſhamefully in the duſt; Let them denie it vs, and ſhee ſhall be ſtill that great Harlot, ſtill

Epiſt. ad Pammach. de error. Jo. Hieroſol. An tu ſolus Eccleſia?

an enemie to Peace, ſtill hatefull to Heauen: But ſo farre are their moderne Doctors from an ingenuous reiection of Infallibility, that no Age euer knew ſo well how to flatter a Pope: For not onely haue ſome yeelded this vnto him, without a Councell, as *Alber*, *Pighius*, *Gretſer*, *Bellarmine*, and all Ieſuites whereſoeuer; but ſome others, (as *Gregory* of *Valentia*) haue faſtned this vpon him, without any care or ſtudy required on his part. Oh happy Chaire of *Peter*, firme, eternall, full of prodigious vertue! which if we might imagine a woodden one, I ſhould ſure thinke were made of Iriſh Oake; there is no Spider of errour can touch it, but preſently dyes: Behold, the Tables written with Gods owne hand, were ſoone broken and gone; but the barres of thy frame can feele no Age, cannot incurre the danger of any miſcarriage.

Sure (I thinke) *Vibius Rufus* is aliue againe, which becauſe hee ſate in the ſame ſeat wherein *Iulius Cæſar* had ſate, and maried *Ciceroes* wife, had wont to vaunt of both, as if he ſhould ſure be *Cæſar*, for his ſeat; or for his wife, *Cicero*. Belike, all the vertue of it is from *Peter*: it is well that his other Succeſſors conferred nothing towards it, leſt perhaps *Alexander* the Sixt ſhould haue turned the ſucceeding Popes into Letchours, *Clement* into ſacrilegious Church-robbers, *Iulius* into Swaggerers, *Benedict*, *Gregory*, *Silueſter*, into Symoniſts; *Paſcalis* into Periurers; Pope *Ioane* of Mentz into women, *Martin* and that other *Silueſter* into Magicians, the two *Iohns* into Deuils incarnate.

Lib 4. Hiſt. Eccl. ſi matùre procedat. Bell. l. 4. de Pont. Rom c. 2. G. Valentia. Analyſ. fidei. l. 8. de vi & vſu auctorit. Rom Pontificis in fide. Quæſt. ſixta. Reſpondeo, ſiue Pontifex in definiendo ſtudium adhibiat, ſiue nō adhibeat, modò tamen controuerſiam definiat, infallibiliter certè definiet, atque adeo re ipſa vtitur authoritate ſibi à Christo conceſſa, &c. Xiphilin. Epit. Dionyſ. Tiberio. δίφρῳ τοῦ Καίσαρος ἐφ' ὧ, &c. Quer. Plat de vitis Pontif. Clem. 6. Iul. 2. Ben. 9. Greg. 6. Sylueſt. 3. Mart. 2. Sylueſt. 2. Ioh. 23. & 23. Luth. aduerſ. falſo nomin. Epiſc.

Now on the other part, can any man bee ſo fooliſh to hope that our Church will euer be ſo mad, as thus baſely to bolſter vp the great Bridge-maker of Tybur? As though wee could bee ignorant how Chriſt neuer either performed, or promiſed them any ſuch priuiledge? For, where is it written (as *Luther* ieſted well) vnleſſe perhaps at Rome, in Saint *Peters* vpon ſome Chimnie with a Cole? Chriſt ſaid indeed, *Thou art Peter*: but, Thou art *Paul* the Fiſt, he neuer ſaid: Hee ſaid, *I haue prayed for thee, that thy faith faile not*: ſo he ſaid too, *Goe behinde me, Satan, thou ſauoureſt not the things of God*. Now let this Oracle of the Chaire, teach vs how he can at once make himſelfe full heyre of the promiſe, and yet ſhift off the cenſure at pleaſure: Yet, (to tread in the ſteps of the Times) as though wee could not know that the following Ages knew not of this; not *Policrates* and *Irenæus*, which reſiſted *Victor* the Pope; not *Cyprian*, which oppoſed *Stephen*, not the Fathers of Calcedon, which would not yeeld to *Leo*, not the Eaſterne Biſhops, which would not yeeld to *Iulius*, nor the Fathers of Conſtantinople, which refuſed to yeeld to *Vigilius* and *Honorius*: yea, of the latter Diuines, thoſe which haue had either ſenſe or ſhame, as *Iohn Gerſon*, Chancellor of Paris, *Turrecremata*, *Almain*, *Alphonſus de Caſtro*, Pope *Adrian* the Sixt, Archbiſhop *Catharinus*, Cardinall *Caietan*, *Frnciſcus à Victoria*, and who not of the beſt ranke of their Doctors haue not feared openly to deny, and diſclaime this fancie; and *Alphonſus* ſhall giue a reaſon thereof for all. There are many vnlearned Popes (ſaith hee) that know not ſo much as the rules of Grammar, how then ſhould they bee able to interpret the holy Scriptures? As though wee knew not which of their Popes fauored *Arrius*, which, *Montanus*, which, *Neſtorius*, which, *Atacius*, which the Monothelites, which, the Sadduces, and which were in league with Deuils; which of them haue defined contrary to their fellowes, and which contrary to God; and (that I may vſe *Ierome's* words) how ſilly a Pilot hath ofttimes ſteered the leaking Veſſell of the Church! As though euery Tapſter and Tinker, now a dayes, could not point their finger to the long Beadroule of Popes, and ſay, Such and ſuch were the Monſters of men, ſuch (as *Platina*, *Lyra*, *Genebrard* confeſſe) were Apotacticall, and Apoſtaticall miſcreants; ywis, their life hath beene long the Table-talke of the World, as *Bernard* ſpeakes: There can therefore bee no peace poſſibly, vnleſſe they will bee content to bee head-leſſe, or we can bee content to bee the ſlaues of Rome: Imagine, they could bee ſo ingenuous, as to confeſſe that the ſame Serpent which inſinuated himſelfe of old into Paradiſe, might perhaps creepe cloſely into *Peters* Chaire; yet there would bee no leſſe Controuerſie, *de facto*, than of the poſſibility of errour.

Bell. reckons vp moſt of theſe, *l. 4. de Pont. Aly à Cano. loc. com. lib. 6. cap 8. Alphonſ. de Caſtro, lib. 1. contra Hæreſ. cap. 4.*

Portenta hominum. Plat. in vit. Bened 4. & Christ. 1. Genebrard. 4. Sect. 10. Lyra in Mat. 16.

Beſides,there are other Popiſh opinions of the ſame ſtampe,but more pragmaticall, which are not more pernicious to the Church,than to common-weales: as thoſe of the power of both Swords, of the depoſition of Princes, diſpoſing of Kingdomes, abſoluing of Subiects, fruſtration of Oathes (ſufficiently canuaſed of late, both by the *Venetian* Diuines, and French, and ours,) which are ſo palpably oppoſite to the libertie of Chriſtian Gouernment,that thoſe Princes,and People,which can ſtoope to ſuch a yoke, are well worthy of their ſeruitude: and can they hope that the great Commanders of the World will come to this bent? (we all,as the Comick Poet ſaid truly,had rather be free, than ſerue; but much more Princes) or, on the contrary, can wee hope, that the Tyrants of the Church will be content to leaue this hold? What a fopperie were this? For, both thoſe Princes are growne more wiſe, and theſe Tyrants more arrogant; and (as *Ruffinus* ſpeakes of *George*, the *Arrian* Gallant) they inſolently gouerne an vſurped Biſhopricke,as if they thought they had the managing of a proud Empire, and not of a Religious Prieſthood.

Ruff. l.1.c.23. Procaciter vi raptum Epiſcopatum gerunt, &c,

SECTION VI.

That the other Opinions of the Romiſh *Church will not admit Reconciliation.*

Iulian. Cæſares.

Binius in vita Adrian.

Socrat. l.5.c.20. & c.14.

Euſeb. l.5.c.13. ex Rodono.

Socrat. l.2.c.32

Theodor. l.4.c.27.

Epiph. l.1. Initio. τὸ προσέχειν. καὶ μὴ συναμιλλᾶσθαι.

Cypr. de ſimplic. prælat.

Ἄτη ἡ πάντας ἀᾶται.

BVt let vs bee ſo liberall, as to grant this to our ſelues, which certainely they will neuer grant vs; for, this olde Grandame of Cities thinkes her ſelfe borne to command, and will either fall, or rule: Neyther doth that Mitred Moderator of the World affect any other Embleme than that,which *Iulian* ieſtingly aſcribes to *Iulius Cæſar* (τὸ πρωτεύειν) To rule all; or to *Alexander* the Great (πάντα νικᾶν) to conquer all; It was a degenerating ſpirit of *Adrian* the Sixt, which cauſed to bee written vpon his Tombe, in the Church of Saint *Peter*; That nothing in all his life fell out ſo vnhappily to him, as that he gouerned: Let this, I ſay, be granted vs; There want not (I know) ſome milder ſpirits (*Theodoſians*, that can play with both hands) which thinke, if theſe buſie points were by the moderation of both parts quietly compoſed, it might be ſafe for any man (ſo it be without noyſe) to thinke what hee liſt, concerning the other differences of Religion: Theſe are the Ghoſts of that Heretike *Appelles*, whoſe ſpeech it was, That it is ſufficient to beleeue in Chriſt crucified, and that there ſhould bee no diſcuſſing of the particular warrants and reaſon of our faith: Or the brood of *Leonas*, one of the courtiers of *Conſtantius*, and his Deputie in the *Seleucian* Councell, which when the Fathers hotely contended, as there was good cauſe, for the Conſubſtantialitie of the Sonne: Get you home, ſaid hee, and trouble not the Church ſtill with theſe trifles. Saint *Baſil* was of another minde, from theſe men, who (as *Theodoret* reports) when the Lieutenant of *Valens* the Emperor perſwaded him to remit but one letter, for peace ſake, anſwered, Thoſe that are nurſed with the ſincere Milke of Gods Word, may not abide one ſyllable of his ſacred truth to be corrupted; but rather than they wil endure it, are ready to receiue any kinde of torment, or death. *Eleuſius* and *Syluanus*, which were Orthodox Biſhops, and thoſe other worthy Guardians, and (as *Athanaſius* his title was) Champions of the truth, were of another minde from theſe coole and indifferent Mediators. So farre as the ſacred truth will allow vs, wee will accompany them gladly: but if they vrge vs further, wee ſtand ſtill, or ſtart backe; and thoſe two courſes which *Epiphanius* aduiſed, as the remedies of Hereſie (Heed and Auoydance) both thoſe doe we carefully vſe, and performe. Great is the offence of diſcord, and vnexpiable; and ſuch in the graue iudgement of *Cyprian*, as is not purged with the bloud of our paſſion; and iuſtly doe we thinke that Fiend of *Homer*, worthy of no place but Hell. But yet, wee cannot thinke concord a meete price of truth; which it is lawfull for vs to buy at any rate, but to ſell vpon any termes, it no leſſe then piacular.

Let vs therefore a little diſcuſſe the ſeuerall differences, and (as it vſes to bee done, when the houſe is too little for the ſtuffe) Let vs pile vp all cloſe together. It ſhall be enough in this large Harueſt of matter, to gather ſome few Eares out of euery Shocke, and to make a compendious diſpatch of ſo long a taske: The groſſeſt of the Popiſh Hereſies, and (as *Hierome* obiects to *Origen*) the moſt venomous opinions of *Rome*, which haue bred ſo much trouble and danger at this day, to the Church of God, are either ſuch as doe concerne our ſelues, not without ſome reſpect to God; or ſuch as concerne God, not without ſome reſpect to vs: Of the former ſort are thoſe, which in a certaine order (ſuch as it is) of diſcourſe, are conuerſant about Iuſtification, Free-will, the merit of our workes, humane ſatisfaction, Indulgences, Purgatory, and the differences of mortall and Veniall ſinnes: Theſe therefore firſt offer themſelues to our examination.

ἀκροθινιάζειν.

SECTION VII.

The Romiſh *Hereſie concerning Iuſtification.*

THat point of Iuſtification (of all other) is exceeding important; inſomuch as *Caluin* was faine to perſwade, that if this one head might bee yeelded ſafe and intire, it would not quite the coſt, to make any great quarrell for the reſt. Would to GOD that word of *Caſſander* might bee made good, which doubted not to ſay, That which is affirmed, that men cannot bee iuſtified before God by their owne ſtrength, merits, or workes, but that they are freely iuſtified by faith, was alwaies allowed and receiued in the Church of God, and is at this day approued by all Eccleſiaſticall Writers: Yea, I would they would be ruled by their *Thomas Aquinas* in this, who attributes Iuſtification to workes, not as Iuſtification is taken for an infuſion of grace, but as it is taken for an exerciſe, or manifeſtation, or conſummation of Iuſtice: If this were all, in this point all would be peace: But whilſt the Tridentine Fathers take vpon them to forge the formall cauſe of our Iuſtification, to be our owne inherent Iuſtice, and thruſt Faith out of Office, what good man can chooſe but preſently addreſſe himſelfe to an oppoſition? Who would not rather dye then ſuffer the ancient Faith of the Church to be depraued with theſe Idle Dreames? Go now ye great *Trent* Diuines, and bragge of your ſelues (as *Aetius* did of old by *Theodorets* report) that GOD hath now at laſt reuealed to you thoſe things, which he would haue hitherto concealed from all the world: In the meane time wee cannot but ſcorne to ſee the ſoules of men ſo ſhamefully deluded; whiles we heare the Spirit of God ſo oft redoubling, Without workes, Not by workes, but by faith: By their workes no fleſh ſhall be iuſtified: Being iuſtified freely by his grace: By the power whereof, *Arrius Montanus*, an ingenuous Author (and as *Hierome* ſaid of *Appollinarius*, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuinced: It followes (ſaith hee) that Faith is reputed for righteouſneſſe to him that workes not in the Law, and that according to the purpoſe of the grace of God.

Caluin. De vera Pacific. contra Interim.

Conſultat. de Iuſtific.

In Galat. & in Iac. 2.

Concil. Trid. ſeſſ. 6. c. 7. ſi quis dixerit ſola fide, &c. Com. 9.

Rom. 4. 6.
Gal. 2. 16.
Epheſ. 2. 8.
Rom. 3. 20.
Rom. 3. 24.

Epiſt. ad Pam. & Oceanum.

In Rom. 4. 5.

If wee caſt our eyes backe to the Ancient Fathers, they are all ours: Not according to the worth of our workes, ſaith *Baſil*: Onely to beleeue (τὸ πιστεῦσαι μόνον) ſaith *Nazianzen*: Faith alone is ſufficient, ſaith *Hierome*: By beleeuing are men iuſtified,

saith

Hall, J.

ſaith *Auguſtine*, and with theſe conſort the reſt, *Epiphanius*, *Chryſoſtome*, *Athanaſius*, *Primaſius*, and that whole ſacred Quire of Antiquitie: But to what purpoſe doe I inſtance in theſe, when as the Expurgatory Index of Spaine, hath purpoſely wip't both out of the Tables and Text of *Chryſoſtome*, *Ierome*, *Cyrill*, moſt cleare Teſtimonies for the ſole Iuſtification by Faith? The Booke is euery where abroad, it is needleſſe to recite the ſeueralls: See now the Inquiſitors guilty to themſelues both of errour, and fraud; To whom I muſt ſing the ſame note, that *Ambroſe* did of old, to the *Arrians*: Yee may blot out the Letters, but the Faith you can neuer aboliſh: Thoſe blurres bewray you more; thoſe blots condemne you more then the Writing.

But ſome perhaps may thinke this a meere ſtrife of words, and not hard to bee reconciled: For, that which to the Papiſts is inherent iuſtice, is no other to the Proteſtants, then Sanctification; both ſides hold this equally neceſſary, both call for it equally: True; but doe both require it in the ſame manner? doe both to the ſame end? I thinke not; yea, what can be more contrary then theſe opinions, to each other? The Papiſts make this inherent righteouſneſſe the cauſe of our iuſtification; the Proteſtants, the effect whereof: The Proteſtants require it as the companion or Page, the Papiſts as the Vſher, yea, rather as the Parent of Iuſtification. But what matters it (ſay they) ſo both aſcribe this whole worke to God? As though it comes not all to one, to pay a ſumme for mee, and to giue it me to pay for my ſelfe. I know not how theſe things ſeeme ſo little diſſonant to theſe mens eares, which the Spirit of God hath made vtterly incompatible: To him that worketh, the wages is not imputed of grace, but of debt; If by grace, now not of workes, or elſe grace ſhould be no more grace; for neither is it grace any way, if it be not free euery way, ſaith *Auguſtine*: But theſe men ſay, Therefore of grace, becauſe of workes. Not of workes, leſt any man ſhould boaſt, (ſaith the Spirit:) But of workes, and yet a man ſhall boaſt in the Lord, ſaith BELLARMINE. And wherefore ſhall he boaſt? becauſe he is iuſt, becauſe voyde of ſinne; perhaps ſome *Iſiodore* may ſay thus of himſelfe, which voluntarily proteſted that for forty yeares ſpace he found not in himſelfe any ſinne, not ſo much as in his thought, not ſo much as any conſent to anger or inordinate deſire: Or perhaps ſome *Baronius* or *Bellarmine* may report this of their late Saint, *GonZaga*; or the offall of the Schooles may ſay ſo of *Bonauenture*; in whom, (if we beleeue them) *Adam* ſinned not, or *Manicheus* may ſay it of his elect Maſters; or perhaps *Priſcilian*, *Euagrius*, *Iouinian*, the Meſſalians, may bragge thus of themſelues: But farre otherwiſe is that ſpeech of *Ambroſe*, I will not boaſt becauſe I am iuſt, but becauſe I am redeemed: I will boaſt, not becauſe I am voyd of ſinne, but becauſe my ſinnes are forgiuen me: Otherwiſe, we ſhall come to that point which *Innocentius* condemned in the *Pelagians*, What need haue we now of God? But thou ſayeſt GOD hath giuen mee this whereby I am iuſt: Indeed this ſeemes at the firſt a great and glorious praiſe of the grace of God: and at the firſt hearing ſounds well to an ignorant eare; and yet, (when it is better conſidered) vnder a pretence of piety ſpoyles Chriſt of his glory: Why doeſt thou not as well ſay, He hath giuen mee wherewith I may redeeme my ſelfe? for by the ſame wherewith wee are iuſtified, we are redeemed, (*Being iuſtified by his blood*:) Behold the blood of him that is God and man, iuſtifies vs, and the ſame redeemes vs: But goe on a little: GOD hath giuen thee this: But hath he giuen it thee without thy ſelfe? Is this done without the interuention, without the operation of our Free-will? Let the Monkes of *Burdeaux* ſpeake, in their Abiurations: let ANDRADIVS, let *Bellarmine* (the flower of the Popiſh Schoole) let any Papiſt deny this, if he dare: It is onely Chriſts therefore which is imputed: that which is inherent is ours; for all (ſaith *Auſten*) which are iuſtified by Chriſt, are iuſt not in themſelues, but in him: That which is Chriſts because it is his, is moſt perfect: that which is ours, becauſe ours is weake and imperfect. GOD hath made vs men, not GODS: Our perfection is ſeaſonable in Heauen: Iuſtly doth HIEROME deride CTESIPHON; wee the Papiſts: O bleſſed, O happy men, if that Iuſtice which is not thought to bee any where but in Heauen, may bee found with you onely vpon earth: In the meane time, it is ſufficient for vs to mourne for our

wants,

In Pſal. 1. 14.
Vid. Whitak. contra Dur. περὶ εὐταξ.
Lib. 1. *aduerſ. Pelag. & in* 3. *ad Galat.*
De Patient. c. 20. *& in Pſal.* 31.
In Anachor. In Rom. 17. *hom. & in* 1 *Cor. hom.* 11.
Orat. 1 *contra Arrian.*
De offic. l. 2. *c.* 2.
De Iacob. & vita beat. 2.
In Rom. 8.
Chryſ. hom. de verbis Pauli, Non ſolum ſed gloriamur in aff. Tom. 3 *pag.* 945
In Ep. ad Tit. c. 2
Hier. in Epiſt. ad Rom. c. 10. *Fides ſola iuſtificat. deleatur. ad Gal.* 2
Literas quidem abolere poteſtis, &c.
Ambr. de Sp. S. l. 3. *c.* 11.
Exam. pacific.
Rom 4 4.
Aug de corrept. & grat.
Epheſ 2.8.
Socr. l. 4 *c.* 18.
In vita eius.
In Bonauentura non peccauit Adam. Qu. vitam eius. Hier. aduerſ. Pelag. ad Cteſiphont.
Theod. l. 4. *c.* 10.
Rom. 5. 9.
Abiurat. Artoc. 45.
Hier. aduerſ. Pelag. lib. 3.

wants, to hate iniuſtice: It is the very ſpeech of *Donatiſts*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) ſhut vp this Stage: Not to ſinne, (ſaith he) is Gods iuſtice, but the iuſtice of man is the pardon of God. To be imputed therefore, and to be inherent, differ no leſſe then God and man, *Trent* and Heauen: Wherefore let our Romaniſts confeſſe that, which both Scriptures, and Fathers, and all their modeſter Doctors haue both thought and reported to bee the common voyce of the former Church in all times; and we are agreed: Otherwiſe, What fellowſhip hath God with *Belial*, light with darkneſſe?

Optat. l. 2. Cont. Don. Non habeo quod ignoſcam. Ser. in Cant. & Ser. 4. de verbis Eſa. Rectam ſortiam iuſtitiam, &c.

Section VIII.

Concerning Free-will.

BOrdering vpon this is the point of *Free-will*. To let paſſe all lighter quarrels of the nature of our will; let vs enquire of the power of it; and that not in naturall, humane, or morall things, (Heere is all peace, and ſilence, ſaue that the words iangle with themſelues: and when the matter is agreed vpon, who would not contemne words, as *Auguſtine* ſaith well?) but in ſpirituall and diuine matters, we do wil indeed; wee will freely, neither can wee otherwiſe will any thing: who denies it? Here is no Phyſicall determination, no violence; but to will that which is good, or to will well, we cannot. Wee doe freely beleeue; (for faith is an act of the will) yea, and wee doe co-operate with grace; neither are we herein like to ſenſeleſſe ſtones, as *Auſten* truely ſpeakes: But whence is all this? Is it of our ſelues, or of God? Is it of grace, or (which the Councell of *Aranſica* condemned) by the power of nature? This muſt bee our queſtion. Both ſides like well that ſpeech of Saint *Auguſtine*: To will freely, is the worke of natur; to will well, of grace; to will ill of corruption: but when we come to the poynt, the Doctors of *Trent* are not more ſubtile, then the Ieſuites inconſtant: It is yet good and ſafe which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a worke, is from Free-will: as it is good, from grace; as both a worke and good, both from Free-will and grace: But that is exceeding ingenuous and truely Euangelicall, which the ſame *Bellarmine* affirmes againſt ſome *Semipelagian* Catholickes. In thoſe things which pertain to piety and ſaluation, that mans will can do nothing, without the help of Gods grace: It is the voyce of *Iacob*, if the Cardinall would hold him there, curſed be he that ſhould oppoſe him. I goe on to hope and read; and ſee what ſtuffe I meete with, ſoone after in the ſame Booke: That our conuerſion is in the power of Free-will, becauſe it may be alwayes conuerted, when it will, and yet further: That before all grace wee haue Free-will euen in the workes of pietie, and ſupernaturall things. Before all grace? what before the grace of preuention? It were well the Cardinall would ſet forth ſome better recognitions. Now, then God doth not preuent vs, (as *Auſten* ſaid of old) that wee might will; but wee preuent God, becauſe we will: But leſt this ſhould ſeeme too groſſe, this liberty is tyed vp; and is altogether in the ſame ſtate as the faculty of ſeeing, when a ſenſible *ſpecies* is abſent; we can freely ſee, while the obiect is abſent: wee can freely will, in the abſence of grace. Let *Bellarmine* now tell me: are we any whit more free to euill than he faines vs to good? Did euer *Pelagius* dote thus much? Wee can will euill: but yet vnleſſe it is determined (vnder ſome falſe ſemblance) by the verdict of our practiall iudgement, wee will it not: But if wee ſhould yeeld him thus much: What helpe is this that God giues vs? To preuent, inſpire, excite, and helpe, is of God: to incline the will, is of our ſelues: How are we not now more beholden to our

ſelues

Aug. de ordine 2. Aliud eſt velle, aliud velle bonum. Bern.

Bell. L. 6. de Grat. c. 15. p. 10.

Lib. 6. de gratia, c. 4. in titulo.

Lib. 6. c. 15. reſp. ad Secund.

L. ſexto de Grat. c. vlt. ſent. prima.

Aug. de cor. & Grat. nolentem præuenit vt velit, volentem ſubſequitur, ne fruſtra velit.

ſelues, then to God? What is this but that *Pelagian* conceit, ſo oft condemned by *Auguſtine*, ſo to ſeparate Free-will from grace, as if without it we could doe, or thinke any thing anſwerable to the will of God? That we are able by the power of our will to auoid ſins; that we can ouercome the ſleighter motions of temptation, as *Bellarm.* ſpeaks; that wee can keepe Gods Commandements, as *Scotus* and *Durandus*; that wee can reiect or receiue the inſpiration of the Spirit, as the Tridentine Fathers; that wee can diſpoſe our ſelues to the receiuing of grace, as *Thomas* and *Suarez*; that we doe naturally co-operate with grace, and make our conuerſion effectuall, as *Tapperus*; what is it elſe, but to ſteale glory from God, that we may pranke vp this carion nature of ours? Yet it was modeſtly done of *Tyberius*, who of thoſe many buildings which hee repayred and perfected, challenged not one to himſelfe, but gaue them ſtill the names of thoſe men, by whom they were begun to be built: But theſe men challenge the whole houſe, when as they haue not laid, ſo much as one Tyle vpon the roofe. Farre be this ſhamefull ſacriledge from vs, when that truely iealous God challenges to himſelfe, to worke in vs both the will and the deed; yea, that we can will to beleeue is his worke, as *Auſten* rightly ſpeakes: See then, he doth not excite but worke in vs; (ἐνεργεῖ) Hee workes in vs, both that which is firſt, to will; and that which is laſt, to worke. *Hierome* ſayes worthily, To will and to runne is mine: but without Gods continuall helpe, it will not bee mine: Without me you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith *Paul*: Alas, what can we doe, who are not lame, but dead in ſinnes? By the influence of Gods Spirit therefore a new life muſt be created in vs, that was not; and not the former life excited which was, according to that of the Pſalmiſt, *Create in me a clean heart*, and not ſtirre vp that cleane one I haue: Neither indeed is there as yet any place for this: The firſt heart muſt be taken out, another muſt bee put in. *I will take away their ſtony heart, and giue them a heart of fleſh*, ſaith God by the mouth of *Ezekiel*: He will giue it, but (thou ſayeſt perhaps) into their breſts, which haue prediſpoſed and prepared themſelues for the gift. Yea contrarily, to thoſe that doe not a little reſiſt him; The wiſedome of the fleſh is enmity. But there are ſome enmities more ſecret; and which doe not outwardly bewray themſelues: but behold, here is publike reſiſtance, (οὐχ ὑποτάσσεται) It is not ſubiect: But perhaps it will once yeeld of it ſelfe (οὐ δύναται) It cannot, ſaith the Spirit of God. See in how rebellious an eſtate we are to God: What proneneſſe is here to will good, what abilitie to performe it? Let the Papiſts, (if they will) ſacrifice to themſelues, as *Seianus* had wont of old; or to their nets, as the Prophet ſpeaketh: As for vs, come what can come vpon our oppoſition, wee neither can nor dare arrogate vnto our ſelues thoſe things, which by an holy reſeruation & incommunicableneſſe, are proper onely vnto the Higheſt. It is ſafe indeed for the Papiſts when they will to come vp to vs: but we cannot goe downe to them without a fearefull precipitation of our ſoules: Let *Caſſander* witneſſe this for vs: Let *Bonauenture* himſelfe witneſſe it for him; This is the property of holy minds, to attribute nothing to themſelues, but all to the grace of God: So that how much ſoeuer a man aſcribe to the grace of God, he ſwarueth not from true pietie, though by giuing much to grace, hee withdraw ſomething from the power of nature, or Free-will: but when any thing is withdrawne from the grace of God, and ought attributed to nature, which is due to grace, there may be great danger to the ſoule: Thus farre thoſe two ingenuous Papiſts: But (to inferre) wee giue all to grace, the Papiſts ſomething to nature; and what they giue to nature, we giue to God: Therefore we doe and ſay that which is fit for holy minds; they (if *Bonauenture* may be witneſſe) that which ſwerues from piety, and is ioyned with much danger of their ſoule.

Aug. Epiſt. 46. & 47.
Petr. Chyſol ſer. 114. Chriſtus quicquid ſuarum virtutum eſt, refert ad gloriã patris, & homo cuius ſuum nihil eſt ſibi vendicare quod per Chriſtum reſurrexit elaborat.
Leuiores quaſq; titillationes ſuperare. Bellarm.
Scot. 2. d. 28.
Dur. ibid. qu. 4
Seſſio. 6. c. 5. & Can. 4.
Citat. Bell. ibid.
Xiphilin. Tiber.
De grat. & lib. ar. c. 16.
Hier. ad Cteſiphont.
Epheſ. 2.
Coloſſ. 3.
Pſal. 52.
Ezek. 11. 36.
Xiphil. Epiſt. Dionis.
Conſult Caſſ. cit. Bonauent. in hæc verba; hoc piarũ mentium eſt vt nil ſibi tribuunt, &c.

SECTION

Section IX.

Concerning Merits.

THE foundation of Popiſh Iuſtification is the freedome of our will; and vpon the walls of Iuſtification is merit raiſed; wee will haue no quarrell about the word. The holy Fathers of old (as we all grant) tooke the word in a good ſenſe, which the latter Diuines haue miſerably corrupted: About the thing it ſelfe, we muſt ſtriue eternally; we promiſe a reward to good workes, yea an euerlaſting one: It is a true word of the Iewes, He that labours in the Euen, ſhall eat on the Sabbath: for God hath promiſed it, and will performe; who yet crowneth vs in mercy and compaſſion, as the Pſalmiſt ſpeaks, not (as the Papiſts) in the rigour of iuſtice, not (as *Andradius*) according to the due deſert of our worke: By the free gift of God, and not our merits, as *Caietan* wiſely and worthily: Or (if any man like that word better) God doth it in Iuſtice, but in reſpect of his own promiſe; not the very dignity of our works. That a iuſt mans worke in the truth of the thing it ſelfe, is of a value worthy of the reward of heauen (which induſtrious and learned *Morton* cites out of the Engliſh Profeſſor of *Doway*) and hath a meet proportion both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it ſelfe without any reſpect of the merits, and death of Chriſt, which *Suarez*, and *Bayus*, ſhamed not to write, ſeemes iuſtly to vs little leſſe then blaſphemy.

Buccr. cit. à Caſſ. Cypr. l. 3. ep. 20.

Proü. Iud. Qui laborauit in veſpera, comedet in Sabbatho.

Conc. Trident. Orthod. expl. l. 6. Caiet. in Galat.

Weſton, de Trip. hom. off. l. 2. Vid. proteſt. Appeal. lib. 2. c. 11. Tom. 1. in Th. 3. d. 11.

But (ſay our moderate Papiſts) Chriſt hath merited this merit of ours; neither can any other workes challenge this to themſelues, but thoſe, which are done in God, as *Andradius* ſpeakes, but thoſe which are dipped and dyed in the blood of Chriſt, as our latter Papiſts elegantly and emphatically ſpeake. But what is this but to coozen the world, and to caſt a miſt before the eyes of the vnskilfull? Our ſinnes are dyed in the Blood of CHRIST, not our merits: Or, if they alſo; Hath Chriſt then deſerued that our workes ſhould bee perfect? How comes it about that the workes of the beſt men are ſo lame, and defectiue? Hath he deſerued that though they be imperfect, yet they might merit? What iniury is this to God, what contradiction of termes? Behold now, ſo many Sauiours, as good men: what I doe, is mine, what I merit, is mine, whoſoeuer giues me either to do or to merit: Whoſoeuer rides on a lame horſe, cannot but moue vn-euenly, vneaſily, vncertainly: What inſolent ouer-weeners of their owne workes are theſe Papiſts, which proclaime the actions which proceed from themſelues, worthy of no leſſe then heauen? To whom we may iuſtly ſay, as *Conſtantine* ſaid to *Aceſius*, the Nouatian, Set vp ladders, O yee Papiſts, and clime vp to heauen alone. Who can abide that noted ſpeech of *Bellarmine*, A iuſt man hath by a double title, right to the ſame glory; one, by the merits of Christ imparted to him by grace, another by his owne merits; contrary to that of the Spirit of God; *The wages of ſinne is death, but, The gift of God is eternall life:* vpon which words another Cardinall, *Caietan*, ſpeakes in a holier faſhion, thus; He doth not ſay that the wages of our righteouſneſſe is eternall life: but, *The gift of God is eternall life*, that wee may vnderſtand, and learne, that we attaine eternall life, not by our owne merits, but by the free gift of God; for which cauſe alſo he addes, *By Ieſus Chriſt our Lord*: Behold the merit, behold the righteouſneſſe, whoſe wages is eternall life; but to vs in reſpect of Iesus Christ, it is a free gift: Thus *Caietan*: What could either *Luther* or *Caluin*, or any Proteſtant ſay more plainly? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, and our workes to him? and though the graces of God were abſolutely perfect, yet they are not ours; if our workes were ſo, yet they are formerly due: And if they

Socr. l. 1. c. 7. Erigite vobis ſcalas, &c. Homo iuſtus duplic. titulo, &c.

Rom. 6. fin.

Caiet. Com. in Rom. 6.

they be due to God, what recompence of tranſcendent glory is due to vs? Behold, we are both ſeruants and vnprofitable: Not worthy ſaith God; worthy and more, ſay the Papiſts: *By grace ye are ſaued through faith; and not of your ſelues*, ſaith God: By grace indeed, but yet of our ſelues, ſay the Papiſts: What inſolencie is this? Let our Monkes now goe, and profeſſe wilful pouerty, whiles *Ezekiah* did neuer ſo boaſt of his heaps of treaſure, as theſe of their ſpirituall wealth.

Epheſ.2.

Hierome ſaid truely; It was more hard to be ſtripped of our pride, then of our Gold and Iewels; for euen when thoſe outward ornaments are gone, many times theſe inward rags ſwell vp the ſoule. *Gregorie Ariminenſis*, their old Schoole-man was aſhamed of this wicked arrogance, and ſo was *Durandus* and *Pighius*, and other their Diuines of a more modeſt tempter. I would the Ieſuites could haue had the grace to haue beene no leſſe aſhamed, and the Tridentine Doctors; together with their executioners, the Inquiſitors: But, what other men haue holily, and truely ſpoken, that they haue perfidiouſly wip't out: witneſſe their *Index* of *Madrill*, in theſe words: Out of the booke which is intituled, The Order of Baptizing, together with the manner of viſiting the ſicke, Printed at Venice, in the yeere 1575. Let theſe words bee blotted out; Doeſt thou beleeue that not by thine owne merits, but by the vertue and merit of the paſſion of our Lord Iesvs Christ, thou ſhalt come to glory? And ſoone after, Doeſt thou beleeue that our Lord Iesvs Christ died for our ſaluation, and that no man can be ſaued by his owne merits, or any other meanes, but only by the merit of his paſſion? Ywis, theſe are the Scorpions and Snakes of the ancient Diuines (as *Hierome* termed the errors of *Origen*) amongſt which the Reader muſt needs haue walked, had not the graue Senate of the Inquiſition wiſely prouided for our ſafety. What hope is there now of peace? vnleſſe they could be content (which *Bellarmine* grants to bee the ſafeſt way) renouncing the merits of their works, not ſo much for their vncertaintie, as the imperfection of their Iuſtice, and danger of vaine-glory, both to reſolue and teach men to repoſe their whole confidence in the mercy, and bounty of God: which we can at once both wiſh, and not hope for.

Hier. Epitaph. Fabiola.

Ind. expurg. Madriticus p. 149.

Ex eod. libro fol. 34. ad Med.

Hier. l. de libris Orig. περὶ ἀρχῶν

Section X.

Concerning Satisfaction.

SATISFACTION hath neere affinitie with merit; and indeed, is but as another twig ariſing from the ſame root: Then which, no opinion could bee deuiſed more iniurious, and reproachfull to the merits of Christ. The word was not diſpleaſing to the ancient Fathers, nor in their ſenſe, to vs: Onely this let mee touch in paſſing by; that the heedleſſe abuſes of words, to the great wrong of the Church, hath bred confuſion of things; as contrarily that of *Tertullian* is appoued, The aſſured ſenſe of words is the ſafety of proprieties: Wee haue nothing to doe here with ciuill Satisfaction, nothing with Eccleſiaſticall; whereof *Luther* not vnfitly ſaid, (euen in *Caſſanders* owne iudgement) Our mother the Church out of her good affection deſiring to preuent the hand of God, chaſtiſes her children with certaine Satisfactions, leſt they ſhould fall vnder the ſcourges of GOD. This Canonicall Satisfaction, as many call it, hath bin too long out of vſe, on both ſides: Yea, more then this, in all our Sermons to our people, we beat impotunatly vpon the neceſſitie of penitence, & all the wholeſome exerciſes therof, as fruits worthy of repentance. Not (as *Caſſander* wel interprets it) as if we deſir'd they ſhould offer vnto God a ranſom worthy, & ſufficiẽt for the clearing of the ſcore of their ſins; but that we teach thẽ, thoſe offices muſt be performed

Tert. de præſcrip. Fides nominum ſalus proprietatum. Conſult. c. de ſatisfact.

Satisfactio penitentialis nihil aliud eſt quàm conatus infectum reddendi quod factum eſt: Alphonſ. Virueſius aduerſ. Luth.

by them, which God requires of thoſe ſinners, on whom he will beſtow the ſatisfaction of his Sonne: Let them call theſe ſatisfactions, if they will, we giue them leaue: But that after the moſt abſolute paſſion of Chriſt, there ſhould be yet behinde, certaine remainders of puniſhment to be diſcharged by vs, either here, or in Purgatory, with a purpoſe thereby to ſatisfie the diuine Iuſtice, whether they be impoſed by God or by the Prieſt, or by our ſelues (as the *Tridentine* diſtinction runnes) we neither may, nor can indure.

For (how nicely ſoeuer theſe men diſtinguiſh) it cannot be, but this ſacrilegious opinion muſt needes accuſe the truly propitiatory ſacrifice of Chriſt, of ſome imperfection. I know, they ſay, that both ſatisfactions may well ſtand together; that, of the Mediator; and this, of man: whereof *Bonauenture* cals the one Perfect, the other Semiperfect. But theſe are words. Let the Sophiſters tell me, Doth not the full veſſell containe in it ſelfe the halfe? or what need the one halfe apart, when we haue the whole? And laſtly, can any thing be added to that which is perfect? But ſome of their heed-fuller Diuines wil neither haue theſe two oppoſite, nor ſubordinate to each other. For it is a ſhame to ſpeake, what *Suarez*, what *Durand*, and other groſſer Papiſts haue diſcourſed of this point: Let them rather if they will, hold (which opinion yet hath been controlled, not by the Cardinall onely, but by three Popes before him) that mens ſatisfactions ſerue onely to apply vnto vs, that which the ſatisfactions of Chriſt haue promerited for vs. Yet, euen this ſhift will not ſerue: For Chriſts ſatisfaction (as they teach) reſpects eternall puniſhment, and not temporall; How then can it once be imagined, that we by our ſatisfaction ſhould procure that his ſuffering, which was deſtinated to the expiation of an eternall puniſhment, ſhould ſerue to the diſcharge of a temporall? And why ſhould we doe this, rather than Chriſt himſelfe? Beſides, how abſurdly doth this ſound, That he whoſe bounty hath paid our pounds for vs, hath yet left vs, out of our poore ſtocke, to pay ſome few farthings for our ſelues? Let me demand then; whether could not Chriſt vndertake theſe temporall puniſhments for vs, or would he not? That he could not, is impious; that he would not, is bold to ſay, and illiberall to doe: For where is there any reſtraint? or what are the limits of his mercy? The fault is remitted (ſaith the conuenticle of *Trent*) the puniſhment is not pardoned: The Eaſterne Church would neuer haue ſaid ſo, which alwayes ſtoutly oppoſed her ſelfe to this error: And indeed, what a ſhamefull reproach is this to the infinite mercy of the forgiuer? what a wrong to his iuſtice? whereto is the puniſhment due but to the fault? Did euer God inflict puniſhments that were not due? Many a time hath he forgiuen to ſinners thoſe plagues which both they had deſerued, and he threatned; but neuer did hee call backe for thoſe arerages which hee had forgiuen: God puniſhes vs indeed, (or chaſtens vs rather) and that ſometimes well and ſharply after the remiſſion of our offence. Not that hee may giue himſelfe ſatisfaction of vs (for how can it be ſo pleaſing to him that it ſhould bee ill with vs?) but that he may confirme vs to himſelfe, that he may amend vs: Hee layes no ſtroke vpon vs with a reuenging hand, but with a fatherly. Wee ſuffer therefore now, but wee ſatisfie not; This is proper onely to that eternall Prieſt, and to his eternall Prieſthood, and is no more communicable to Saints and Angels, than his owne perſon; And certainely that which was his part, hee hath performed; hee hath redeemed vs from the curſe of the Law; and part of the Legall puniſhment, is this temporall reuenge: For vs therefore, to giue hands to them in this, it were no better than perfidious and ſhamefully traiterous. And if it be more than manifeſt, that this cannot be done, either by our owne torments inflicted, or good workes performed (how penall ſoeuer) how much leſſe ſhall it be effected by others? There is none of the Saints which will not iuſtly take vp that anſwere of the wiſer Virgins, There will not be enough for you, and for vs. But as *Hierome* ſaid well; There is no need of any great conuiction, where the opinion carries blaſphemy in the face.

Cit. Caſſ. ibid.

Bellarmine de Indulg. l. 1. c. 4. Pius 5. Greg. l. 3. Clem. 6.

Matth. 25. 9.
Hier. aduer. Cteſiphon. Non neceſſe habet conuinci quod ſua ſtatim profeſſione blaſphemum eſt.

SECTION XI.

Concerning Purgatory.

VPon this conceit of Satisfactions, depend thoſe other fables of Purgatory, and Indulgences; pleaſant ones both, and not vnworthy of a Satyre: whereof, ſo oft as I thinke, I cannot but remember the ſcornefull frumpe of *Luther*, alluding to that of the Prophet, *Domine non poſſum veſci ſtercore humano*: yet if they had onely doubtfully and problematically commended their Purgatory to the Church, we might eaſily haue fauoured them with a conniuence, although you cannot ſay, whether it would haue beene more worthy to ſet the ſpleene on worke for laughter, or the bowels for commiſeration: But now when *Bellarmine* teaches vs, that it pertaines to the Catholike faith, and our *Fiſher* of Rocheſter will haue it altogether neceſſary to bee knowne and beleeued; we cannot entertaine his perſumptuous folly, without indignation. How miſerably the Scriptures are wreſted to this purpoſe if any Schoole boy could not eaſily ſee, he were worthy of whipping. As *Hierome* ſaid of the Heretikes of his time, They frame ſome vnfitting teſtimonies to their owne ſenſe; as if it were a worthy, and not rather an abhominable kinde of teaching, to depraue ſentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better vſed in their citation; of which, *Origen*, *Ambroſe*, *Hilary*, *Lactantius*, *Niſſen*, *Ierome*, gaue intimation of a quite other *Purgatory*, from the Romiſh. *Auguſtine* ſpeakes of it, at peraduenture, waueringly, vncertainly; The reſt neuer dreamed of any at all: But yet, I miſtake it; Now I remember S. *Plato* is cited by *Auſten* and *Euſebius*, for the Patron of this opinion: and who knowes not, that S. *Homer* and S. *Virgil* are flat for it: yet this fire neuer began to burne out, but in *Gregories* time; and ſince that, the authority of the *Alcoran* hath not a little mended it: this is it that their *Rocheſter* ingenuouſly confeſſed of old, that this Purgatory flame came but lately to the knowledge of the Church: but for vs, that of S. *Paul* ſhall neuer be wrung from our hands: (ἐὰν ἡ ἐπίγειος) If, or when this earthly houſe ſhall be diſſolued, we haue a building, not made with hands, eternall, in the heauens: And when is this Saint *Pauls* (ἐὰν)? Saint *Iohn* ſhall interpret it; (ἀποθνήσκοντες ἀπάρτι) Thoſe that dye *A modò*, from henceforth: and when is this *A modò*? *To day thou ſhalt be with me* ſaith *Chriſt*; euen inſtantly vpon the egreſſe of the ſoule. Let them commend their ſoules to God, ſaith S. *Peter*: But what of that? that which doth vtterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papiſts) addes, *The ſoules of the righteous are in the hand of God, and no torment ſhall touch them*: Behold then, either the ſoules without a Purgatory; or, a Purgatory without paine: But what ſticke we at this? Let the Popiſh Doctors together agree among themſelues, of the fire of their Purgatory, of the torments of the Subiect, of the duration, of the executioners, of the condition of the ſoules there detained; and then afterwards let them looke for our aſſent: In the meane time, why is it not as free for vs as for *Suarez*, not to beleeue the walking Ghoſts of the dead, but metaphorically? or why may not we as well deny the ordinary common Purgatory, as *Bellarmine* may deuiſe a new one, more noble and eaſe-full than the firſt.

Hier. Paulin.
Plato in Phædone. Itaque quicunque in vita quodammodo medium tenuiſſe iter comperiuntur, ad Acheroniem profecti vehiculis, quæ vnicuique adſunt, in paludem perueniunt Acheruſiam, ibique habitant, purganturq; pœnas dantes iniuriarum, & cum purificati &c.
Euſeb. de præpar. Euang. l. 1. c. v. t.
Aug. de Ciuit. Dei. l. 21. c. 13. qui & Virgil. ibid. citat.
2 Cor. 5. 1.
Apoc. 14. 13.
Wiſd. 3. 1.

Tom. 4. in Th. d. 46.

Section XII.

Concerning Indulgences or Pardons.

PVRGATORY is guilty of Indulgences, as their ROCHESTER confeſſes: Both of them were bred by ſuperſtition, and nurſed by couetouſneſſe; I touch theſe with a light hand onely; It is long ſince all ingenious Clients of *Rome* were aſhamed of this holy fraud; I cannot but commend *Caſſander*, which writes thus modeſtly and truly: The abatement or relaxation of Canonicall puniſhments, was of old called Indulgence; which at this day is drawne to all priuate ſatisfactions, and the full right of beſtowing them withdrawne from all other Biſhops, to the Biſhop of *Rome* alone. About the vſe and practiſe whereof, all good men haue deſired a correction and moderation; as of things, which being hitherto ill handled, haue giuen the chiefe occaſion of this breach in the Church: Here therefore it were to be wiſhed, that the Popes would yeeld ſomething to the Publike peace. Thus farre *Caſſander*: With whom agrees *Polydore Virgil*; both of them more worthy of a blacke cole, than their honeſt *Rocheſter*, whom *Gregory* of *Valence* hath ſo foulely branded. Neither hath there wanted ſome of their own (as *Bellarmine* witneſſeth) which haue called both the treaſure of the Church, and Pardons into queſtion; neither haue there wanted thoſe which haue boldly and flatly denied them either to bee of vſe, or to bee at all: And indeed who, that is not too much intoxecate with the potions of that Harlot, can endure, that whilſt the imputation of Chriſt merits to the iuſtifying of a ſinner, applyed by God to vs, is euery where a common ſcoffing-ſtocke to theſe men, yet that the merits and ſufferings of holy men, out of a certaine common treaſure, ſhould by a man bee imputed to men, for the deliuerance of their ſoules from torment? Who can abide that any mortall man ſhould ouer-ſatisfie God for his ſinnes? Who can abide the prodigall grants, and ſhamefull Marts of their Pardons? Who can endure to heare, that to the careleſſe mumbling ouer of ſome ſhort prayers (for if we beleeue their *Caſuiſts*, there is no great need of any intention of minde, of any ſpeciall deuotion) there ſhould bee granted by *Iohn* 22. a Pardon for no leſſe than a million of yeeres? Who can endure (ſince by their owne confeſſion, this fire muſt laſt but till the conflagration of the World) that yet in one little Booke there ſhould be tendred vnto credulous poore ſoules, Pardons of but eleuen thouſand thouſands of yeeres? What ſhould we make many words of this? There is now lying by me a worme-eaten Manu-ſcript, with faire Rubrickes, in which, beſides other abſurd and blaſphemous promiſes, there is power giuen to one little prayer to change the paines of hell (due perhaps to him that ſayes it) into Purgatory; and after that againe, the paines of Purgatory into the ioyes of Heauen: *Bellarmine* had wiſely reſpected his owne reputation, if hee had giuen his voice according to that which he confeſſeth to haue beene the iudgement of ſome others; That theſe like Buls were not giuen by the Popes, but lewdly deuiſed by ſome of his baſe Queſtuaries for an aduantage: But that which he ſhould excuſe, hee defends. What ingenuity or ſhame is to be expected of Ieſuites? and how cleane hath an old Parrot (as he ſaid of old) forgotten the wand? Who may abide this vniuſt and inhumane acceptation of perſons? that the wealthier ſort, may by their purſes redeeme this holy treaſure of the Church, and by money deliuer the ſoules of themſelues and their friends from this horrible Priſon, while the needy Soule muſt be ſtill frying in that flame, without all hope of pardon, or mature relaxation, vntill the very laſt Iudgement day? Laſtly, who can endure, that whiles it is in the power of Chriſts Vicar to call miſerable ſoules out of this tormenting fire (which hell it ſelfe is ſaid to exceed onely in the continuance) yet

Cap. de Indulg.

De Indulg. l. 4. c. 4.

Horæ B. virg. ſtations of *Rome* *Rubric.* *Horæ B. Mar. virg. ad vſum ſacrum.*

Lib. de Indulg.

that he ſhould ſuffer them to lie howling there, and moſt cruelly broyling ſtill, and not mercifully beſtow on them all the heapes of his treaſure, as the ſpirituall ranſome of ſo many diſtreſſed ſpirits? A wretched man is he (as *Ambroſe* ſaid of the rich man) which hath the power to deliuer ſo many ſoules from death, and wants the will: Why hath God giuen him this faculty of Indulgences, if hee would not haue it beneficiall to Mankinde? and where the Owner of the houſe will bee bountifull, it is not for the Steward to bee niggardly; Let that *Circe* of *Rome* keepe theſe huskes for her hogges.

Ambr. de Naboth.

Auth. operis imperfect.

SECTION XIII.

Concerning the diſtinction of Veniall and Mortall ſinnes.

PArdons doe both imply and perſuppoſe that knowne diſtinction of Mortall and Veniall ſinne, which neither hath God euer allowed, neither (whiles hee gaineſayes it) will euer the Proteſtants: That there are certaine degrees of euill wee both acknowledge and teach; ſo as we may here iuſtly tax the diſhoneſty and ſhameleſneſſe of *Campion*, *Dureus*, *Coccius*, and the Monkes of Burdeaux, who haue vpbraided vs with the opinion of a certaine Stoicall and Iouinianiſh parity of ſinnes; yea *Bellarmine* himſelfe hath already done this kinde office for vs. Some offences are more hainous than other; yet all in the malignitie of their nature, deadly: As of poyſons, ſome kill more gently, and lingringly, others more violently and ſpeedily, yet both kill. Moreouer, if wee haue reſpect vnto the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no ſinne, which (to borrow the word of *Prudentius*) is not veniall; but in reſpect of the Anomy or diſorder, there is no ſinne which is not worthy of eternall death. Euery ſinne is a Viper; there is no Viper (if we regard the nature of the beſt) but kils whom ſhe bites; but if one of them ſhall haply light vpon the hand of *Paul*, ſhe is ſhaked into the fire, without harme done: Let no man feare that harmfull creature euer the leſſe, becauſe he ſees the Apoſtle ſafe from that poyſon. So is ſinne to a faithfull man; Saint *Iohns* word is, *All ſinne is* (ἀνομία) *Tranſgreſſion of the Law*; Saint *Pauls* word is, *The wages of ſinne is death*; Put theſe two together, and this conceit of the naturall pardonableneſſe of ſin, vaniſhes alone.

1 Ioh. 3. 4. Rom. 6.

Our Rhemiſts (ſubtill men) can no more abide this propoſition conuerted, than themſelues: All ſinne indeed (ſay they) is *anomia*, a trangreſſion of the Law; but euery tranſgreſſion of the Law is not ſinne: The Apoſtle therefore himſelfe turnes it for vs: *All vnrighteouſneſſe* (ſaith he) *is ſinne*: But euery (ἀνομία) is vnrighteouſneſſe, ſaith *Auſten* vpon the place, for the Law is the rule of righteouſneſſe, therefore the preuarication of the Law is vnrighteouſneſſe: Yea, their very owne word ſhall ſtop their owne mouth; for how is ſinne vniuocally diſtinguiſhed into Veniall and Mortall, if the Veniall be no ſinne? and the wages of euery ſinne is death. That therefore which the Papiſts preſume to ſay, that this kinde of ſinne deſerues pardon, in it ſelfe (vnleſſe they will take the word merit, catachreſtically, with *Stapleton*:) And that which *Bellarmine* and *Nauarus* adde, that Veniall ſinnes are not againſt, but beſide the Law: and laſtly, That which *Franciſcus à Victoria* writes, that a Biſhops bleſſing, or a Lords Prayer, or a knocke on the breſt, or a little holy water, or any ſuch like ſlight receipt, without any other good motion of the heart, is ſufficient to remit Veniall ſinne, is ſo ſhamefully abhorring from all piety, and iuſtice, that theſe open bands, both of nature

τὸ ἀπιτυχεῖν. &c. *Fr. à Vict. ſumma ſacr. Pœnitentiæ nu. 100. p. 63.*

and ſinne, muſt be eternally defied of vs. It is an old, and as true a rule, Eaſineſſe of pardon giues incouragement to ſinne : And beſide, what manner of ſinnes doe they put in the ranke of Venials? Drunkenneſſe, adultery, angry curſes, or blaſphemies; couetouſneſſe: yea, ſtealing, lying, curſing of parents, (horrible offences) ſhroud themſelues (with them) vnder this plauſible title of veniall; He muſt needs be ſhameleſly wicked that abhorres not this licentiouſneſſe. Surely *Socrates* the Hiſtorian prophecied (I thinke) of theſe men: There are ſome (ſaith he) that let goe whoredome as an indifferent matter, which yet ſtriue for an holy-day, as for their life. The ordinarie, and not ſlight Controuerſie (as *Caſſander* thinketh) of the name, nature, condition, puniſhment of the firſt ſin, as *Chryſoſtome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous ſeruitude of their raſh and impotent Votaries, nor the inconueniences of their Monkerie: which yet are ſo great and many, that the elect Cardinals of *Paul* the third, doubted not with ioynt conſent to affirme, All the Orders of Couents we thinke fit to be aboliſhed; but, for the condition of that ſingle and ſolitary life, let that be done, which *Caſſander*, and *Clingius* the *Franciſcan* aduiſe, in this caſe; that is, Let all falſe conceit, and prepoſterous confidence bee remoued from it, that the truſt, which ſhould onely be put in the merit of Chriſt, bee not placed vpon theſe courſes: and let no man thinke, that hereby he deſerues righteouſneſſe, remiſſion, grace; and laſtly, (which I adde) remoue but idleneſſe, ſuperſtition, neceſſitie, from this kinde of life, and we doe not, we will not diſallow it: Neither doe we take our Colledges for any other than certaine ſacred (ἀσκητήρια) monaſticall Academies, wherein according to the precept of *Pelagius* the Pope, we may be maturely fitted for theſe holy ſeruices of God, and his Church: ſuch were the Monaſteries of the Ancient; inſomuch as *Poßidonius* can witneſſe, that Saint *Auſten*, out of one little houſe, ſent forth ten labourers into the harueſt of the Church.

Decr. 23. q. 4. eſt iniuſta, &c.
Peter Alagona Comp. Manual. Nauarri. p. 91. p. 267. p. 140. p. 191. p. 352. p. 100.
Socr. l. 5. 21.

πρώτη ἁμαρτία. *Originall.*

Poßid. in vita Aug.

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Section XIIII.

Concerning to Canon of the Scripture.

NOw, (leſt I be too tedious) it is time for mee, from theſe points, which doe directly concerne our ſelues, to haſten vnto thoſe, which do more cloſely touch the Maieſtie of God, and doe, as it were, ſend plaine challenges into heauen. And thoſe do, either reſpect the Scripture which is his expreſſed word, or *Chriſt* which is his naturall and ſubſtantiall Word, or laſtly, the worſhip due vnto his Name.

And firſt, the Scripture complaines iuſtly of three maine wrongs offered to it: The firſt, of addition to the Canon; The ſecond, of detraction from the ſufficiencie of it; The third, of hanging all the authoritie thereof vpon the ſleeue of the Church; For of that corrupt Tranſlation of Scripture, which the *Trent*-Diuines haue made onely, and fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhew (that which *Reuchline*, following the ſteps of *Hierome*, hath auerred) That the *Hebrewes* drinke of the Well-head, the *Greekes* of the ſtreame, and the Latines of the puddle: neither will I ſo much as touch the iniurious inhibition of thoſe holy bookes, to the Laity. Who can endure a piece of new cloth to bee patched vnto an old garment? Or what can follow hence, but that the rent ſhould bee worſe? Who can abide, that againſt the faithfull information of the *Hebrewes*, againſt the cleere Teſtimonies of *Melito*, *Cyril*, *Athanaſius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors both of the middle, and lateſt age, ſix whole bookes ſhould, by their fatherhoods of *Trent*, be vnder pain of a curſe, imperiouſly obtruded vpon God & his Church? Whereof yet, ſome propoſe to their Readers, no better than magicall iuglings.

Hier. aduerſ. Heluidium.

I referre the reader for the citation of theſe to my diſſwaſiue from Popery.

glings, others bloudy ſelfe-murders, other lying fables, and others heatheniſh rites, hot without a publike applauſe in the relation: Theſe indeed, *Caietan*, ingenuouſly, as his faſhion is, (according to that he had learned of *Hierome*, would perſwade vs to haue beene admitted onely by the Ancients, into the Canon of Manners, not of Faith. And ſurely there be many precepts in *Syracides*, the counterfeit *Salomon*, and *Eſdras*, which ſauour of excellent wiſedome; but I wonder what kinde of good manners can be learned from ſuch like hiſtories, euen by thoſe Nouices, to whom *Athanaſius* bequeaths theſe bookes! Well may I ſay of theſe, as that *Chian* ſeruant of his Maſter, (which ſold his wine, and dranke his lees) while they haue good, they ſeeke for naught: But let theſe bookes (how queſtionable ſoeuer to *Epiphanius*) be all ſacred, let them be (according to the meaning of the councell of *Carthage*, and of *Auſten* ſo oft cited, to this purpoſe) after Canonicall; yet what man or Angel dare preſume to vndertake to make them diuine? Wee know full well, how great impietie it is to a father vpon the God of heauen the weake conceptions of an humane wit; neither can we be any whit moued with the idle cracke of the *Tridentine* curſe, whiles we heare God thundring in our eares, If any man adde vnto theſe words, God ſhall adde vnto him the plagues written in this book.

Catechumenis

Epiph. l. ſect. 5. ἐν ἀμφιλέκτῳ δευτερο-κανονικοί.

Si quis l. Heſter, Dan, Baruc, Eccl. Iudith, Tob. Macca. pro Canonicis non reciperit, Anathema ſit, ſect. 4.

Apoc. vlt.

SECTION XV.

Of the Inſufficiencie of Scripture.

NEither know I, whether it be more wickedly audacious, to faſten on God thoſe things which he neuer wrote, or to weaken the authority, and denie the ſufficiencie of what he hath written: The Papiſts doe both. We affirme (ſaith *Bellarmine*) that there is not expreſſely contained in Scriptures, all neceſſary doctrine, either concerning faith, or manners: And the *Tridentine* Fathers gaue charge, that Traditions be receiued with no leſſe Pietie and Veneration, than the Bookes of Scripture.

Lib. 4. de verbo non ſcripto, c. 30. ſect. 1.

Pari veneratione, pari pietatis affectu.

Vnwritten Truths (ſaith our wittie Chancellour, *More*) are equiualent to the Word of God: What place is there for peace? There are, we confeſſe, certaine things of a middle nature, indifferent rites, wherein much muſt be yeelded to the Church, much to Traditions: but that thoſe things which are ſimply neceſſary to ſaluation (whether to be knowne, or to be done) ſhould not be found in the holy Scriptures, either in their words, or in their ſenſe, as *Aquinas* diſtinguiſhes, we iuſtly hold abſurd, and with *Eraſmus*, contrary to all true diuinitie: Some Conſtitutions for publike order, are from the Church; but all neceſſary determinations of faith, are to be fetcht from the voyce of God; This is as *Niſſen* truely commends it, the right and euen rule of life: The law of God is perfect, ſaith *Dauid*; yea, and makes perfect, ſaith *Paul*: And what can be added to that which is already perfect? or what perfection can there be, where ſome neceſſary points are wanting; yea, (if we may beleeue *Hoſius*) the greateſt part?

Per verba, per ſenſum.

Διατυπώσεις. In Can. Nic. Græc. cod. Piſan. Binnius Conc. Tom. 1.

κανὼν ὀρθὸς. καὶ ἀδιάστροφος.

How much is the Spirit of God miſ-taken? Hee wrote theſe things that wee might beleeue, and in beleeuing be ſaued; But now (if *Trent* may be iudge) although we beleeue what he hath written, yet wee cannot be ſaued, vnleſſe we doe alſo receiue, and beleeue what he hath not written: How ill was *Conſtantine* taught of old? how ill aduiſed, in that publike ſpeech; for which yet we doe not finde that any of thoſe Worthies of *Nice*, did ſo much as iogge him on the elbow, in a midel reproofe, whiles hee ſayd, The bookes of the Euangeliſts & Apoſtles, as alſo the Oracles of the Ancient Prophets doe plainely inſtruct vs in the meſſage and meaning of God? How miſerably were euery one of the learned Fathers of the Church blinded, that they could neuer, either ſee or acknowledge any other rule of faith? And what ſhall we ſay? Did God enuie vnto mankinde the full reuelation of his will in the perpetuall monuments of his written

Theod. l. 1. c. 7. Tert. de preſcr. & l. contr. Her. Orig. in c. 16. ad Rom. Atha. in ſynopſ. Ambr. lib. 3. Hex. c. 3.

word? Or did he not thinke it expedient to lay vp all neceſſary doctrines in the commō ſtore-houſe of Truths (as *Rocheſter* cals it?) Or, is that perhaps more vncertaine, which is faithfully committed to writing, than that which is carried about by the flying rumors of men, and by this ayrie conueiance deriued vnto Poſteritie? What a thing is it (as *Irenæus* wiſely ſayd) that we ſhould leaue the voyce of the Lord, and his Apoſtles, and attend to theſe tatlers, that talke neuer a true word? Or if this be fitting, how vainly haue you ſpent your labors, O all yee Regiſters of God, Prophets, Apoſtles, Euangeliſts? and as he ſaid of the ointment, To what purpoſe was all this waſte? Theſe Paradoxes are pernicious to the Church, and ſhamefully dirogatory from the glory, both of the wiſedome, and goodneſſe of God: Hold theſe, who dare. Surely, we can neuer abide that thoſe two markes of Heretikes which *Irenæus* long ſince ſet downe (namely, not to reſt in the bare authority of Scripture, and to vaunt of other Traditions) ſhould both of them be iuſtly branded on our ſides.

Aug. Ego ſolis Scripturis, &c. De nat & gr. c. 61. Opt. Milen. l. 5. Tho in Mag. l. 3. d. 3 q. 1. art. 1 Citat ex. Hier. Non mihi credas ſi quid tibi dixero, quod ex nouo Teſtamento vel veteri haberi non poſſit. Iren. l. 2. c. 1.

Section XVI.

Of the authority of Scripture.

BVt this is yet moſt ſhamefully iniurious, to denie vnto the Word of God, credit of it ſelfe; and ſo to hang the Scriptures vpon the Church, that they muſt needs begge all their authority from the voices of men. Honeſt *Eckius* in his reuiſed, and corrected *Enchiridion*: The Scripture (ſaith he) is not authenticall without the authoritie of the Church: To which as ſome golden and oracular ſentence, there is added in the margin, a glorious and inſulting applauſe, An *Achilles* for the Catholiks. I let paſſe the blaſphemies of *Hermannus*, and *Hoſius*, perhaps (as *Iunius* conſtrues it) in the name of *Swinkfeldius*: I paſſe ouer the horrible impiety of that ſhameleſſe gloſſe, which teaches that *Salomons* Text borrowes his credit from the Popes canonization: *Bellarmine* alone ſhall ſpeake for all; who going about to ſupport the number of ſeuen Sacraments by the authority of the *Tridentine* Counſell (for this is euer their laſt hold:) The ſtrength (ſaith he) of all the Ancient Counſels and of all opinions, depends vpon the authority of the preſent Church; And a little before; If we take away the authoritie of the preſent Church, and of the preſent Counſell (of *Trent*,) the decrees of all other Counſels, and the whole Christian faith may bee called into doubt, and queſtion. O miſerable, and miſerably ſtaggering ſoules of the Papiſts! How many not perſons only, but whole kingdomes, and thoſe (as the *Romaniſts* themſelues confeſſe, and bewaile) mighty and flouriſhing, amongſt themſelues, doe yet ſtill reſolutely reiect all the authority of that *Tridentine* Counſell? The whole Chriſtian faith? All doctrines & opinions? What, euen thoſe which are written by the finger of God? thoſe that are indited by the holy Ghoſt? What is this elſe, but to make God a ſlaue to men; and to arraigne the Maker of heauen and earth, at the barre of humane iudgment? God will be God; the Scripture of God will be it ſelfe, in ſpight of *Rome*, *Trent*, *Hell*: And vnleſſe we hold this, we can haue no peace with God; vnleſſe we denie it, no peace with the *Romaniſts*.

αὐτοπις·αν.

Enchir. Eccleſ. 7. recogn. ann. 1586. fol. 8.

Achilles pro Catholicis.

Animaduerſ. in Bellar. Gloſſe in decretal. l. 2. Tit. 23.

ἱερα ἀγκυρα.

Bell. de num. ſacr. & effect. l. 2. c. 25 p. 300.

Hall, J.

Section XVII.

Concerning Tranſubſtantiation.

Genebr. l. 1. de Trin. l. [illegible] 2. dial. Caniſius in pref. lib. de Jo. Bapt.

αὐτοθεότης

Bell. l. 2. de Chro. c. 19. Caluinus ſine dubio in modo loquendi errauit, ſed dum rem ipſam diſcutio, non facile audeo pronunciare illum in errore fuiſſe.

THeſe errors concerne the Scriptures; thoſe which follow, concerne either Chriſts perſon, or his offices: I let paſſe that Idle brabble, (as *Bellarmine* himſelfe iudges it) which the Popiſh Cenſors haue vniuſtly rayſed about the Sons Godhead of himſelfe; and inſiſt vpon waightier quarrels; I would that exploded opinion of Tranſubſtantiation, and (which is the root of it) the Multi-preſence of Chriſts body, did not vtterly ouerthrow the truth of his Humanity. Good God! Is it poſſible (as *Auerroes* ieſted of old) that Chriſtians ſhould make themſelues a God of bread? That any reaſonable man can beleeue, that Chriſt carried his owne body in one of his hands, that he raught it forth to bee eaten by thoſe holy gheſts of his, which ſaw him preſent with them, and heard him ſpeaking to them, both whiles they were eating him, and when they had eaten the ſacred morſell? That the ſelfe ſame Sonne of man ſhould at once both deuoure his whole ſelfe, and yet ſhould ſit whole and entire at the Table with them? That the glorious body of Chriſt ſhould be carried through the vncleane paſſages of our mawes; and either be there turned into the ſubſtance of our body; or (cōtrary to that the Spirit ſaid of old, *Thou ſhalt not ſuffer thine holy One to ſee corruptiō*) ſhould bee ſubiect to putrifaction, or vaniſh to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or laſtly ſhould be eaten with Mice (deuout and holy Vermine) or perhaps mixed with poiſon, to the Receiuer? What Monſters of follies are theſe? How mad, yea, how impious is this obſtinacie of fooliſh men, that they will ouer-turn the very principles of nature, the order of things, the Humanity of their Sauiour, the truth of the Sacrament, the conſtant iudgement of Scripture, and laſtly, the very foundations of all Diuinity; and confuſedly iumbell heauen & Earth together, rather then they will (where neceſſitie requires it) admit but of a tropicall kind of ſpeach, in our Sauiours conſecration; whiles in the meane time the whole Reuerend Senate of the Fathers cries out, & redoubles the names of Symboles, Types, Signes, Repreſentation, Similitude, Figures, & what-euer word may import a borrowed ſenſe; notwithſtanding all the indignation of Heauen, all the ſcorne of Pagans, all the Reluctation of the Church? This Letter killeth, as *Origen* truly ſpeakes: Now what likelihood is there, here of agreement? That the true body of Chriſt is truely offered, and truly receiued in the Sacrament, which of vs hath not euer conſtantly taught, and defended? But how is this? not by any bodily touch, as *Cyrill* and *Ambroſe* ſay well, but by our faith. That it ſhould be Corporally, Carnally, Orally preſent, and torne in pieces with our teeth (as good Pope *Nicholas* cauſed *Berengarius* to ſay, and our *Allen* hath followed him vnbidden) hath euer ſeemed impious to vs, and (as *Auſten* iudges it) no leſſe then flagitious.

Pſal. 16, 10.

Tert. contra Marc. l. 4. *Beatus Rhenanus* confeſſes this errour of *Tertullian* was confuted in *Berengarius.*

Aug. Pſal. 3. & Epiſt. 162.

De doct. Chriſt. 3. 16. Chryſ. hom. 46. in Ioh. &c.

Bell. l. 1. de Euch. cap. 1.

De doct. Chri. l. 3.

We like well yet the ingenuity of *Arius Montanus*, in this point; who vpon *Luk.* 22. *This is my body*; (ſaith he) that is, My Body is Sacramentally contained in this Sacrament of Bread; and ſtraight hee addes (like another *Nicodemus*, Chriſts nightly Diſciple) The ſecret and moſt myſticall manner whereof, God will once vouchſafe, more cleerely to vnfold to his Chriſtian Church: Thus he: In the meane time, for vs, this prodigious conceit of Tranſubſtantiation, which alone containes in it as many abſurd errors, as there haue bin minutes of time, from the firſt forming of it (that is, from the Councell of *Lateran*) vntill this houre, can looke to be entertained no otherwiſe at our hand, then as ſuch a Deuilliſh fancy deſerueth, with hatred, and execration.

Section XVIII.

Concerning the Multi-preſence of Chriſts body.

BVt this ſleeueleſſe tale of Tranſubſtantiation, was ſurely brought both into the world, and vpon the Stage, by that other Fable of the Multi-preſence of Chriſts body: neither know I, whether I ſhould preferre for madneſſe, and ſophiſticall coozenage. That the ſame body of Chriſt ſhould bee in a thouſand places at once of this ſublunary World, whiles yet it is in the meane time intire in Heauen: That the whole body of Chriſt ſhould lie hid in a little thinne Wafer, yet ſo, that the parts and members thereof ſhould not one run into another, but continue diſtinct, and ſeuerally diſpoſed amongſt themſelues, and haue a ſhape and order agreeable to a mans body (which are *Bellarmines* owne words) it doth not onely exceed reaſon, but faith: Neither doe they ſay now (as of old) Behold here is Chriſt, or there; but (which is much worſe) Behold Chriſt is both here, and there: That receiued *Axiom* of the Schoole is of an eternall Truth: The numericall vnity of a finite thing cannot ſtand without continuity. Who can chooſe but be aſhamed of the Ieſuites here? The very places in which Chriſts body is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe is diuided from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity; As if there could be any diuiſion of a materiall ſubſtance, but by bounds of place? As if quantity were not both bounded, and meaſured by place alone? As if there were not an vndoubted relation of the place to the thing placed: But now, this doth not belong to Chriſt onely. *S. Xauier*, in our Age (one of *Loyalaes* brood) was ſeene at once, both in the Ship, and in the Boat; *Turſellian* reports it; vnto this fabulous Saint, and his Fellow-fabuler, the Reporter, I cannot deuiſe to ſet a better match, then that *Plautine Amphitrio*: Dareſt thou ſay thou fond Slaue, that which neuer man yet ſaw (nor indeed can be done) that one man ſhould at the ſame time, be in two places at once?

ἀνωφαλον μυ᾽θος.

Iul. Scal. exercit. in Card.

Aug Epiſt. 57. *Spatia locorum tolle corporibus, & nuſquam erunt.* Cited alſo by D. *Sutcliffe, cont. Bell. de Euchar.*

Plau. Amphi. Tun' dicere audes verbero, quod nemo vnquam homo vidit, nec poteſt fieri: Tempore vno, homo idem duobus vt locis ſimul ſit.

How farre wide is *Aquinas* (The honour of the Schooles) which ſaith, By the ſame ground or reaſon that an Angell might bee in two places, hee might bee in as many as you will? See now either *Xauier* is euery where, or elſe the carkaſſe of a Frier is more ſubtle then the nature of an Angell. To conclude, either *Aquinas* is falſe, or the Papiſts Vbiquitaries. How ouer-bold are the Ieſuites, the Patrones of this Multipreſence? *Bellarmine*, ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith he) we thinke that the body of Chriſt may be in many places at once, locally, and viſibly, therefore we ſay, and hold, that the ſame body may be circumſcriptiuely and definitiuely in more places at once: For, that a body may bee circumſcriptiuely in any place, nothing is required, but that it be fitly meeſured vnto that place: So as the bounds of the place and the thing placed, be both together; but, it is not required, that it ſhould not be elſe-where, as in another place: Thus he. What an abſurd oppoſition is this? To be circumſcribed in one place, and yet to be other-where; That the bounds of the place, and the thing placed ſhould be but one, and the places a thouſand; that a thing ſhould be fitly commeaſured by one place, and yet be in almoſt infinite: That another remote place ſhould leſſe hinder circumſcription, then a part of the next place: What is to be mad, if this be to be wiſe? who cannot but laugh at the wiſe folly of theſe men, as *Irænæus* ſaid of the Valentinians?

Tho. in Mag. l. 1. *d.* 32. *q.* 1. *art.* 1. *Bell. de Euchar. l.* 3. *c.* 4. *p.* 297. *in* 8.

Sapientem ſtultitiam, Iræn. li. 1. *cap.* 9.

But I willingly heare that of *Chryſoſtome*; To conceiue of diuine things by Philoſophy, is no other, then to take out a red-hot Iron with our fingers, and not with tongs. And, that of *Auguſtine*, Yeeld GOD able to doe ſomething, which thou art not able to vnderſtand: It is reported that *Ariſtotle* miſ-led *Ætius* the Heretike, into that filthy error of *Arrius*; and *Tertullian* hath taught vs, that all Hereſies are ſuborned by Philoſophy. What hath *Athens* to doe with *Hieruſalem*: the Academy with the Church? Away with Arguments where faith is in queſtion, as *Thomas* ingenuouſly ſayes out of *Ambroſe*: But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle Tale of *Surius* concerning *Melancton*, & *Caroloſtadius* and other Proteſtants, abandoning of all philoſophy (wherewith yet *Binius* pleaſed himſelfe of late) is thus hiſſed out of countenance, and vaniſhed; Belike now, the reformed Doctors are Philoſophers, but too much: For vs, wee doe eaſily grant that many things are done, which we cannot vnderſtand; but theſe things we grant not, becauſe wee vnderſtand they cannot be done: God hath abſolute power (as *Thomas* ſpeakes truly) ouer the whole nature of the creature; but not ſo, as that hee ſhould cauſe it to be, and not to be, at once: This (as *Sadeel* ſayes wittily) *Deus potenter non poteſt*: The obiect of Gods power (as the *Ieſuites* Schoole willingly confeſſes) is whatſoeuer implies not a contradiction in it ſelfe; Now, that the ſelfe ſame body ſhould ſit downe and not ſit downe; ſhould be viſible and inuiſible; diuiſible and continued, and yet diſcontinued and indiuiſible: To be all here, to be all elſewhere; to be here greater, there leſſe: To be one, and many: the ſame, and diuers; to depart, and not to depart; to bee contained in Heauen, and not to be contained: to be a quantity without ſpace, to be meaſured by, and fitted to a place, and not to take vp any place: To be accidents, and yet not to be inherent: To be formerly, yet to be made: To be made, and not to be made, To be otherwiſe in places, then in a place: To be a true body, and yet to be ſpiritually: That Boy were well worthy of whipping that cannot diſcerne and confeſſe manifeſt contradictions. But what doe I ſpend time in this thorny Diſcourſe: This one word ſhall ſhut, and ſumme vp all: That this wicked paire of opinions offers plaine violence to the true humanitie of Chriſt; neither can euer, *Saluâ fide*, be reconciled with the Euangelicall Truth.

Socrat.l.2.28.
Tert.l.de Præſ.

Binius in vita Adrian.6.

Petr.Mart. dial. de Omni præſ.

SECTION XIX.

Concerning the Sacrifice of the Maſſe.

THe Prieſtly Office of Chriſt is not a little impeached by the dayly Oblation of the Miſſall Sacrifice, and the number of Mediators. For the firſt: That in this Sacred Supper there is a Sacrifice (in that ſenſe wherein the Fathers ſpoke) none of vs euer doubted: but that is then, either Latreuticall (as *Bellarmine* diſtinguiſhes it not ill) or Euchariſticall: That is here (as *Chryſoſtome* ſpeakes) a remembrance of a Sacrifice, that is, as *Auguſtine* interprets it, a memoriall of Chriſts Paſſion, celebrated in the Church, and from this ſweet commemoration of our Redemption, there ariſes another Sacrifice, the Sacrifice of praiſe: and from thence a true Peace-offering of the Chriſtian ſoule: Theſe three Sacrifices offer themſelues to vs here: but for any propitiatory Sacrifice, vnleſſe it be (as the Gloſſe interprets it) repreſentatiuely, I finde none, none Eſſentiall: none (as the *Tridentines* labour to perſwade) true and proper; neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt hath offered, or another? If another; then not propitiatory; for onely Chriſt is our Propitiation: If the ſame, then not an vnbloody Sacrifice: for Chriſts Sacrifice was a bloody one: Then, the naturall Being of Chriſt ſhould againe bee deſtroyed: Then, the blood of the Mediator (which I abhorre to imagine) muſt be of a finite value and power: yea, Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe: For if the Sacrifice, which he offered in his Supper, were perfect, and fully propitiatory, what needed

ἀνάμνησις τῆς θυσίας.

Trid.Cõ.Seſſ.22.

needed he to die afterward? wherefore was his blood ſhed vpon the Croſſe, which by his Tranſubſtantiated blood (not yet ſhed) had formerly redeemed the World? But if it be vnbloody, then it is not propitiatorie: for without ſhedding of blood (ſaith the Apoſtle) is no remiſſion. Or what oppoſition is there betwixt the order of *Melchiſedec*, and *Aaron*, betwixt *Chriſt* and the Prieſts of the old Law; if this Office doe equally paſſe, and deſcend in a long Pedigree of mortall Succeſſors? Or why were the legall Sacrifices of the Iewiſh Synagogue ſo oft repeated, but becauſe they were not perfect? and how can, or why ſhould that which is moſt abſolutely perfect, be reiterated?

Heb.9.22.

To conclude, what can either be ſpoken or conceiued more plaine, then thoſe words of God, Once offered, One Sacrifice, One Oblation? And yet theſe Popiſh Shauelings (Deuout men) take vpon them to crucifie, and ſacrifice Chriſt againe; and whiles they ſolemnely offer the Sonne of God vp vnto his Father, they humbly beſeech him, (in a religious blaſphemie) that he would be pleaſed to bleſſe, and accept that Oblation. It is not for vs, I cõfeſſe, to be ſo deuout: We will remember this holy Sacrifice of Chriſt (as *Caſſander* well aduiſes) and celebrate it with a thankfull heart, we wil not repeat it; we will gladly receiue our Sauiour, offered by himſelfe, to his Father, and offered to vs by his Father, we will not offer him to his Father: which one point whiles we ſticke at (as we needs muſt) we are ſtraight ſtricken with the Thunderbolt of the *Anathema* of *Trent*: Here can be therefore no poſſibilitie of peace.

Heb.9.28.
μια θυσια, μια προσφορα.
Heb. 10. 12.
Quam oblationem tu Deus in omnibus quæſumus benedictam, aſcriptam, ratam ac rationabilem facere digneris. Munera quæſumus, Domine, oblata ſanctifica &c. Canon. Miſſ.

SECTION XX.

Of the Number of Mediators, and the Inuocation of Saints.

IT doth not more belong to the Prieſthood of Chriſt, that hee offered himſelfe once for vs (a ſpotleſſe Sacrifice) vpon the Altar of his Croſſe, then that he daily offers to his Father, the incenſe of our Praiers, on the Altar of Heauen. As therefore many Sacrifices, ſo many Mediators, plainly ſeeme to put Chriſt out of Office. Neither indeed hath the number of Interceſſors more increaſed in this old Age of the World, then the impiety of imploring them: For the modeſter iudgement of the former Schooles, ſo framed to it ſelfe a diſtinction of Meditaion, that it challenged one kinde thereof as proper onely to Chriſt, thinking the other might be imparted vnto Saints: but our late Doctors (wilfully breaking the barres both of Logicke and Diuinitie) haue raſhly incroached vpon all the Offices of a Mediator; and whatſoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one ſayes to the bleſſed Virgin, O Sauioreſſe, ſaue me: Another, Obtaine thou pardon, apply grace, prepare glory for me. Others (if we may beleeue *Caſſander*) famous Diuines haue ſaid, That God hath tranſlated one halfe of his Kingdome, which conſiſts of Mercy, to the bleſſed Virgine *Marie*; reſeruing the other halfe of Iuſtice, to himſelfe: Others, that we may appeale from the Barre of Gods Iuſtice, to *Maries* Court of Mercy: Others haue ſo compared their *Francis* with *Chriſt*, that (I tremble to ſpeake it) whether of theſe was the typicall *Ieſus*, might ſeeme queſtionable to the Reader: Here the holy Muſe of *Turſelline*.

FRANCIS *that was, ſhall now be* CHRIST *to thee,*
And ſoone after,
And CHRIST *that was, Saint* FRANCIS *now ſhall be.*

Qui Franciſcus erat, iam tibi Chriſtus erit.

Iam Franciſcus erit, qui modo Chriſtus erat.

O Tongue worthy to be cut out of that blaſphemous mouth (as *Hierome* ſaid of his *Vigilantius*) and made into gobbets! Neither hath this impious Paraſite, or his *Sedulius* done

Hen.Steph.Apol. Herod.Fox,in Martyr.

done more for their Stigmaticall *Francis*, then the holy Archbiſhop *Antoninus* hath done for his *Dominick*; in an emulation of blaſphemy : There wants nothing (that I can ſee) but that euerlaſting Goſpell of the Friers: and it wanted not much (if Hiſtories ſay true) of preuailing;

Martial.

Oh, what mad Gownes haue ſwaid the Roman *State !*
as their Poet ſaid of old :

Others haue ſacrilegiouſly turned Letanies, Creeds, Pſalters, and what-euer God meant to honour himſelfe by, vnto the name of the holy Virgine: And I would to God this were only the priuate miſ-deuotion of ſome ſuperſtitious old wife, or ſome idle and ſilly Cloyſterer : Faine would our charity conceiue ſo; which is ſtill credulous, and (as the Apoſtle commands) thinkes not euill; if *Caſſander* did not directly tell vs, that they publikely ſing in their very Churches this deuout *Antheme*,

O fœlix puerpera Noſtra pians ſcelera, Jure matri impera Redemptori.

O happy Mother of that Sonne

Which haſt all our ſinnes fordone;

Out of a Mothers right, we pray thee

Bid our Redeemer to obey thee.

Lib. de Beatit. Sanct.c.15.Caſſ. in Conſ.Ca de. inuocat.Sanct. The ſame is confeſſed by *Luth.Oecol. Melanct. Brent.* ſee *Mort. Appeal. l.2.13,ſ.1.*

If all theſe were not openly approoued by the holy Cenſors of the Romane Church (ſeuere Controulers of manners) yea, by the voices of their owne Popes: If at this day (witneſſe the Muſes of *Bentius*, and *Bonarcius*) the Ieſuites did not both ſpeake, and write thus : But let vs leaue theſe bold impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Piſa*, *Turcellines*; bring vs foorth their more ſober Diuines, *Polydores*, *Caſſanders*, *Viues* : Euen their opinions will not downe with vs, which teach that the Saints are in any wiſe to bee prayed vnto. Indeede, the Proteſtants ſay (as *Bellarmine* grants) that the Saints pray for vs; but, onely in a generality : *Bucer* ſaid truly, that the Saints haue great loue to their militant brethren; great deſire of their ſaluation; and ſo doubtleſſe haue the Angels : But muſt we therefore ſingle out any one of thoſe bleſſed Spirits to ayde vs, to ſue for vs in the Court of Heauen ? GOD forbid : for vpon what faith muſt theſe prayers of ours bee grounded ? vnleſſe perhaps (as *Hoſius* ſaith) wee muſt beleeue in the Saints alſo ? yea, how ſure are we, that none of the Saints can either ſearch the heart, the fountaine of our Prayers, or at once heare tenne thouſand of their Suppliants, diſtant in place from each other; yea further, if (as there ſhould bee no limits ſet to Religion) all the world ouer, deuout Clients ſhould at once iointly commend, and proſtrate themſelues humbly to ſome one Saint; it is not a ſwiftneſſe of nature (as *Hierom* contends) that would ſerue the turne; a true vbiquity (as *Bellarmine* confeſſes) muſt be required to the hearing of all thoſe prayers : What hinders now but that they, which of ſinfull men haue made Saints, ſhould of their Saints make Gods alſo? Beſides, which of the Prophets, which of the Apoſtles euer commanded this ? which of the Saints of the former world hath euer done it ? Or what other (if credit may bee giuen to *Theodoret*) did Saint *Paul* forbid, vnder the worſhip of Angels to his *Coloſſians* ? Or what was the Hereſie of the *Collyridians*, if this muſt goe for piety ? That rule of *Epiphanius* ſhall be euer a ſafe courſe for vs : Let *Mary* be honoured; but the Father, Son, and Holy Ghoſt worſhipped : Here is no feare of danger, but that wee may goe ſafely that GOD, which cals vs to him; and proſtrate our ſelues to his Chriſt, our Gracious Sauiour : None of the Saints can enuy God this Honour : none of them euer did either arrogate it to himſelfe, or ſuffer it to be giuen him : Neither is there any of them whom God euer allowed either to take it to himſelfe, or to impart it to others, or to accept it quietly, being imparted to him by others. The Papiſts therefore may come to

Epiph.hær.79.

vs, when they will, with ſafety and aduantage; wee may not yeeld to them, without manifeſt danger of Idolatrous dotage.

Sect. XXI.

Of the Superſtitious, Heatheniſh, and ridiculous worſhip of the Papiſts.

BVt if any good natured Reconciler ſhall bee ſo indifferent, as to thinke theſe weightie points of difference not to be ſo hainous, but that euery one might ſecretly maintaine what opinion hee liſt, yet ſo, that (as *Conſtantine* ſaid to *Alexander* and *Arrius*) whiles the minds differ, the outward peace may be preſerued; Let him further vnderſtand, that the continuall practiſe of the religious worſhip, and ſeruice of God, will euer both raiſe and proclaime no leſſe hoſtilitie, than matter of iudgement: In our deuotions and publike exerciſes of Pietie, and places conſecrated to this vſe, there is nothing that can offend either the eye, or the minde of a Papiſt; except the bareneſſe of our walls, and the Apoſtolicall ſimplicity of Ceremonies: An eaſie fault; and ſuch, as it is no praiſe of their ingenuitie to winke at; For, long ſince haue thoſe clauſes of our publike Liturgie beene purpoſely blotted out, which in our Grand-fathers dayes did but lightly touch this galled ſore of Poperie. *Socrat.l.1.cap.4.*

But contrariwiſe, in the Popiſh Churches, there is ſcarce any thing either ſaid, or done, whereof we can with a cleere and vnwounded conſcience, be either partakers or witneſſes: Their very wals kill vs dead; but their ridiculous or demonical ſeruice, who can endure? We honour (as we ought) the deare and happy memory of the Saints; and chiefly, the Leader of that heauenly Quire, the bleſſed Virgin, the Mother of God; and whatſoeuer ſhe can thinke, not to diſhonourable to her ſelfe, and her Lord, and Sauiour, we will moſt gladly giue it her to the full: Neither will we only glorifie God in his Saints (as *Auguſtine* hath taught *Durand* to ſpeake) but wee will magnifie the Saints (as opportunity ſerues) for their excellent graces, and worthy acts both in God and in themſelues; wee will admire, extoll, and (what wee may) imitate their ſingular conſtancie, faith, ſanctitie; as *Sidonius* ſaid of his *Claudian*;

No Tombe can either Soule or glory ſhroud. ***Sidon.in Epita. Claud. Mamert.***

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before theſe wormeaten Monuments of the Saints; to expect from them a diuine power, whether of cure, or of ſanctification; equally to reſpect *Francis* his Coule, *Annaes* Combe, *Ioſephs* Breeches, *Thomaſes* Shoee (as *Eraſmus* complaines) with the Sonne of God himſelfe, can ſeeme no better to vs, than an horrible impiety: Neither can we abide, either to deifie men, or to canonize beaſts; It ſeemes, that Cardinall could abide it well, in whoſe Garden is yet to be ſeene this Epitaph, which he wrote vpon his too-dearly-beloued Bitch:

This Tombe for thee (deare Bitch) I builded haue,
That worthier wert of Heauen, than a Graue. ***Poem.Illuſtr. Poet. Italorum.***

Wee (prophane *Huguenots*) cannot skill of worſhipping *Martins* Boots, or *Georges* Scabbard, or *Criſpins* Paring-knife; or (which they ſay is kept in a certaine Towne of *Liguria*) the Tayle of that aſſe, which Chriſt rode vpon: or Rochs *Mores in Scot. Orig.Pap.*

Hall, J.

Dogge, or *Antonies* Swine; and ſurely, he had need of a very thicke Hide, that can doe this.

But, in earneſt, ſay wee ſhould yeeld theſe adorations to bee lawfull, and godly: What *Macarius* (amongſt ſo many woods of counterfeit trees) can ſhew vs the true Croſſe? or what *Helena* amongſt ſuch heaps, yea, Hils of Iron, can ſhew vs the true nayles? Aſſuredly, both theſe Iugglers ſmile one vpon another, while they ſhew theſe Relikes to their people; and now, euen the ſilly vulgar begins (not without indignation) to deſcrie this coozenage. To omit therefore theſe ridiculous tricks, and knauiſh conueyances of their ſhauelings; let vs in this caſe, appeale euen to *Caſſanders* owne moderation; who (hauing firſt honeſtly acknowledged the ancient complaints of *Baſil*, *Ambroſe*, *Auguſtine*, about the buſineſſe of theſe abuſes) goes on thus: It appeares (ſaith he) that in the latter times there hath beene too much giuen to the Relikes and Monuments of the Saints. So as euen good men, and thoſe which were zealouſly deuout, were growne to that paſſe, that they placed the ſumme of all Religion, in gathering together the Relikes of the Saints, & in garniſhing them richly with Gold and Pearles, and building ſumptuous Chappels and Temples to them: And againe, thoſe that were lewd and godleſſe, put all their confidence (though vaine and falſe) in the fooliſh and ſuperfluous worſhip of Relikes: wherefore in the Councell of *Cabilon*, thoſe are reprooued, who in a pretence of deuotion, goe on Pilgrimage to Rome, or Turon, or any other like places, as if they thought, that the frequenting of theſe holy Shrines, could both purge them from ſinne, and licence them to ſinne with impunitie. And vnto this, yet another miſchiefe hath beene added, that for couetouſneſſe ſake to intice the ſimple people, falſe Relikes haue beene deuiſed, and fained Miracles reported, and by thoſe Miracles, the Superſtition of the multitude was ſo fed, that they were rather taken vp with an admiration of the Wonders, then drawne to an holy imitation of the Saints: and many times by the ſubtletie, and illuſion of the Deuill, (abuſing the ſuperſtition of men) new Relikes were, by Dreames and Viſions, reuealed to the World, and by the operation of the ſame Deuill, Miracles ſeemed to be wrought, for the confirmation thereof: Thus ſaith *Caſſander*, like a true German, ſhall I ſay? or like a true Iſraelite? But wee, that haue beene better taught, dare freely, and confidently ſay of our ſelues, as *Hierom* profeſſed of old, in the name of all Chriſtians: So farre are wee from adoring the Relikes of Martyrs, that we worſhip neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin nor any name that is named either in the preſent World, or the future; leſt we ſhould ſerue the creature, rather than the Creator which is bleſſed for euer.

Caſſ. Conſult. de Reliq. Sanct.

Hier. ad Riparium aduerſ. Vigil.

Then, that from Relikes wee may deſcend to Images: Is it poſſible that we ſhould not be euer diſpleaſed with that franticke ſuperſtition of the Romiſh Church? That againſt the Tables of Gods Law, againſt the Inſtitutions of the Apoſtles, againſt the practiſe of the ancient Church, againſt the manifeſt Decrees of Councels, againſt the cleere Teſtimonies of Fathers, in defiance of God, and men, the Churches of Chriſtians ſhould bee no leſſe peſtered with Idols, than the Temples of the Heathen? That (as *Ierome* complained of old) the natiue beautie of the Church ſhould bee polluted with the filth of Paganiſme? That (which *Euſebius* iuſtly taxeth of madneſſe) there ſhould bee a viſible and bodily Image or repreſentation made of the Inuiſible and Spirituall God? That wee ſhould put our confidence in *Agnus Dei*, Graines, Tapers, Roſes, Swords, Enſignes, Bels, ridiculouſly (after their manner) inchanted? That by certaine Magicall Exorciſmes, the Deuill ſhould bee driuen out of thoſe Creatures, wherein he neuer was? Nay: let vs euen enter into league with Satan himſelfe, if wee ſhall giue either allowance, or conniuence to ſuch Diabolicall practiſes of will-worſhip.

Hier. Magno Oratori. Rom.

Lib. Sacr. Cerem.

I doe purpoſely forbeare to ſpeake of that prophane paradox of the ſufficiencie of the outward worke done, without good inward diſpoſitions; the idle mumbling vp of Prayers, in a forraine tongue; the number and vertue of Sacraments, the Sacrilegious mutilation of the Euchariſt, and a thouſand other Monſters both of Opinions,

nions, and ceremonies : Theſe that I haue reckoned, are errors more than enow : And I would to God, thoſe which we haue here particularized, were not ſuch, that there is no remedy, but that we muſt needs eternally fall out either with God, or with *Rome*. Since therefore neither Truth can euer yeeld, nor Obſtinacy will yeeld ; let vs ſerue cheerfully vnder the colours of our Heauenly Leader, and both proclaime and maintaine an vnreconcilable warre with theſe Romiſh Hereſies.

SECT. XXII.

Of the Impoſsibility of the Meanes of Reconciliation.

AND now, ſince no wiſe man can ſuſpect of vs, that wee will euer grow to that height of madneſſe, as to runne perfidiouſly from the Standard of God, to the Tents of that Roman Antichriſt; Is there any hope, that the Papiſts will euer be drawne backe to the ſound and pure iudgement of the Primitiue Antiquity ? Oh, that God would vouchſafe this grace to the Chriſtian World, that wee could but comfort our ſelues with the hope of ſo great happineſſe !

What a ſight were this, how pleaſant, how worthy of God and his Angels, that (as it is ſaid of the *Nouatian* Faction, and the Orthodoxe of old) men, women, children of both parts, without all guile, and cloſe harbours of diſcontentment, ſhould mutually bring ſtones and matter to the building vp of this Temple of another (yet true) Reſurrection ! We will gladly ſpeake vnto them, and (if need be) vpon our knees in *Cyprians* words ; Sithence we may not come forth of the ſound and true Church of God, and come vnto you ; Let vs beſeech and intreat you, by whatſoeuer ſhould bee moſt deare vnto you, that you would returne to our fraternity, and into the boſome of that Mother Church, whence ye are reuolted ; and as he ſaid in *Theocritus*, yet at laſt bee perſwaded : we are both brothers of one blood ; why will you needs fight more againſt your ſelues, than your brethren ?

Socr. l. 2. c. 30.

Cypr. l. 3. Ep. 2.

Theocr.
Διοτκυ, &c.
Αλλ' ἐπι κὶ νυῦ
Πείθεϑε, &c.

But alas, ſooner may God create a new Rome, than reforme the old : Yea needes muſt that Church put off it ſelfe, and ceaſe to be what it is, ere it can begin to be once againe what it was : for (as the Comicke Poet ſaid in the like) both ſubſtance, credit, fame, vertue, honour, haue at once forſaken her; and by long diſ-uſe haue left her worſe than naught : neither doe I ſee how theſe houſes can be repaired, but they muſt be pulled downe to the very foundations, and then built from the ground.

Plau. Moſtellar.
Simul enim res, fides, fama, virtus, decuſq; deſeruerunt; atque ipſa in vſu. Facta eſt nimio nequior, nec videor mihi, &c.

But if there be any likelihood of remedie, yet to be hoped for ; ſurely, it muſt needs come either from her ſelfe, or from others. Can it be firſt from her ſelfe, which obſtinately defends her errors, not onely with tongue and pen, but with fire and ſword too? which will not yeeld ſo much as that ſhe can erre ? which refuſed to amend thoſe notorious abuſes, which by the moderate verdict of her elect Cardinals, were condemned? and laſtly, which by the palpable flatteries of her laſt and worſt Paraſites the Ieſuites, is growne not ſecure onely, but prouder than euer ſhe was ? Can it be then from others ? How oft hath this beene indeuoured in vaine ? Rome may be ſacked and battered (as it hath often beene) by militarie forces ; but purged by admonitions, conuictions, cenſures, it will neuer be. I remember on this occaſion, what *Siſinnius* the Lector aduiſed Biſhop *Nectarius* in the like caſe : That he had euer found diſputations ſo farre from reconciling of Schiſmes, that they are ſtill wont to inflame the minds of heretikes to ſuffer contention. What then ? Can it be from her ſelfe and others ? Alas, how ſhould it ? vnleſſe either others had power, or her ſelfe had will to bee redreſſed. For certainly if there be any one ſparke of good hope yet aliue, it muſt be in the ayd and determination of a generall Councell ; and ſuch a Synod is no leſſe impoſſible, than re-

Socr. l. 5. c. 10.
Poteruntne vero pacem eſſe pati pacis diſſolutores

Synod. Ariminens.

Ad conſtan. Theod. l. 2. c. 19.

conciliation it ſelfe. For who ſhall call it ? who ſhall ſit Preſident in it ? who ſhall bee preſent, and giue their voices ? What ſhall be the rule of the deciſions ? what the order of execution ? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly, who can hold from ſmiles and ſcorne ? Forſooth they would deale with vs (as *Luther* wittily ieſted of the ſummoning of this Councell by *Paul* the third) much like vnto them that mocke an hungry dogge with a cruſt and a knife ; who in ſtead of giuing him the bread, let him feele the haft: well may we reſolue with *Nazianzen*, to auoid al ſuch meetings of Biſhops, for that no ſuch Synod euer did good, but tended rather to the decay than aduantage of the Church : I remember *Iſidore* deriues the Latine word *Concilium*, *à cilijs oculorum* : for that all direct the ſight of their mindes into one center. There can therefore bee no Councell held by thoſe which profeſſe a generall and publike diſagreement of iudgement : In vaine ſhould we indeuour any ſuch courſe, vnleſſe euery one of them would reſolue to thinke of peace at home, and would perſwade his heart, laying aſide all preiudice, and wilful reſpects of faction, ingenuouſly to ſubmit himſelfe to the truth when it once appeares, and more to regard their ſoules, than their eſtates : For can wee thinke it equall (as things now ſtand) that the ſame parties ſhould be allowed, witneſſes, plaintiffes, defendants, Iudges in their owne cauſe ? Or ſhall we perhaps hope, that thoſe priuiledges which haue hitherto been trecherouſly and tyrannically vſurped by Papiſts, will now, vpon better aduiſement, be ingenuouſly giuen vp by them, and renounced ? or that they will, now at laſt, thunder and lighten *Anathemaes* againſt their owne heads ? Some fooles may hope for this, which are vnacquainted with that old verſe ſo common in the mouth and pen of *Lipſius*,

Moribus antiquis Res ſtat Romana, viriſq;.

πάντα σύλλογον φεύγειν ἐπισκόπων· ὅτι μηδεμίας συνόδου τέλος χρηστὸν, &c. *In Præfat. Concil. Binij.*

Optat. Mileu. l. 7
Decr. 2 q. multi.

But for vs (vnleſſe Hee that doth wonders alone, by his ſtretched-out arme from heauen, ſhould mightily beyond all hope, effect this) we know too well that it cannot be done : Onely this one thing (which God hath promiſed) we doe verily expect, to ſee the day when the Lord Ieſus ſhall with the breath of his mouth deſtroy this lawleſs man, long ſince reuealed to his Church, and by the brightneſs of his glorious comming, fully diſcouer, and diſpatch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to heauen : The heauen ſhall paſs away, by a change of quality, not an vtter deſtruction of ſubſtance : Rome, by deſtruction, not by change : Of vs therefore and them ſhall that old Bucolicke Verſe be verified :

τὸν ἄνομον.

Hier in Mat. 24
Theocr. eidiſſ. κβ.
Γᾷ δ' ἄορ ἐκ κολεοῖιν, &c.

Out of each others breſt their ſwords they drew :
Nor would they reſt, till one the other ſlew.

Glory to God, Victory to the Truth, Warre with Hereſie, Peace to the Church.

AMEN.

FINIS.

Quo vadis?

A
IVST CENSVRE
OF TRAVELL,

AS IT IS COMMONLY VNDERtaken by the Gentlemen of our
Nation.

By Ios. Hall.

Imprinted at *London* in the yeare 1628.

Hall, J.

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TO THE RIGHT HONOVRABLE MY SINGVLAR GOOD LORD,

EDVVARD Lord DENNY, Baron of Waltham.

Right Honourable:

If euer any man had reaſon to be in loue with the face of a forraine entertainement, thoſe are they, which were admitted to the attendance of the truly Generous and Honorable, Lord HAY, *your moſt noble Sonne, in his late Embaſſage to* France; *in which number my vnworthineſſe was allowed to make one; who can therefore well witneſſe, that no man could either receiue more honour from a ſtrange Countrey, or doe more honour to his owne. What wanted there that might make men confeſſe themſelues more welcome than ſtrangers? Neither doubt I, but that after many ages,* France *it ſelfe will wonder at the bountifull expreſſions of her owne fauours. But whiles others were inioying the noble courteſies of the time, my thoughts entertained themſelues with ſearching into the proofe of that ordinarie Trauell, wherewith I ſaw men commonly affected; which I muſt needs confeſſe, the more I ſaw, the leſſe I liked. Neither is it in the power of any forraine munificence, to make me thinke ours any where ſo well as at home. Earthly commodities are no part of my thought: I looked (as I ought) at the ſoule; which I well ſaw, vſes not onely to gather no moſſe in this rolling, but ſuffers the beſt graces it hath to moulder away inſenſibly in ſuch vnneceſſary agitation. I haue now beene twiſe abroad: both times (as thinking my ſelfe worthy of nothing but neglect) I bent my eyes vpon others, to ſee what they did, what they got: my inquirie*

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Hall, J.

found our ſpirituall loſſe ſo palpable, that now at laſt my heart could not chuſe but breake forth at my hand, and tell my Countrymen of the dangerous iſſue of their curioſitie. I meddle not with the common iourneys to the minerall waters of the Spa; *to which many ſicke ſoules are beholden for a good excuſe: who whiles they pretend the medicinall vſe of that ſpring, can freely quaffe of the puddle of popiſh ſuperſtition; poyſoning the better part, in ſtead of helping the worſe. Theſe I leaue to the beſt Phyſitian, Authoritie; which, if it may pleaſe to vndertake the cure, may perhaps ſaue as many Engliſh ſoules from infection, as that water cures bodies of diſeaſes. I deale onely with thoſe, that profeſſe to ſeeke the glory of a perfect breeding, and the perfection of that, which we call Ciuilitie, in Trauell: of which ſort I haue (not without indignation) ſeene too many loſe their hopes, and themſelues in the way; returning as empty of grace, and other vertues, as full of words, vanitie, miſ-diſpoſitions. I dedicate this poore diſcourſe to your* Lo: *as (beſides my daily renued obligations) congratulating to you the ſweet libertie and happy vſe of your home; who like a fixed ſtarre may well ouer-looke theſe planets, and by your conſtant ſetledneſſe, giue that aime to inferiour eyes, which ſhall bee in vaine expected from a wandring light. The God of heauen, to whoſe glory I haue entended this weake labour, giue it fauour in the ſight of his Church, and returne it backe, but with this good newes, that any one of the ſonnes of* Iaphet *is hereby perſwaded to dwell euer in the tents of* Sem. *Vnto that diuine protection, I humbly betake your* Lo: *iuſtly vowing my ſelfe*

Your Lo: humbly deuoted in all faithfull
and Chriſtian obedience,

Ios: Hall.

QVO VADIS?

Sect. I.

IT is an ouer-rigorous conſtruction of the workes of God, that in moting our Iland with the Ocean he meant to ſhut vs vp from other Regions; For God himſelfe that made the Sea, was the Author of Nauigation, and hath therein taught vs to ſet vp a wooden bridge, that may reach to the very Antipodes themſelues: This were to ſeeke diſcontentment in the bounty of God, who hath placed vs apart, for the ſingularity of our happineſſe, not for reſtraint.

There are two occaſions wherein Trauell may paſſe, Matter of traffique, and Matter of State. Some commodities God hath confined to ſome Countries, vpon others he hath with a full hand powred thoſe benefits, which hee hath but ſprinkled vpon ſome. His wiſe prouidence hath made one Country the Granary, another the Celler, another the Orchard, another the Arſenall of their neighbours, yea of the remoteſt parts. The earth is the Lords, which he meant not to keep in his hands, but to giue; and he which hath giuen no man his faculties and graces for himſelfe, nor put light into the Sunne, Moone, Stars, for their owne vſe, hath ſtored no parcell of earth with a purpoſe of priuate reſeruation. *Salomon* would neuer haue ſent his Nauie for Apes and Peacocks, but yet held gold and timber for the building of Gods houſe, and his owne, worthy of a whole three yeares voyage: The Sea and Earth are the great Cofers of God; the diſcoueries of Nauigation are the keies, which whoſoeuer hath receiued, may know that he is freely allowed to vnlocke theſe cheſts of Nature without any need to picke the wards. Wiſe *Salomons* compariſon is reciprocall: A ſhip of Merchants that fetches her wares from farre is the good Huſwife of the Common-wealth; and if ſhee were ſo in thoſe blind Voyages of antiquity, which neuer ſaw Needle nor Card, how much more thrifty muſt ſhe needs be in ſo many helpes both of Nature and Art? Either *Indies* may be ſearched for thoſe treaſures, which God hath laid vp in them for their farre-diſtant owners; Onely let our Merchants take heed, leſt they goe ſo far, that they leaue God behind them; that whiles they buy all other things good cheape, they make not an ill match for their ſoules, leſt they end their proſperous aduentures in the ſhipwracke of a good conſcience.

Sect.

SECT. II.

AND for matter of policy, nothing can be more plaine than that our correſpondence with other Nations cannot poſſibly be held vp, without intelligence of their eſtate, of their proceedings; The neglect whereof were no other than to proſtrate our ſelues to the mercy of an hollow friendſhip, and to ſtand ſtill, & willingly lye open whiles we are plaid vpon by the wit of vntruſty neighbourhood. Theſe eyes and eares of State are neceſſary to the well-being of the head; In which number I doe not include thoſe priuate Inter-lopers intelligence, that lye abroad onely to feed ſome vaine Cameleons at home with the ayre of Newes, for no other purpoſe ſaue idle diſcourſe; but onely thoſe profitable Agents, whoſe induſtry either fitteth them abroad for publike imployment, or imployeth them after due maturity, in the fit ſeruices of the Common-wealth: neither my cenſure nor my direction reaches to either of theſe occaſions. It is the trauell of curioſity wherewith my quarrell ſhall be maintained: the inconueniences whereof my owne Senſes haue ſo ſufficiently witneſſed, that if the wiſe Parents of our Gentry could haue borrowed mine eyes for the time, they would euer learne to keepe their ſonnes at home, and not wilfully beat themſelues with the ſtaffe of their age: vpon them let my pen turne a little, as thoſe that are more than acceſſaries to this both priuate and publike miſchiefe.

SECT. III.

IT is the affectation of too early ripenes that makes them prodigall of their childrens ſafety and hopes: for, that they may be wiſe betimes, they ſend them forth to the world in the minority both of age and iudgement: like as fond mothers vſe to ſend forth their daughters on froſting, early in cold mornings (though into the midſt of a vaporous and foggy ayre) and whiles they ſtriue for a colour, loſe their health. If they were not blinded with ouer-weening and deſire, they could not but ſee that their vnſetlednes carries in it a manifeſt perill of miſcarriage: grant that no danger were threatned by the place, experience giues vs, that a weake limbde childe, if he be ſuffered to vſe his legges too ſoone, too much, lames himſelfe for euer: but if he walke in vneuen ground, he is no leſſe ſubiect to maimes than crookedneſſe. Doe they not ſee how eaſily a young twig is bowed any way? Doe they not ſee that the Midwife and Nurſe are wont to frame the griſtly head of the Infant to any faſhion? May not any thing be written vpon a blanke? And if they make choice of this age, becauſe it is moſt docible, and for that they would take the day before them, why do they not conſider, that it is therfore more docible of euill, ſince wickedneſſe is both more inſinuatiue and more plauſible than vertue, eſpecially when it meets with an vntutored Iudge; and ſeeing there is ſo much inequality of the number of both, that it is not more hard to find vertue, than to miſſe vice: Heare this then, ye careleſs Oſtriches, that leaue your eggs in the open ſand for the Sun to hatch, without the feare of any hoofe that may cruſh them in peeces, haue your ſtomacks reſolued to digeſt the hard newes of the ruine of your children? Do yee profeſſe enmity to your owne loynes? then turne them (as you doe) looſe to theſe dangers, ere they can reſiſt, ere they can diſcerne; but if yee had rather they ſhould liue and grow, beſtow vpon them the kindly heat of your beſt plumes, and ſhelter them with your own breſt and wings, till nature haue opened a ſeaſonable way to their owne abilities.

SECT. IIII.

YEA, let it be my iuſt complaint in this place, that in the very tranſplantation of our ſonnes to the ſafer ſoyle of our owne Vniuerſities, and Innes of Court, nothing is more preiudiciall than ſpeed. Perfection is the childe of Time; neither was there euer any thing excellent, that required not meet leiſure: but beſides, how commonly it is ſeene; that thoſe which had wont to ſwimme onely with bladders, ſinke when they come firſt to truſt to their own armes? Theſe Lap-wings that go from vnder the wing of their damme with the ſhell on their heads, runne wilde. If Tutors be neuer ſo carefull of their early charge, much muſt bee left to their owne diſpoſition; which if it leade them not to good, not onely the hopes of their youth, but the proofe of their age lies bleeding. It is true, that as the French Lawyers ſay merrily of the Normans, which by a ſpeciall priuiledge are reputed of full age at 21. yeares, whereas the other French ſtay for their fiue and twentieth, that *Malitia ſupplet ætatem*; ſo may I ſay of the yonglings of our time, that Precocity of vnderſtanding ſupplieth age & ſtature: but as it is commonly ſeene, that thoſe bloſſomes which ouer-runne the ſpring, and will be looking forth vpon a February-Sun, are nipped ſoone after with an Aprill-froſt when they ſhould come to the knitting: ſo is it no leſſe ordinary that theſe rathe-ripe wits preuent their owne perfection, and after a vaine wonder of their haſte, end either in ſhame, or obſcuritie. And as it thus fals out euen in our Vniuerſities (the moſt abſolute & famous Seminaries of the world) where the Tutors eye ſupplies the Parents; ſo muſt it needs much more, in thoſe free and honourable Innes (as they are called, for their libertie, Colledges for their vſe) of our Engliſh Gentry, wherin each one is his owne maſter in reſpect of his priuate ſtudy and gouernment. Where there are many pots boyling, there cannot but be much ſcumme, the concourſe of a populous city affords many brokers of villanie, which liue vpon the ſpoyles of young hopes, whoſe very acquaintance is deſtruction. How can theſe nouices that are turned looſe into the maine, ere they know either coaſt, or compaſſe, auoid theſe rockes and ſhelues, vpon which both their eſtates and ſoules are miſerably wracked? How commonly doe they learne to roare in ſtead of pleading; and in ſtead of knowing the lawes, learne how to contemne them? Wee ſee and rue this miſchiefe, and yet I know not how careleſſe we are in preuenting it. How much more deſperate muſt it then needs be to ſend forth our children into thoſe places which are profeſſedly infectious, whoſe very goodneſſe is either impiety, or ſuperſtitiō? If we deſired to haue ſons poyſoned with misbeleefe, what could we doe otherwiſe? Or what elſe doe thoſe Parents, which haue bequeathed their children to Antichriſtianiſme? Our late iourney into *Fracne* informed me of ſome ordinary factors of *Rome*, whoſe trade is the tranſporting and placing of our popiſh nouices beyond the ſeas; one whereof (whoſe name I noted) hath bin obſerued to carry ouer ſix ſeuerall charges in one yeare. Are we ſo fooliſh to go their way, whiles we intēd a contrary period? Doe we ſend our ſons to learne to be chaſte in the midſt of *Sodome*? The world is wide & open; but our ordinary trauell is ſouthward, into the iawes of danger: for ſo far hath Satans policy preuailed, that thoſe parts which are only thought worth our viewing, are moſt contagious; and wil not part with either pleaſure, or information, without ſome tang of wickednes. What can we plead for our confidence, but that there is an houſhold of righteous *Lot* in the midſt of that impure City; that there are houſes in this *Iericho*, which haue ſcarlet threds ſhining in their windowes, that in the moſt corrupted ayre of Popery, ſome well reformed Chriſtians draw their breath, & ſweeten it with their reſpiration? Bleſſed be God, that hath reared vp the towers of his *Sion* in the midſt of *Babylon*. We muſt acknowedge, not without much gratulation to the Goſpell of Chriſt, that in the very hotteſt climates of oppoſition, it findes many clients, but more friends; and in thoſe places, where authority hath pleaſed to giue more ayre to the truth, would haue had many more, if the Reformed part had happily continued that correſpondence in ſome circumſtances with the Roman Church, which the Church of *England* hath hitherto maintained. God is my record how free my heart is both frō partiality and preiudice. Mine eies and eares can witneſſe with what approofe and applauſe diuers of the Catholiques Royall (as they are tearmed) entertained the new-tranſlated Liturgy of our Church, as maruelling to ſee ſuch order and regular deuotion, in them, whom they were taught to condemne for hereticall. Whoſe allowances I wel ſaw, might with a little helpe haue been raiſed higher, from the practiſe of our Church to ſome points of our iudgement. But if true religion were in thoſe parts yet

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better attended, and our young Traueller could find more abetters, & examples, of pietie, on whom we might relie, yet how ſafe can it bee to truſt young eies with the view and cenſure of truth or falſhood in religion ? eſpecially when truth brings nothing to this barre, but extreame ſimplicity; and contrarily, falſhood, a gawdy magnificence, and proud maieſty of pompous ceremonies, wherewith the hearts of children and fooles are eaſily taken. That Curtizan of *Rome* (according to the manner of that profeſſion) ſets out her ſelfe to ſale in the moſt tempting faſhion; here want no colours, no perfumes, no wanton dreſſes; whereas the poore Spouſe of Chriſt can only ſay of her ſelfe *I am blacke, but comely.* When on the one ſide they ſhall ſee ſuch rich ſhrines, gariſh Altars, ſtately Proceſſions, when they ſhall ſee a Pope adored of Emperors, Cardinals preferd to Kings, Confeſſors made Saints. little children made Angels, in a word nothing not outwardly glorious: on the other ſide, a ſeruice without welt or gard, whoſe maieſtie is all in the heart, none in the face, how eaſily may they incline to the conceit of that Pariſian dame, who ſeeing the proceſſion of *S. Genoueifue* goe by the ſtreets, could ſay, (*O que belle*, &c.) How fine a religion is ours in compariſon of the *Huguenots?* Whereto muſt be added, that (ſuppoſing they doe not carry with them, but rather go to fetch the language of the place) ſome long time needs be ſpent, ere they can receiue any help to their deuotion; whiles in the meane ſeaſon, their vnthriuing intermiſſion is aſſayled with a thouſand ſuggeſtions: And who ſees not that this *lucrum ceſſans* (as the Ciuilians terme it) offers an open aduantage to a buſie aduerſarie?

Sect. VI.

IN a word, it hath beene the old prayſe of early riſing, that it makes a man healthfull, holy, and rich; whereof the firſt reſpects the body, the ſecond the ſoule, the third the eſtate: all fals out contrary in an early trauell. For health: The wiſe prouidence of God hath ſo contriued his earth, and vs, that he hath fitted our bodies to our clime, and the natiue ſuſtenance of the place vnto our bodies. The apparent difference of dyet (and of drinkes eſpecially) falling into ſo tender age, muſt needs cauſe a iarre in the conſtitution; which cannot in all likelihood but ſend forth diſtemper into the whole courſe of the enſuing life. The ſtreame runnes like the fountaine, and ſpeeds well, if at laſt, by many changes of ſoile it can leaue an ill quality behinde it: beſides that the miſ-gouernance of diet, whereto their liberty laies them open in the weakneſſe of their pupillage, cannot but be extremely preiudiciall. In this point let experience be conſulted with; her vnpartiall ſentence ſhall eaſily tell vs, how few young trauellers haue brought home, ſound and ſtrong, and (in a word) Engliſh bodies. As for holineſſe, we loſe our labour, if this diſcourſe proue not that it hath none ſo great enemy as timely trauell; at once doe we hazard to abandon God & our home: ſet an empty pitcher to the fire, it cracks preſently, whereas the full will abide boyling. It was the younger ſonne in the Goſpell, who therefore turnes vnthrift, becauſe he got his portion too ſoone into his hands, and wandred into a far countrey. The eye of the Parent, and the ferule of the maſter, is all too little to bring our ſonnes to good. Where then there is neither reſtraint of euill, nor helpes to grace, how ſhould their condition be other then hopeles? The ſoile doth much in many plants: the Perſian *Hyoſcyamus* if it be tranſlated to *Egypt*, proues deadly; if to *Ieruſalem*, ſafe and wholeſome: neither is it otherwiſe with ſome diſpoſitions, which may iuſtly curſe the place, as acceſſorie in their vndoing. Laſtly, for riches, not of the purſe, (which is not here thought of) but of the minde, what can be expected from that age, which is not capable of obſeruation, careleſſe of repoſition? whereof the one gets, the other keepes the treaſure of our vnderſtanding. What is this age fit to looke after but Butterflies? or birds neſts, or perhaps the gay coat of a Courtier? And if remarkable conſiderations be put into it by others, they are as ſome looſe pearles, which for want of filing vpon a ſtring, ſhake out of our pockets; ſo as all the wealth of a young

Traueller is onely in his tongue, wherein he exceeds his mothers Parrat at home, both for that he can ſpeake more, and knowes that he ſpeaketh.

Sect. VII.

And in truth, it is not onely in Trauell, wherein we may iuſtly complaine of the inconueniency of haſte, but (that wee may looke a little aſide) in all the important buſineſſes of our life, eſpecially in mariages and profeſſions: The ordinary haſte in the one (before the face can deſcry the ſex) fils the world full of beggery and impotence; and no leſſe haſte in the other, fils it as full of ignorance and imperfection. For on the one ſide, where the vigour of nature wants, what can be propagated but infirmitie? or how can hee skill to liue that wants experience? On the other, what plenty of water can there bee, where the lead of the ciſterne is put all into the pipes? where thoſe that ſhould be gathering knowledge for themſelues, ſpend it (like vnthrifty heires) vpon others, as faſt as they get it. I am deceiued, if I haue not touched one of the maine grounds of that vniuerſall decay of Arts and Men, wherewith the world is commonly checked: They muſt be mightier and wiſer, that know how to redreſſe it.

Sect. VIII.

But let vs giue our Traueller (that which parents ſeldome care to giue) maturitie of age; let him be as ripe as time can make him; What is the beſt aduantage which his abſence can promiſe vs? Let vs lay the benefits of Trauell in the one ſcale, the inconueniences in the other; whetherſoeuer ouer-weighs ſhall ſway downe the beame of our iudgement. The priuate contentment of a mans owne hart in the view of forraine things, is but a better name of an humorous curioſity. If a man yeeld to run after his appetite and his eye, he ſhall neuer know where to reſt, and after many idle excurſions, ſhould lie downe, weary, but vnſatisfied. For, giue me a man that hath ſeen *Iudaſſes* Lanthorne at *S. Denniſes*, the Epheſian *Diana* in the Lovure, the great veſſell at *Heydelberg*, the Amphitheater at *Niſmes*, the ruines, & halfe-lettered monuments of the ſeuen hils, and a thouſand ſuch rarities; what peace hath his heart, aboue thoſe that ſit at home, and contemne theſe toies? And what if that mans fancy ſhall call him to the ſtables of the great *Mogol*, or to the ſolemnities of *Mecha*, or to the Library of the Mountaine of the Moone, will he be ſo far the drudge or Lacquay of his owne imagination, as to vndertake this pilgrimage? Or where will he ſtay at laſt, vpon his returne? If he haue ſmelt the ill ſented cities of France, or haue ſeene faire *Florence*, rich *Venice*, proud *Geneua*, *Luca* the induſtrious: if then his thoughts ſhall tempt him to ſee the rich Gluttons houſe in *Ieruſalem*, or inuite him to *Aſmere*, or *Bengala*, muſt he goe? And if he can deny and chide his owne vnprofitable deſires, at the laſt, why began he no ſooner? That could not be forborne too early, which at laſt wee repent to haue done: he therfore that trauels onely to pleaſe his fantaſie, is like ſome woman with childe, that longs for that peece which ſhee ſees vpon anothers trencher, and ſwounds if ſhee miſſe it; or ſome Squire of Dames that doats vpon euery beauty, and is euery day loue-ſicke anew: Theſe humors are fitter for controlment than obſeruation.

Sect. IX.

IT is an higher faculty that Trauell profeſſeth to aduance, the ſupreme power of our vnderſtanding, which if from hence it may be manifeſtly improued, he ſhould not be worthy to tread vpon the earth that would not emulate *Drake* and *Candiſh*, in compaſſing it: but ſet aſide the ſtudy of ciuill Law, (which indeed finds better helps abroad) all Sciences (the word may ſeeme proud, but it is true) may be more both fitly wooed, & more ſurely won, within our foure ſeas: for what learning is that, which the ſeas, or Alpes, or Pyrenees haue ingroſſed from vs? what profeſſion either liberall, or manuary, wherein the greateſt maſters haue not beene at leaſt equalled by our home-bred Ilanders? What hath this or the former age knowne, more eminent for learning, than ſome of ours, which haue neuer trod on any but their owne earth? And (as good market-men by one handfull iudge of all the whole ſacke) why may we not finde cauſe to thinke ſo of the reſt, if they would not bee wanting to themſelues? I am ſure the Vniuerſities of our Iland know no matches in all the world; vnto whoſe perfection (that as they exceed others, ſo they may no leſſe exceed themſelues) nothing wanteth, but ſeuere execution of the wiſe and carefull lawes of our Anceſtors, and reſtraint of that libertie, which is the common diſeaſe of the time. And why ſhould not the childe thriue as well with the mothers milke, as with a ſtrangers? Whether it be the enuie, or the puſillanimity of vs Engliſh, we are ſtill ready to vnder-value our owne, and admire forrainers; whiles other Nations haue applauded no profeſſors more than thoſe which they haue borrowed from vs; neither haue we beene ſo vnwiſe, as to lend forth our beſt: our neighbours (which ſhould bee our corriuals in this praiſe) ſhall bee our Iudges; if thoſe few of our Writers, which could bee drawne forth into the publike light, haue not ſet copies to the reſt of the world, not without iuſt admiration. And how many ſtarres haue wee of no leſſe magnitude, that will not be ſeene? Bleſſed bee God (who hath made this Word as true, as it is great) no Nation vnder heauen ſo aboundeth with all variety of learning, as this Iland. From the head of Gods annointed doth this ſweet perfume diſtill to the vtmoſt skirts of this our region. Knowledge did neuer ſit crowned in the Throne of Maieſtie, and wanted either reſpect, or attendance. The double praiſe which was of old giuen to two great Nations, That *Italie* could not bee put downe for armes, nor *Greece* for learning, is happily met in one Iland. Thoſe therefore that croſſe the Seas to fill their braine, doe but trauell Northward for heat, and ſeeke that candle which they carry in their hand.

Sect. X.

YEA ſo farre is our ordinary Trauell from perfecting the intellectiue powers of our Gentrie, that it rather robs them of the very deſire of perfection. For what diſcouragements ſhall they finde from the loue of ſtudies, in thoſe parts which are moſt ſought to for ciuility? Who knowes not that they are growne that to height of debauchment, as to hold learning a ſhame to Nobility; eſteeming it as a fit guard for the long robe only, too baſe for their Tiſſues? An opinion ſo ſauouring of proud ignorance, and ignorant looſeneſſe; that I cannot honour it with a confutation. Who would thinke that the reaſonable ſoule of men, not profeſſedly barbarous, ſhould bee capable of ſuch a monſter? What is learning, but reaſon improued? And can reaſon ſo farre degenerate, as to hate and contemne it ſelfe? Were theſe men made only for a ſword, or a dogge, or an horſe? Onely for ſport or execution? I know not wherein *Lewis* the Eleuenth ſhewed himſelfe vnwitty, but in the charge which hee gaue to his Sonne, to learne no more Latine, but, *Qui neſcit diſsimulare, neſcit viuere*: and would this alone teach him to rule well? Doth the Art of Arts (ſuch is the gouernment of men) require no grounds but diſſimulation, or ignorance? Euen to the feeding of hogges, or ſheepe, there is more or better skill neceſſarie. How vnlike is this to a ſucceſſor of *Charles* the great, whoſe word it had wont to bee, that hee had rather abound in knowledge, than wealth? In the Court of our King *Henry* the Eight, a certaine great Peere (of this diet) could ſay, it was enough for Noblemens ſonnes to winde their horne, and carry their Hawke faire; that ſtudie was for the children of a meaner ranke: To whom *Pace* iuſtly replied, that then Noblemen muſt be content that their children may winde their hornes, and carry their Hawkes, while meaner mens ſonnes do weild the affaires of State. Certainly, it is a blinde and lame gouernment that lackes learning, whoſe ſubiects, what are they elſe, but as lims of a body whoſe head wanteth ſenſes, which muſt needs therefore faile of either motion, or ſafety? From hence it is, that ſo few of the forraine Nobles are ſtudious, in compariſons of ours; (in which regard I am not aſhamed to recant that which my vn-experience hath (out of hearſay) written in praiſe of the French education) and thoſe few that haue ſtolne the turning ouer of bookes, hide their skill, leſt they ſhould be made to bluſh at their vertue. What braue Trophees and rich monuments hath the pen of our gracious Soueraigne raiſed of himſelfe vnto al poſterities? When ignorance and malice haue ſhot their bolt, the glory of his great wiſdome, and knowledge, ſhall more fill the mouthes and affect the hearts of all ſucceeding ages, than of his greatneſſe. *Paul* the fift, and his greateſt Chaplaines, *Bellarmine* and *Perron*, haue felt the weight of his hand; whereas the great King that ſtiles himſelfe Catholike, when hee comes to paſſe his cenſorious edict vpon Cardinall *Baronius* (who in the eleuenth Tome of his Hiſtorie ſeemed too buſie in faſtening the Title of the Kingdome of Sicilie vpon the Pope) profeſſeth to ground his intelligence of his wrong onely vpon others eyes; as if a booke (though of a Cardinall) were too meane an obiect for the view of Maieſtie. And as all ſubordinate greatneſſe flowes from the head, ſo doe commonly alſo the diſpoſitions: Neither haue the Doctors of the Romiſh Church (vpon whom the implicite faith of the Laitie is ſuſpended) found it any ill policie, to cheriſh this diſlike of bookiſhneſſe in the great: for whiles the candle is out, it is ſafe for them to play their tricks in the darke, and if the *Aſſyrians* be once blinded, how eaſily may they bee lead into the midſt of any *Samaria*? If the light of knowledge might freely ſhine to the world, Popery would ſoone be aſhamed of it ſelfe, and vaniſh amongſt the workes of darkneſſe: Now how well theſe examples, and this conuerſation, ſhall whet the appetite vnto good ſtudies, it cannot be hard to iudge.

Edicto del Rey Don Phelippi d' Eſpana contra e Tractado della Monarchia de Sicilia enxerido por Ceſar Baronio Cardinal en el Tomo vndecimo de ſus Annales Eccleſiaſticos.

Sect. XI.

BVT perhaps it is not the learning of the Schoole, but of the State, wherein our Traueller hopes for perfection: The ſite and forme of Cities, the faſhion of gouernment, the manners of people, the raiſing and rate of forraine reuennues, the deportment of Courts, the menaging both of war and peace, is that wherein his owne eye ſhall be his beſt intelligencer; the knowledge whereof ſhall well requite his labour, whether for diſcourſe or for vſe. What if I ſay, that (ſaue the ſoothing vp of our fancie in all this) theſe leſſons may be as well taken out at home? I haue knowne ſome that haue trauelled no further than their owne cloſet, which could both teach and correct the greateſt Traueller, after all his tedious and coſtly pererrations: what doe wee but loſe the benefit of ſo many iournals, maps, hiſtoricall deſcriptions, relations, if we cannot with theſe helpes, trauell by our owne fire-ſide? He that trauels into forraine Countries, talks perhaps with a Peaſant, or a Pilgrim, or a Citizen, or a Courtier; and muſt needs take ſuch information as partiall rumour, or weake coniecture can giue him, but he that trauels into learned and credible Authors, talks with them who haue ſpent themſelues in bolting out the truth of all paſſages; and who hauing made their labours publike, would haue beene like to heare of it, if they had miſ-reported. The ordinary traueller propounds ſome prime Cities to himſelfe, and thither he walkes right forward; if he meet with ought that is memorable in the way, he takes it vp; but how many thouſand matters of note fall beſide him, on either hand; of the knowledge whereof he is not guilty: Whereas ſome graue and painfull Author hath collected into one view, whatſoeuer his Countrey affoords worthy of marke; hauing meaſured many a foule ſtep for that, which wee may ſee dry-ſhod; and worne out many yeeres in the ſearch of that, which one houre ſhall make no leſſe ours, than it was his owne. To which muſt be added, that our vnperfect acquaintance may not hope to finde ſo perfect information on the ſudden, as a naturall inhabitant may get, by the diſquiſition of his whole life. Let an Italian or French paſſenger walke thorow this our *Iland*, what can his Table-bookes carry home, in compariſon of the learned Britaine of our *Camden*, or the accurate Tables of *Speed?* Or if one of ours ſhould (as too many do) paſſe the Alpes, what pettances can his wild iourny obſerue, in compariſon of the *Itinerarie* of *Fr. Schottus*, and *Capugnanus?* Or he that would diſcourſe of the Royalties of the French Lillies, how can he be ſo furniſhed by flying report, as by the elaborate gatherings of *Caſſaneus* or of *Degraſſalius?* What ſhould I bee infinite? This age is ſo full of light, that there is no one countrey of the habitable world, whoſe beames are not croſſed and interchanged with other; Knowledge of all affaires, is like muſicke in the ſtreets, whereof thoſe may partake, which pay nothing. Wee doe not lie more open to one common ſinne, than to the eies and pens of our neighbours; Euen China it ſelfe, and Iaponia, and thoſe other remoteſt Iſles, and Continents (which haue taken the ſtricteſt order for cloſeneſſe) haue receiued ſuch diſcoueries, as would rather ſatisfie a Reader, than prouoke him to amend them. A good booke is at once the beſt companion, and guide, and way, and end of our iourney. Neceſſity droue our forefathers out of doores, which elſe in thoſe miſty times had ſeene no light: wee may with more eaſe, and no leſſe profit, ſit ſtill, and inherit, and enioy the labours of them, and our elder brethren, who haue purchaſed our knowledge with much hazard, time, toyle, expence, and haue beene liberall of their bloud (ſome of them) to leave vs rich.

SECT. XII.

As for that verball diſcourſe, wherein I ſee ſome place the felicity of their Trauell (thinking it the only grace, to tell wonders to a ring of admiring ignorants) it is eaſie to anſwer; that table-talke is the leaſt care of a wiſe man; who like a deepe ſtreame deſires rather to runne ſilent; and as himſelfe is ſeldome tranſported with wonder, ſo doth he not affect it in others; reducing all to vſe, rather than admiration, and more deſiring to benefit, than aſtoniſh the hearer; withall, that the ſame meanes which enable vs to know, doe at once furniſh vs with matter of diſcourſe, and for the forme of our expreſſion, if it proceed not from that naturall dexteritie which we carry with vs, in vaine ſhall we hope to bring it home; the change of language is rather an hinderance to our former readineſſe: and if ſome haue fetcht new noſes, and lips, and eares from Italy (by the helpe of *Tagliacotius*, and his ſchollers) neuer any brought a new tongue from thence. To conclude, if a man would giue himſelfe leaue to be thus vaine and free, like a mill without a ſcluſe, let him but trauell through the world of bookes, and he ſhall eaſily be able to out-talke that tongue, whoſe feet haue walkt the furtheſt: what hath any eye ſeene, or imagination deuiſed, which the pen hath not dared to write? Out of our bookes we can tell the ſtories of the *Monocelli*, who lying vpon their backs, ſhelter themſelues from the Sunne with the ſhadow of their one only foot. We can tell of thoſe cheape-dieted men, that liue about the head of Ganges, without meat, without mouthes, feeding only vpon aire at their noſthrils: Or thoſe headleſſe Eaſterne people, that haue their eyes in their breaſts (a miſ-conceit ariſing from their faſhion of attire, which I haue ſometimes ſeene): Or of thoſe *Coromandæ*, of whom *Pliny* ſpeakes, that couer their whole body with their eares: Or of the perſecutors of *S. Thomas* of *Canterbury*, whoſe proſteritie (if we beleeue the confident writings of *Degraſſalius*) are borne with long and hairie tailes, ſouping after them; which (I imagine) gue occaſion to that prouerbiall ieſt, wherewith our mirth vſes to vpbraid the Kentiſh: Or of *Amazons*, or *Pigmies*, or Satyres, or the *Scythian Lambe*, which growing out of the earth by the nauell, grazeth ſo farre as that naturall tether will reach: Or of the Bird *Ruc*, or ten thouſand ſuch miracles whether of nature, or euent. Little need wee to ſtirre our feet to learne to tell either loud lies, or large truths. We haue heard a bird in a cage ſing more change of notes, than others haue done in the wilde liberty of the wood. And as for the preſent occurrences of the time, the world about vs is ſo full of Preſſes, that it may, and is growne ſo good a fellow, that it will impart what it knowes to all the neighbours; whoſe relations, if ſometimes they ſwarue from truth, we may well conſider, what variety of report euery accident will yeeld, and that therefore our eares abroad are no whit more credible, than our eyes at home. Yea rather, as *Tully* could ſay, that at *Antium* he could heare the newes of *Rome*, better than at *Rome*, ſo may we oft-times better heare and ſift the newes of *France*, or *Spaine*, vpon our Exchange, than in their *Paris*, or *Madrill*: Since (what liberty ſoeuer tongues may take to themſelues) a diſcreet man will be aſhamed to ſubſcribe his name to that, whereof hee may be afterwards conuinced.

Sect. XIII.

Since therefore Trauell cannot out-bid vs in theſe higheſt commodities, which concerne the wealth of the minde; all the aduantage it can afford vs, muſt bee in thoſe mixt abilities, wherein our bodies are the greateſt partners, as dancing, fencing, muſicke, vaulting, horſemanſhip, the onely profeſſions of the miſ-named Academies of other Nations. Who can denie that ſuch like exerciſes are fit for young Gentlemen, not onely for their preſent recreation, but much more for the preparing of them to more ſerious action? Yet muſt theſe learne to know their places: what are they elſe but the varniſh of that picture of Gentry, whoſe ſubſtance conſiſts in the lines and colours of true vertue? but the lace or facing of a rich garment? but the hang-bies of that royall court which the ſoule keeps in a generous heart? He that holds Gentilitie accompliſhed with theſe (though laudible) qualities, partakes more of his horſe, than his horſe can poſſibly of him. This skill then is worthy of our purchaſe, yet may not be bought too deare; & perhaps need not to be fetcht ſo far. Neither my profeſſion, nor my experience will allow me to hold compariſons in this kind; but I haue bin heartned by no meane maſters of theſe Arts, to ſay that our Nation haue yeelded ſome in all theſe faculties, which need not ſtoope vnto the proudeſt forrainer: ours haue no fault but one, that they are our owne; and what hath their Countrey offended, if their Art offend not? It is an humorous giddineſſe to meaſure the goodnes of any thing by the diſtance of miles, and where there is equality of worth, to neglect the neereſt. I ſlander our Nation if it be not ſicke of this diſeaſe, in the courſe of all Sciences, And if neereneſſe and preſence be the cauſe of our diſlike, why doe we not hate our ſelues, which are euer in our owne boſome? Why doe we not hate this faſtidious curioſity, which is too cloſe to vs? perhaps perfection in theſe qualities is thinner ſowne amongſt vs, than ſome other-where; ſo as our Iland for want of worke, and incouragement, affoords no ſuch multitude of maſters: but how can we complaine of rareneſſe, ſince if our age yeeld vs but one excellent in each kinde, it is more than we are willing to vſe; and if the fault were not in our ſelues, one candle might light a thouſand: To inſtance in the beſt: The Horſe is a noble creature, which as it is the ſtrength and pride of *France*, ſo winnes the hearts and heeles of that Nation. The generality of their skill is nothing to a ſtranger; each priuate mans cunning reſts in himſelfe; it is onely the Teacher, whoſe ability may concerne vs. And whereas there is a double kinde of menage (as I haue heard) one for ſeruice, the other for pleaſure; in the firſt, our Maſters thinke they cannot yeeld vnto the beſt; in the latter, if they grant themſelues exceeded, how many men haue taug their dogge the ſame tricks, with no leſſe contentment? In both, we haue the writt directions of their greateſt Artiſts, who (for the perpetuity of their owne honour) fa led not to ſay their beſt. And if theſe dead Maſters ſuffice not, we haue had, we may hau the beſt of their liuing: The conſcience of a mans excellency will abide no limits, bu ſpurs him forth to winne admiration abroad, and if therewithall hee can finde ad uancement of profit, how willingly doth he change his home? We haue had experienc of this in higher profeſſions, much more of theſe vnder foot. One obſcure towne o *Holland* in our memory, had by this meanes drawne together at once the greateſt ligh of *Europe*, and made it ſelfe then no leſſe renowned for Profeſſors, than it is now infamous for Schiſme. Feare of enuy forbids me to name thoſe amongſt vs, which haue honoured this Iland in the choice of their abode. Where Art is encouraged, it will ſoone riſe high, and goe farre, & not ſuffer a channell of the Sea to ſtay it from the preſence of a more bountifull patronage.

Sect. XIV.

BVT let vs grant theſe faculties ſo fixed vpon any Nation, that all our water muſt neceſſarily bee fetcht at their Well; and adde vnto theſe a few waſte complements, and mimicall courteſies, which muſt needs bee put into the match of our ordinarie trauell: and now let vs ſet downe, and ſee what we paid for this ſtock, & count our winnings: What muſt our compleat Traueller ſtake downe for this goodly furniture of his Gentrie? If not loſſe, danger; danger of the beſt part, if not all: a double danger; of corruption of religion, and deprauation of manners; both capitall: And can we thinke theſe endowments ſo pretious, that they ſhould be worth fetching vpon ſuch an hazard? Will any man (not deſperate) run into an infected houſe, to riſle for a rich ſuit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of *Chryſoſtome*, when our Sauiour ſaid, *Ne exeatis in eremum*; that hee ſaies not, Go forth into the deſart, and ſee, but beleeue not; but giues an abſolute prohibition of going forth at all, that they might be out of danger of misbeleefe. Tuſh, idle and melancholicke feares, ſay ſome of our Gallants: Wherefore ſerues diſcretion, but to ſeuer good from ill? How eaſily may a wiſe man pull a Roſe, and not pricke his hand? How freely may he dip in this ſtreame, and not be drowned? Little doe theſe peremptory reſoluers know, eyther the inſinuatiue power of euill, or the treachery of their own heart in receiuing it, or the importunitie of deceiuers in obtruding it. They are the worſe for their trauell, and perceiue it not. An egge couered with ſalt, as our Philoſophers teach vs, hath the meat of it conſumed, whiles the ſhell is whole: many a one receiues poyſon, and knowes not when he tooke it. No man proues extreamly euill on the ſudden. Through many inſenſible declinations doe we fall from vertue; and at the firſt are ſo gently ſeazed by vice, that we cannot beleeue our accuſers. It is miſchiefe enough, if they can bee drawne to a leſſe diſlike of ill; which now by long acquaintance is growne ſo familiar to their eyes, that they cannot thinke it ſo loathſome, as at the firſt view. The ſocietie of wilfull Idolaters will now downe with them, not without eaſe; and good meanings begin to be allowed for the clokes of groſſe ſuperſtition. From thence they grow to a fauourable conſtruction of the miſ-opinions of the aduerſe part, and can complaine of the wrongfull aggrauations of ſome contentious ſpirits: and from thence (yet lower) to an indifferent conceit of ſome more politike poſitions, and practiſes of the Romaniſts. Neither is there their reſt. Hereupon enſues an allowance of ſome of their doctrines, that are more plauſible, and leſſe improtant, and withall a cenſure of vs that are gone too far from Rome. Now the mariage of Eccleſiaſticall perſons begins to miſlike them: the daily and frequent conſignation with the croſſe is not to no purpoſe: The retired life of the religious (abandoning the world forſooth) ſauours of much mortification; and Confeſſion giues no ſmall eaſe and contentment to the ſoule. And now by degrees, Popery begins to be no ill religion: If there cannot be a falſe fire of mis-deuotion kindled in them, it is enough, if they can be cooled in their loue of truth; which how commonly it fals out amongſt vs, I had rather experience ſhould ſpeake, than my ſelfe. Some there are that by a ſpirituall *Antiperiſtaſis* haue growne hotter in their zeale, by being encompaſſed with the outward cold of irreligion and error, who as they owe not this grace to themſelues, ſo are they more for wonder than imitation. If *Daniel* found a guard in the Lions den, ſhall another put himſelfe thither for ſhelter? And if *Peter* walk't vpon the pauement of the water, did the reſt of the Diſciples ſtep forth and follow him? That valiant Champion of Chriſt (ſince we are fallen vpon his name) who durſt draw his ſword vpon a whole troupe, after all his proteſtations of his inſeparableneſſe from his Maſter, was yet infected with the ayre of the High Priſts Hall: and whiles he but warmed himſelfe at that fire, cooled in his reſpect to his Sauiour. Although perhaps this cogitation working (as it commonly doth) remiſſely, cauſeth not any ſudden alteration in our Traueller, but (as we ſay of Comets and Eclipſes) hath his effect when the cauſe is forgotten. Neither is there any one more apparent ground of that luke-warme indifferency, which is fallen vpon our times, than the ill vſe of our wandrings: for our Trauellers being the middle ranke of men, and therefore either followers of the great, or commanders of the meaner ſort, cannot want conuenience of diffuſing this temper of eaſe, vnto both.

Sect. XV.

ALl this miſchiefe is yet hid with a formall profeſſion, ſo as euery eye cannot finde it: in others it dares boldly breake forth to an open reuolt. How many in our memory, whiles with *Dinah* they haue gone forth to gaze, haue loſt their ſpirituall chaſtity, and therewith both the Church and themſelues? How many (like vnto the brooke *Cedron*) run from *Hieruſalem* thorow the vale of *Ichoſaphat*, and end their courſe in the dead ſea? A popiſh writer of our Nation (as himſelfe thought) not vnlearned, complaining of the obſtinacy of vs hereticks, deſpaires of preuailing, becauſe he findes it to be long ago fore-prophecied of vs in the Booke of the Chronicles, *At illi Proteſtantes audire noluerunt.* It is well that Proteſtants were yet heard of in the old Teſtament, as well as Ieſuites; whoſe name, one of their owne by good hap hath found, *Num.26.24.* Like as *Eraſmus* found Friers in *S. Pauls* time, *inter falſos Fratres.* But it were better, if this mans word were as true as it is idle. Some of ours haue heard to their coſt, whoſe loſſe ioyned with the griefe of the Church, and diſhonour of the Goſpel, we haue ſufficiently lamented. How many haue wee knowne ſtroken with theſe Aſpes, which haue died ſleeping? And in truth, whoſoeuer ſhall conſider this open freedome of the meanes of ſeducement, muſt needs wonder that we haue loſt no more; eſpecially, if he be acquainted with thoſe two maine helps of our Aduerſaries, importunity and plauſibility. Neuer any Phariſee was ſo eager to make a Proſelyte, as our late factors of Rome: and if they be ſo hot ſet vpon this ſeruice, as to compaſſe ſea and land to winne one of vs, ſhall we be ſo mad as to paſſe both their ſea and land, to caſt our ſelues into the mouth of danger? No man ſetteth foot vpon their coaſt, which may not preſently ſing with the Pſalmiſt, *They come about mee like Bees.* It fares with them as with thoſe which are infected with the peſtilence, who (they ſay) are carried with an itching deſire of tainting others. When they haue all done, this they haue gained, that if Satan were not more buſie and vehement than they; they could gaine nothing. But in the meane time, there is nothing wherein I wiſh we would emulate them, but in this heat of diligence and violent ambition of winning. *Pyrrhus* did not more enuy the valour of thoſe old Romane ſouldiers, which he read of in their wounds, and dead faces, than we do the buſie audacitie of theſe new. The world could not ſtand before vs, if our truth might be but as hotly ſollowed as their falſhood. Oh that our God, whoſe cauſe we maintaine, would enkindle our hearts with the fire of holy zeale, but ſo much as Satan hath

Robert Pointz in his preface to the teſtimonies for the reall preſence.
2 Chron. 24.

Socrat. in Ioſuam l.1.c.2.q.10. Gretſer contra Lernæum, c.1. & 2. Vere ait quidam hæreticus Ieſuitas in ſacris litteris reperiri.

inflamed theirs with the fire of fury and faction. Oh that he would ſhake vs out of this dull eaſe and quicken our ſlacke ſpirits vnto his own worke! Ariſe, O North, and come, O South, and blow vpon our garden, that the ſpices thereof may flow forth. Theſe ſiters will take no deniall, but are ready (as the faſhion was to doe with rich matches) to carry away mens ſoules whether they will or no. Wee ſee the proofe of their importunity at home: No bulwarke of lawes, nor barres of iuſtice (though made of three trees) can keepe our rebaniſhed fugitiues from returning, from intermedling. How haue their actions ſaid in the hearing of the world, that ſince heauen will not heare them, they will try what hell can doe? And if they dare bee ſo buſie in our owne homes, where they would ſeeme ſomwhat awed with the danger of iuſtice; what (thinke wee) will they not dare to doe in their owne territories, where they haue not free ſcope only, but aſſiſtance, but incouragement? Neuer generation was ſo forward as the Ieſuiticall, for captation of wils amongſt their owne, or of ſoules amongſt ſtrangers. What ſtate is not haunted with theſe ill ſpirits? yea what houſe? yea what ſoule? Not a Princes Councell-Table, not a Ladies Chamber can be free from their ſhameleſſe inſinuations. It was not for nothing, that their great Patron *Philip* the ſecond King of Spaine, called them *Clericos negotiadores*; and that *Marcus Antonius Columna*, Generall of the Nauy to *Pius Quintus* in the battell of *Lepanto*, and Viceroy of *Sicile* could ſay to Father *Don Alonſo*, a famous Ieſuite, affecting to be of the counſell of his conſcience, *Voi altri padri di Ieſu hauete la mente al cielo, le mani ol mondo, l' anima al diauolo.*

SECT. XVI.

YEt were there the leſſe perill of their vehemence, if it were onely rude and boyſterous (as in ſome other ſects) that ſo (as it is in Canon ſhot) it might be more eaſily ſhund, then reſiſted: but here, the skill of doing miſchiefe contends with the power; their miſ-zealous paſſions hide themſelues in a pleaſing ſweetneſſe; and they are more beholden to policy, then ſtrength. What Gentleman of any note can croſſe our Seas, whoſe name is not lāded in their books before hand, in preuention of his perſon, whom now arriued, if they finde vntractable through too much preiudice, they labour firſt to temper with the plauſible conuerſation of ſome ſmooth Catholike of his owne Nation: the name of his Countrey is warrant enough for his inſinuation. Not a word yet may be ſpoken of Religion; as if that were no part of the errand. So haue we ſeene an Hawke caſt off at an Hernſhaw, to looke and flie a quite other way, & after many careleſſe, and ouerly fetches, to towre vp vnto the prey intended. There is nothing wherein this faire companion ſhal not apply himſelfe to his welcome Countryman. At laſt, when he hath poſſeſt himſelfe of the heart of his new Acquaintance, & got himſelfe the reputation of a ſweet ingenuity, and delightfull ſociableneſſe; he findes opportunities to beſtow ſome witty ſcoffes vpon thoſe parts of our religion, which lie moſt open to aduantage. And now it is time to inuite him (after their rarities) to ſee the Monaſtery of our Engliſh *Benedictines*, or (if elſewhere) thoſe Engliſh Colledges, which the deuout beneficence of our well-meaning neighbours (with no other intention then ſome couetous Farmers lay ſaltcats in their doue-coats) haue bountifully erected. There, it is a wonder if our Traueller meet not with ſome one, that ſhall claime kinred or Country of him in a more intire faſhion. The Society welcomes him with more then ordinary curteſie: neither can he refuſe (except he will be vnciuill) to be their gueſt. He cannot miſlike the loue of his Country men, he cannot fault their carriage. And now that they haue mollified the ſtiffeneſſe of his preiudice, and with much tempring fitted him for their mold, he is a task meet for one of their beſt workmen; who willingly vndertaking it, hath learned to handle him ſo ſweetly, as if he would haue him thinke it a pleaſure to be ſeduced. Do we thinke his Doctor will begin firſt with the infallibility of their great Maſter, and perſwade him that a Necromancer, an Heretike, an Atheiſt, cannot erre in *Peters* Chayre? or tell him, that he may buy off his ſinnes as familiarly as hee may buy

Robert Poinz in his preface to the Teſtimonies in the reall preſence.

2 Chron. 24.

[illegible]

wares in the market? or teach him that a man may and muſt both make and eat his God to his breakfaſt? This hard meat is for ſtronger mawes. Hee knowes how firſt to begin with the ſpoone, and to offer nothing to a weake ſtomacke, but diſcourſe of eaſie digeſtion: As firſt, that a Catholike ſo liuing and dying (by our confeſſion) may be ſaued: That there is but one Church, as but one Chriſt; and that out of this Arke, there is no way but drowning: That this one Church is more likely to be found in all the world, then in a corner; in all ages, then in the laſt Century of yeares; in vnity, then in diuiſion. And now comes in the glorious brag of the Roman Vniuerſality, their inuiolate Antiquity, their recorded ſucceſſions, their harmonious vnity, their confeſſed magnificence: That there is the mother Church, as to the reſt of Chriſtendome, ſo eſpecially to the Engliſh: How well a Monarchy (the beſt forme of gouernment) beſeemes the Church: How vnlikely it is that Chriſt would leaue his Spouſe in the cõfuſion of many heads, or of none. And now that we are but a rag torne from their coat; and where was our religion before *Luther* lay with *Bora*? And what miſerable ſubdiuiſions are there in our Proteſtancie? & what a gleaning are we to the harueſt of Chriſtendome? with infinite ſuggeſtions of this nature; able (as they are plauſibly vrged) to ſhake an vngrounded iudgement: which if they haue ſo farre preuailed, as that the hearer will abide himſelfe hood-winkt with this vaile of the Church, how eaſily ſhall time leade him into thoſe hatefuller abſurdities.

Sect. XVII.

IN all which proceeding, theſe impoſtors haue a double aduantage: Firſt, that they deliuer the opinion of their Church with ſuch mitigation and fauour, as thoſe that care to pleaſe, not to informe: forming the voice of the Church to the liking of the hearer, not the iudgement of the hearer to the voice of the Church: wherein it is not hard to obſerue that Popery ſpoken and written are two things; in diſcourſe, nothing is more ordinary then to diſclaime ſome of their receiued poſitions, & to blanch others. It is the malice of an aduerſarie that miſ-reports them; they doe not hold that Images ſhould be adored; that the wood of the Croſſe ſhould be worſhipped with the very ſame deuotion that is due to Chriſt himſelfe; that the Church is the Iudge of Gods writings; that *Paul* the fift cannot erre; that a man may merit of his maker, much leſſe ſupererogate; that a mouſe can run away with that which either is, or was God Almighty; that it is lawfull to kill an hereticall King, and all other thoſe monſters of opinion, which their moſt claſſicke Authors haue both hatcht and ſhameleſly thruſt into the light of the world. They defie thoſe ridiculous Legends, which we father vpon their Church; & how much do they ſcorn *S. Francis* his Bird, or his Wolfe, or his wounds, or his Apoſtles of Aſſiſe. Pope *Ioane* was but a fancy: Neuer Pope was an hereticke. If now we cry out of impudence, and call their allowed Writers to witnes; Loe, euen they alſo are forged by vs, and are taught to play booty on our ſide. Thus reſolued to outface all euidence, they make faire weather of their fouleſt opinions, & enueigh againſt nothing ſo much as the ſpightfulneſſe of our ſlanders. It is not poſſible that any wiſe ſtranger ſhould be in loue with the face of their Church, if he might ſee her in her own likenes, and therefore they haue cunningly masked one part of it, and painted another, ſo as thoſe features of hers, which are vgly & offenſiue, ſhall not appeare to any but her own eyes. And becauſe bookes are dangerous blabs, and will be telling the generations to come, how ſtrangely that face is altered with Age and Art, therefore their tongues are clipped alſo, and made to ſpeake none but her owne words. Out of this licence, and hope to winne, they can fit their diſhes to euery palate, and are ſo ſawcy, as to make the Church belie it ſelfe. Hence it was that a Spaniſh Father could teach, that it is not of the neceſſity of faith, to beleeue that the preſent Pope is the Vicar of Chriſt, and the ſucceſſor of *Peter*. That *Hoſtius* the Ieſuite could ſay, that the Pope abuſed his keyes, and the authority of the Church, in receiuing *Henry* the fourth. That another of his

fellowes

Exemplar Epiſt. ſcriptæ ad Dominum Paulinum quondã datarium ſub Clementis 8. beatæ memorie Põtificatu.

Ibid.

Ibid.

fellowes in a diſcourſe with a French Biſhop, could diſparage a diciſion of his Holineſſe in compariſon of a Generall Councell. That *Menas* the Reader of Diuinity at *Valedolid*, following *Salas* the Ieſuite, could affirme the lawfulneſſe of the mariage of religious perſons vpon a doubtfull reuelation. That more then one of that Order, haue dared to broach Confeſſion by letters, againſt the Bull of *Clement* the 8. And if theſe men be not ſparing of their contradictions to that Vice-God of theirs, whoſe vaſſals they are by peculiar profeſſion, how much more boldly will they ſwimme againſt the ſtreame of any common opinion, that may concerne the bodie of that head?

SECT. XVIII.

THeir ſecond aduantage is, that they regard not with what vntruths they make good their own aſſertions: It is all one with what morter or rubbiſh they build vp a ſide. From hence flow the confident reports, both of their miracles to conuince vs, and their ſlanders to diſgrace vs. Father *Hayndius*, a Ieſuite of 33. yeares ſtanding, amongſt 52. complaints, which (out of an honeſt remorſe) he put vp againſt his owne Societie, to their Generall *Aquauiua*, finds this not the leaſt, that his fellowes ſhamed not to ſeeke the honour of their Order, by cogging of miracles. What packets flie about daily of their Indian wonders? Euen Cardinall *Bellarmine* can abide to come in as an auoucher of theſe coozenages; who dares auerre that his fellow *Xauier* had not only healed the deafe, dumbe, and blinde, but raiſed the dead, whiles his brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeue, & tell him in his eare, ſo loud that all the world may heare him, *Prodigia nulla producimus, neq; vero eſt opus*. Of the ſame ſtampe are the daily-renewed miracles, reuelations, viſions, wherewith any mans eares muſt needs be beaten amongſt them. *Africke* was at the beſt but barren of nouelties, in compariſon of *Rome*; and yet the world is incredulous, if it will not ſuffer it ſelfe gulled with theſe holy frauds. And no fewer are thoſe lewd calumniations (the ſtuffe of all their inuectiues) whereby they labour to make vs loathſome to the world: our perſons, our doctrines are loaded with reproaches; neither matters it how iuſt they are, but how ſpightfull. What other meaſure can bee expected of vs, when their beſt friends haue thus (vpon ſome priuate diſlikes) ſmarted from them? Their owne holy Fathers, *Clement* the eighth, and *Sixtus Quintus*, & with them (the honour of the Ieſuiticall Order) Cardinall *Tollet*, can all ſhew bloody wales in their backes, from their laſhes. Their late Patron of famous memory, whoſe heart they well merited, and keepe it (as their deare relique) enſhrined in their *La-Fleſche*, was after his death in their Pulpits proclaimed *Tyran* and worſe: no maruell then if after the virulent declamations of our *Gifford* (their *Gabriel*) and the malicious ſuggeſtions of others of that viperous brood, wee haue much adoe to perſwade our neighbours, that we haue any Churches, Baptiſme, Liturgie, Religion. I appeale then to all eyes and eares, how eaſie it is for a man that will take leaue to himſelfe, of making what truths he liſts, and defending them by what vntruths he pleaſeth, to leade a credulous heart whither he pleaſeth.

Lib.4.de ſalut. Ind.c.12, &c.

Exemplar. Epiſt. ſup. cit.

SECT. XIX.

BVt if the power of faſified reaſon preuaile not, theſe deſperate factors of Rome (as I haue beene informed) haue learned out of their acquaintance in the Court of the Prince of darkneſſe, to imploy ſtronger aid. On ſome of their hands, I feare, Magicall deluſions, and deuilliſh incantations ſhall not want, rather than they will want a client. Neither can this ſeeme ſtrange to any that knowes how familiarly the Roman Church profeſſes the ſolemne practiſe of coniuration; in ſuch a faſhion, as it doth more than trouble the beſt Caſuiſts, to ſet down a perfect difference betwixt their ſacred Magick, & the Diabolicall. From hence perhaps haue proceeded thoſe miraculous apparitions (if at leaſt they were any other but fancy, or fraud) wherewith ſome of our deathſick Gentlemen amongſt them haue bin frighted into Catholickes. A famous Diuine of *France*, ſecond to none for learning, or fidelitie, told me this one amongſt other inſtances, of his owne experience, which he yet liues to iuſtifie: A Gentleman of the Religion, whoſe wife was popiſhly deuoted, lying vpon the bed of his ſickneſſe, in expectation of death, ſends for this Diuine, his Paſtor; the ſicke mans wife ſends for a Ieſuite; both meet at the beds ſide; each perſwades him to his owne part; both plead for their religion at this barre, before theſe Iudges: after two houres diſputation, not onely the Gentleman was cheerefully confirmed in that iudgement, which he had embraced, but his wife alſo, out of the euidence of truth, began to incline to him, & it. The Ieſuite departed diſcontent; yet within ſome few houres after, returning (when the coaſt was cleerer) intreats ſome priuate conference with the Gentlewoman; with whom walking in her garden, he did vehemently expoſtulate, mixing therewithall his ſtrongeſt perſwaſions; at laſt, to ſhut vp his diſcourſe, he importun'd her with many obſecrations, that ſhe would vouchſafe to receiue from his hands a little box which he there offered her, and for his ſake weare about her continually: ſhe condeſcended. No ſooner had ſhee taken it, then ſhe fell to ſo a great deteſtation of her husband, that ſhee could by no meanes bee drawne into his preſence, and within two dayes after in this eſtate ſhee died. An act more worthy the ſword of iuſtice, then the pen of an Aduerſarie. Theſe courſes are as ſecret as wicked. Not daring therefore peremptorily to accuſe, I had rather leaue theſe practiſes to further inquiry. Sure I am, that by their tongues, Satan labours to inchant the world, and hath ſtrongly deluded too many ſoules. And are we weary of ours, that we dare tempt God, and offer our ſelues as challengers to this ſpirituall danger? The Ieſuites, amongſt much change of houſes, haue two famous for the accordance of their names; one called *The Bow*, at *Nola*; the other, *The Arrow*, (*La Fleſche*) in *France*: though this latter were more worthy of the name of a whole Quiuer, containing not fewer then eight hundred ſhafts of all ſizes. Their Apoſtate Fryer (if I ſhall not honour him too much) plaid vpon them in his Diſtich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia; quis funem, quem meruere, dabit?
Nola the bow, and France the ſhaft did bring:
But who ſhall helpe them to an hempen ſtring?

This prouiſion is for the care of Chriſtian Princes: but in the meane time, what madneſſe is it in vs, not onely to giue aime to theſe rouing Flights, but to offer our ſelues to bee their ſtanding Butt, that they may take their full aime and hit vs leuell at pleaſure? Doe wee not heare ſome of their owne fellow Catholikes in the middeſt of their awfulleſt Senate, the Parliament of *Paris*, pleading vehemently againſt thoſe factious ſpirits, and crying out paſſionately of that danger (which will follow vpon their admiſſion) both of lewd manners, and falſe doctrine; and doe wee in greater oppoſition feare neither? and eſpecially from Engliſh Ieſuites? Some Countries yeeld more venomous vipers then others; ours the worſt. I would it were not too eaſie to obſerue, that as our Engliſh Papiſts are commonly moſt Ieſuitiſh, ſo our Engliſh Ieſuites are more furious then their fellowes. Euen thoſe of the hotteſt Climates cannot match them in fiery diſpoſitions. And doe we put our ſelues out of our comfortable Sunneſhine, into the midſt of the flame of theſe noted Incendiaries? Doe we take pleaſure to make them rich with the ſpoile of our ſoules? and becauſe they will not come faſt enough to fetch theſe booties, doe we goe to carry them vnto their pillage?

SECT.

Sect. XX.

THe danger is in the men more then in their cauſe; and if this great Curtizan of the world had not ſo cunning Panders, I ſhould wonder how ſhee ſhould get any but fooliſh cuſtomers. The Seacher of all hearts (before whoſe Tribunall I ſhal once come to giue an account of this *Cenſure*) knows that I ſpeak it not maliciouſly; Him I call to witneſſe, that I could not find any true life of Religion amongſt thoſe that would be Catholikes: I meddle not with the errors of Speculations, or Schoolepoints; wherein their iudgement palpably offendeth: I ſpeake of the liuely practice of Piety. What haue they amongſt them but a very outſide of Chriſtianity, a meere formality of deuotion? Looke into their Churches, there their poore ignorant Laity hope to preſent their beſt ſeruices to God; and yet alas, they ſay they know not what, they heare they know not what, they doe they know not what; returning empty of all hearty edification, and onely full of confuſed intentions; and are taught to thinke this ſacrifice of fooles meritorious. Look their *Chemarims* vpō the ſacred actors in this religious Scene; what ſhall you ſee but idle Apiſhneſſe in their ſolemneſt worke, and either mockery or ſlumbering? Looke into their religious houſes; what ſhall you ſee but a trade of careleſſe & lazy holines? houres obſerued, becauſe they muſt, not becauſe they would. What doe they but lull piety a ſleepe with their heartleſſe and ſleepy *Veſpers*? Looke into the priuate cloſets of their deuout Ignorants; what difference ſhall you ſee betwixt the Image and the Suppliant? If they can heare their beads knacke vpon each other, they are not bid to care for hearing their praiers reflect vpon heauen. Shortly, in all that belongs to God, the worke done ſufficeth, yea meriteth; and what need the heart be wrought vpon for a taske of the hand? Looke into the melancholike Cels of ſome auſtere Recluſes; there you may finde perhaps an haire-cloth, or a whip, or an heardle; but ſhew mee true mortification, the power of ſpirituall renouation of the ſoule. How ſhould that bee found there, when as that ſauing faith (which is the onely purger of the heart) is barred out as preſumptuous? and no gueſt of that kinde allowed, but the ſame which is common to Deuils? what Papiſt in all Chriſtendome hath euer beene heard to pray daily with his family; or to ſing but a Pſalme at home? Looke into the vniuerſall courſe of the Catholike life; there ſhall you finde the Dicalogue profeſſedly broken, beſides the ordinary practiſe of Idolatry, and frequence of oathes. Who euer ſaw Gods day duly kept in any city, village, houſhold vnder the iuriſdiction of *Rome*? Euery obſcure holy-day takes the wall of it, and thruſts it into the channell. Who ſees not obedience to authority ſo ſlighted, that it ſtands only to the mercy of humane diſpenſation? and in the reſt of Gods Lawes, who ſees not how foule ſinnes paſſe for veniall? and how eaſily veniall ſinnes paſſe their ſatisfaction: for which a croſſe, or a drop of holy-water is ſufficient amends? Who ſees not how no place can bee left for truth, where there is full roome giuen to equiuocation? All this, though it be harſh to the conſcionable man, yet is no leſſe pleaſing to the carnall. The way of outward faſhionableneſſe in religion, and inward liberty of heart, cannot but ſeeme faire to nature; and eſpecially when it hath ſo powerfull angariation. It is a wonder if but one halfe of Chriſtendome be thus wonne to walke in it. Thoſe which are either vngrounded in the principles of religion, or the vnconſcionable in the practiſe, are fit to trauell into theſe miſerable errors: *But though Iſrael play the harlot, yet let not Iudah ſinne. Come ye not to Gigal; neither goe ye vp to Bethauen.*

Sect. XXI.

From the danger of corruption in iudgement, let vs turne our eyes to the deprauation of manners; which not ſeldome goes before: Apples therefore fall from the tree, becauſe they be worme-eaten; they are not worm-eaten becauſe they fall: and, as vſually followes, Satan like the Rauen, firſt ſeazes vpon the eye of vnderſtanding, and then preyes freely vpon the other carkaſſe. We may be bad enough at home, certainly we are the worſe for our neighbours. Old *Rome* was not more Iealous of the Grecian and African manners, then wee haue reaſon to be of the Romane. It were well if wee knew our owne faſhions, better if we could keepe them.

What miſchiefe haue we amongſt vs that we haue not borrowed? To begin at our skin: who knowes not whence we had the varietie of our vaine diſguiſes? As if wee had not wit enough to be fooliſh, vnleſſe we were taught it. Theſe dreſſes being conſtant in their mutabilitie, ſhew vs our maſters. What is it that wee haue not learned of our neighbours, ſaue onely to be proud good cheape? Whom would it not vex to ſee how that other ſexe hath learned to make Antiks and monſters of themſelues? Whence came their hips to the ſhoulders, and their breſts to the nauill; but the one from ſome ill-ſhap't Dames of *France*, and the other from the worſe-minded Curtizans of *Italy*? Whence elſe learned they to dawbe theſe mud-walls with Apothecaries morter; and thoſe high waſhes, which are ſo cunningly lickt on, that the wet napkin of *Phryne* ſhould be deceiued? Whence the friſled and poudred buſhes of their borrowed excrement? as if they were aſhamed of the head of Gods making, and proud of the Tire-womans? Where learned we that deuiliſh Art and practice of Duell, wherein men ſeek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacie in our feaſts, in which the noſe is no leſſe pleaſed, then the palate; and the eye no leſſe then either? wherein the piles of diſhes make barricadoes againſt the appetite, and with a pleaſing encombrance trouble an hungry gheſt? Where thoſe formes of ceremonious quaffing, in which men haue learned to make Gods of others, and beaſts of themſelues? and loſe their reaſon, whiles they pretend to do reaſon? where the lawleſneſſe (miſ-called freedome) of a wilde tongue, that runnes with reynes in the necke, thorow the bed chamber of Princes, their Cloſets, their Counſell-Tables, and ſpares not the very Cabinet of their breſts, much leſſe can be barr'd out of the moſt retired ſecrecie of inferiour greatneſſe? Where the change of noble attendance, and hoſpitalitie, into foure wheeles, and ſome few butterflies? Where the Art of diſhoneſtie in practicall Machiaueliſme, in falſe equiuocations? Where the ſlight account of that filthineſſe, which is but condemned as veniall, and tolerated as not vnneceſſarie? Where the skill of ciuill and honourable hypocriſie, in thoſe formall complements, which doe neither expect beleefe from others, nor carie any from our ſelues? where that vnnaturall villany, which though it were burnt with fire and brimſtone from heauen, and the aſhes of it drowned in the dead ſea, yet hath made ſhift to reuiue, and cals for new vengeance vpon the actors? Where that cloſe Atheiſme, which ſecretly laughs God in the face, and thinkes it weakeneſſe to beleeue, wiſdome to profeſſe any religion? Where the bloody and tragicall ſcience of King-killing; the new diuinity of diſobedience and rebellion; with too many other euils, wherewith foraine conuerſation hath indangered the infection of our peace? Lo here, deare Country-men, the fruit of your idle gaddings: Better perhaps might be had; but he was neuer acquainted at home: that knowes not our nature to be like vnto fire, which if there be any infection in the roome, drawes it ſtraight to it ſelfe: Or like vnto iet, which omitting all precious obiects, gathers vp ſtrawes and duſt. *Ilanders* haue beene euer in an ill name, Wherefore? ſaue onely for the confluence of forainers, which neuer come without the fraight of their nationall wickedneſſe. The experience whereof hath moued ſome witty Nations, both ancient and preſent, to ſhut themſelues vp within their owne bounds, and to barre the intercourſe of ſtrangers, as thoſe that thought beſt to content themſelues with their owne faults.

A corrupt diſpoſition, out of a naturall fertilitie, can both beget and conceiue euill alone; but if it be ſeconded by examples, by precepts, by incouragements, the Ocean it ſelfe hath not ſo much ſpawne, as it: in all which regards, hee hath eſcaped well, that returnes but what he caried; but hee is worthy of memory, that returnes either more good, or leſſe euill. Some haue come home perhaps more ſparing, others more ſuttle, others more outwardly courteous; others more capricious, ſome more tongue-free, few euer better. And if themſelues be not ſenſible of their alterations, yet their Countrey and the Church of God feeles and rues them.

SECT. XXII.

LEt me therefore haue leaue to ſhut vp this diſcourſe with a double ſute, one to our Gentry, the other to ſupreme authoritie; both which ſhal come from the bottome of an heart vnfainedly ſacrificed to the common good: neither ſpeake I words, but my very ſoule vnto both. To the former my ſute is, that they would bee happy at home: God hath giuen vs a world of our owne, wherein there is nothing wanting to earthly contentment. Whither goe ye then, worthy Country-men, or what ſeeke yee? Here growes that wealth, which yee goe but to ſpend abroad: Here is that ſweet peace which the reſt of the world admires and enuies: Here is that gratious and well-tempered gouernment, which no Nation vnder heauen may dare once offer to parallel: Here all liberall Arts raigne and triumph: And for pleaſure, either our earth, or our ſea yeelds vs all thoſe dainties, which their natiue Regions enioy but ſingle. Laſtly, here Heauen ſtands open, which to many other parts is barred on the out-ſide with ignorance or misbeleefe. And ſhall our wantonneſſe contemne all this bounty of God, and carry vs to ſeeke that, which wee ſhall finde no where but behinde vs, but within vs? Shall the affectation of ſome friuolous toyes draw vs away from the fruition of thoſe ſolid comforts, which are offered vs within our owne doores? How many of ours, whom their iuſt offence hath caſt out of the boſome of their Country, compare their exile with death, and can ſcarce abide to bid that breath welcome, which they are forced to draw in a foraine aire; and though freedome of conſcience entertaine them neuer ſo liberally abroad, yet reſolue either to liue or die at home; and doe wee ſuffer our folly to baniſh vs from thoſe contentments, which they are glad to redeeme with the hazard of their blood? are wee ſo little in our owne bookes, that wee can be content to purchaſe outlandiſh ſuperfluities, with the miſ-cariage of our ſoules, with the danger of miſ-cariage, with the likelihood of danger? Are we ſo fooliſh, that whiles we may ſweetly enioy the ſetled eſtate of our Primogeniture, wee will needs bing vpon our ſelues the curſe of *Ruben*, to runne abroad like water; whoſe qualitie it is, not eaſily to be kept within the proper bounds; yea the curſe of *Cain*, to put our ſelues from the ſide of *Eden*, into the land of *Nod*, that is, of demigration? None of the leaſt impercations, which *Dauid* makes againſt Gods enemies, is, *Make them like vnto a wheele, O Lord.* Motion is euer accompanied with vnquietneſſe, and both argues, and cauſes imperfection, whereas the happy eſtate of heauen is deſcribed by reſt; whoſe glorious ſpheres in the meane time, doe ſo perpetually moue, that they are neuer remoued from their places. It is not the leaſt part either of wiſdome, or happineſſe, to know when wee are well. Shall we not be ſhameleſſely vnthankfull, if we cannot ſing the note of that great Choriſter of God, *My lot is falne to mee in a good ground?* Hath not the munificence of God made this Iland as it were an abridgement of this whole earth, in which he hath contriued (though in a leſſe letter) all the maine and materiall commodities of the greater world; and doe we make a priſon where God meant a Paradiſe? Enioy therefore (happy Country-men) enioy freely God and your ſelues; enrich your ſelues with your owne mines, improue thoſe bleſſed opportunities which God hath giuen you, to your mutuall aduantage; and care not to be like any but your ſelues.

Sect. XXIII.

AND if at any time theſe vnworthy papers may fall betwixt the hands of my Soueraigne Maſter, or any of his graue and honourable Miniſters of State, let the meanneſſe of ſo weake and obſcure ſolicitors preſume to commend this matter to their deepeſt conſideration; and out of an honeſt zeale of the common ſafetie, ſue to them for a more ſtrict reſtraint of that dangerous libertie, whereof too many are bold to carue themſelues. Who can be ignorant of thoſe wiſe and wholeſome lawes, which are enacted already to this purpoſe? or of thoſe carefull and iuſt cautions, wherewith the licences of Trauell are euer limited? But what are we the better for Gods owne lawes, without execution? Or what are limits vnto the lawleſſe? Good lawes are the hedges of the Common-wealth: iuſt diſpenſations are as gates, or ſtiles in the hedge. If euery ſtraggler may at pleaſure caſt open a gap in this fence of the State, what are we the better for this quick-ſet, then if we lay open to the common? Who ſees not how familiarly our yong Recuſants immediatly vpon their diſcloſing, are ſent ouer for their full hatching & making? *Italy*, *Spaine*, *Artois*, and now of late *France* it ſelfe prouides neſts, and perches, and mewes for theſe birds, with the ſame confidence, wherewith we breed our owne at home; which when they are once well acquainted with the Romane lure, are ſent backe againe fit for the prey. And as for thoſe of our owne feather: whereas the libertie of their trauell is bounded chiefly with this double charge; one, that they haue no conuerſation or conference with Ieſuits, or other dangerous perſons; the other, that they paſſe not into the dominions of the Kings enemies; both theſe are ſo commonly neglected, as if they were intended onely for a verball formalitie, yea, as if the Prohibition meant to teach men what they ſhould doe. Euery of our Nouices hath learned to make no difference of men; and dare breathe in the poiſonous ayre of *Italy* it ſelfe, and touch the very pommell of the chaire of peſtilence. It is this licentious freedome (which we miſ-call Open-hearted ingenuity) that vndoes vs. Doe we not ſee the wary cloſeneſſe of our Aduerſaries, which will not ſo much as abide one of our bookes (a mute ſollicitor) to harbour in any of their coaſts? How many of the Italian or Spaniſh Nobleſſe haue wee knowne allowed to venture their education in our Courts or Vniuerſities? Doe they lie thus at the locke, and doe we open our breſt, and diſplay our armes, and bid an enemie ſtrike where he liſt? Since then we haue no more wit, or care, then to be willingly guilty of our owne ſhame; oh that the hands of ſupreme authoritie would bee pleaſed to locke vs within our owne doores, and to keepe the keyes at their owne girdle! And (to ſpeake truth) to what purpoſe are thoſe ſtrait and capitall inhibitions of the returne of our factious fugitiues into this Kingdom, if whiles the wieket is ſhut vpon them, that they ſhould not come to vs, the Poſterne be open to vs, that we may goe to them? As all intercourſe is perilous, ſo that is moſt, which is by our owne prouocation. Here yet they dare but lurke in ſecret, and take only ſome ſudden ſnatches at a weake prey, like vnto euening-wolues, that neuer walke forth but vnder the cloak of the night; but in their owne territories, they can ſhew the Sunne their ſpoiles, and thinke this act worthy of garlands and trophees. Here wee haue maſtiues to ſecure our flockes: there the prey goes ſtrangling alone to the mouth of their dennes, without protection, without aſſiſtance, and offers to be deuoured. Yee whom the choice of God hath made the great Shepheards of his people, whoſe charge it is to feed them by gouernment, ſuffer not their ſimplicitie to betray their liues vnto the fangs of theſe cruell beaſts; but chaſe them home rather, from the wilfull ſearch of their owne perdition, and ſhut them vp together in your ſtrong and ſpacious folds, that they may be at once ſafe, and yee glorious.

Sect. XXIV.

LAſtly, for thoſe, whom neceſſary occaſions draw forth of their owne coaſts (that we may haue done with thoſe, which like fooliſh Papiſts goe on pilgrimage to ſee another blocke better dreſſed then at home) let me ſay to them, as *Simeon* that propheticall Monke ſaid to the pillars which he whipped before the earth-quake, Stand faſt, for ye ſhall be ſhaken. And therefore, as the Crane, when ſhee is to fly againſt an high wind, doth ballace her ſelfe with ſtones in her bill, that ſhe may cut the ayre with more ſteddineſſe; ſo let them carefully fore-inſtruct, and poize themſelues with the ſound knowledge of the Principles of Religion, that they may not be caried about with euery wind of doctrine: Whereto if they adde but thoſe leſſons, which they are taught by the State, in their letters of paſſage, there may bee hope, they ſhall bring backe the ſame ſoules they caried. It was at leaſt an inclination to a fall, that *Eue* tooke boldneſſe to hold chat with the Serpent. And as ſubtill Lawyers deſire no more aduantage in the quarrell which they would picke at conueyances, then many words: ſo neither do our Aduerſaries. Whiles our eares are open, and our tongues free, they will hope well of our very denials. Error is crafty, and out of the power of his Rhetoricall inſinuations, oft-times caries away probabilitie from truth. I remember in that famous Embaſſie of three Philoſophers, which *Athens* ſent to *Rome*, *Critolaus*, *Diogenes*, and *Carneades*, there falling out many occaſions of diſcourſe, wiſe *Cato* perſwaded the Senate to a ſpeedie diſmiſſion of thoſe (otherwiſe welcome) gheſts, Becauſe (ſaid he) whiles *Carneades* diſputes, ſcarce any man can diſcerne which is the truth. There is more danger of theſe ſpirituall Sophiſters, by how much the buſineſſe is more important, and their ſubtilty greater. Let our paſſenger therefore (as that wiſe Grecian ſerued his fellowes) ſtop vp his eares with waxe againſt theſe Syrens. Our Sauiour would not giue Satan audience euen whiles he ſpake true; becauſe he knew that truth was but to countenance error. There is euer true corne ſtrowed vnder a pitfall: thoſe eares are full and weightie, which we dreſſe with Lime to deceiue the poore birds in a ſnow. No fiſher lets downe an empty hooke, but cloathed with a proper and pleaſing bait. Theſe Impoſtors haue no other errand, but deceit. If he loue himſelfe, let him be afraid of their fauours, and thinke their frownes ſafer then their ſmiles. And if at any time (as no fly is more importunante) they thruſt themſelues into his conuerſation, let him (as thoſe which muſt neceſſarily paſſe by a carrion in the way) hold his breath, and haſten to be out of their aire. And if they yet follow him in his flight, let him turne backe to them which the Angels farewell,

Increpet te Dominus.

FINIS.

THE
RIGHTEOVS
MAMMON.

AN
HOSPITALL SERMON
PREACHED IN THE SOLEMNE
ASSEMBLY OF THE CITY ON
Munday in Eaſter weeke.
1618.

By IOS. HALL.

Imprinted at *London* in the yeare 1628.

Hall, J.

TO MY MVCH HONOR'D FRIEND
Sir HENRY BAKER Knight and Baronet.

SIR,

AMongſt many, to whom my poore labours owe much for their acceptation, I know none that can challenge ſo deepe a debt as your ſelfe. If others haue taſted of my well-meant papers, you haue fed heartily on them; and ſo made them your owne, that your memory may compare with others eyes, and your practiſe with the ſpeculation of others: Neither haue your hand or tongue beene niggardly diſſemblers of your ſpirituall gaine. Vnto you therefore (to whoſe name I had long ſince in my deſires deuoted my next) doe I ſend this meane preſent: A Sermon importunately deſired of many: That which the preſent Auditors found vſefull, the Preſſe ſhall communicate to poſteritie; The gaine of eyther, or both, is no leſſe mine: I doubt not but you haue already ſo acted that part of this diſcourſe which concerneth you, that the direction I giue to others, is but an hiſtory of what you haue done. And goe on happily (worthy Sir) in thoſe your holy courſes which ſhall leade you to immortalitie; and ſo vſe your riches, that they may be made vp into a Crowne for your head in a better world: My hearty well-wiſhes ſhall not be wanting to you and your vertuous Lady, as whom you haue obliged to be iuſtly

Worceſter, April 14.

Yours,

IOS. HALL.

THE RIGHTEOVS MAMMON.

1. Tim. 6. 17.

Charge them that are rich in this world, that they be not high-minded, nor truſt in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, &c.

THoſe things which are excellent, & beneficiall in their vſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are; your pains and your cares are ſufficient proofes of your eſtimation; and how deadly the abuſe of them is, many a ſoule feeles that cannot returne to complaine; There is nothing more neceſſary therefore for a Chriſtian heart, then to bee rectified in the menaging of a proſperous eſtate; and to learne ſo to be happy here, that it may be more happie hereafter; a taske which this Text of ours vndertakes, and (if ye be not wanting to it and your ſelues) will be ſure to performe: What ſhould I need to entreat your attention (Right Honourable, right Worſhipfull, and beloued) to a buſineſſe ſo neere concerning you? The errand is Gods; the vſe of it yours.

I neuer held it ſafe to pull Scripture in peeces: theſe words fall alone into their parts. *Timothy* is ſet vpon the ſpirituall Bench, and muſt giue the charge. A charge, to whom? Of what? To whom? To the rich. Of what? what they muſt auoid, what they muſt indeuour. What muſt they auoid? High-mindedneſſe and truſt in wealth: what are the duties they muſt labour vnto? Confidence in God; Beneficence to men: And euery one of theſe is backed with a reaſon to inforce it: Why ſhould they not be high-minded? Their wealth is but in this world; Why ſhould they not truſt in riches? They are vncertaine. Why ſhould they truſt in God? He is a liuing God, and a liberall God: why ſhould they extend their Beneficence to men? By this they lay vp to themſelues a ſure foundation: Here is worke enough, you ſee, for my diſcourſe, and your practice: The God of Heauen bleſſe it in both our hands.

Charge hath (*Ianus*-like) a double aſpect; one that lookes vp to S. *Paul*, the other that lookes downe to *Timothy*, and from him to the rich: In the firſt there is Apoſtolicall ſuperioritie, for (παράγγελλε) *Charge thou*, referres to παραγγέλλω σοι verſe 13. *I Charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that giues the Charge, if hee bee not the chiefe of the Bench, yet hee is greater then the Iurie. The firſt foundation of the Church is laid in an inequalitie, and hath euer ſince ſo continued; There can bee no harmony, where all the ſtrings or voices are of one tenour; In the latter, as it lookes on *Timothy*, it caries in it Epiſcopall power, Euangelicall ſufficiency. Epiſcopall power; for this *Charge* is by the vulgar turned, and the Tranſlation of the Syriac, *Pracipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and the third verſe; *Timothy* was left at *Epheſus* (ἵνα παραγγείλῃς) to command.

Charge.

The rich are commonly great; Nobility in the account of God is ioyned with wealth;

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wealth; *Curſe not the King in thy thought, nor the rich in thy Bed-chamber*, ſaith *Salomon*; ſo *Diues* at whoſe gates *Lazarus* lay, is by ſome no meane ones gheſſed to be *Herod*, or ſome other King; and ſo are *Iobs* friends termed by the ſeuenty: Yea, the rich is not onely a little King among his neighbours, but *Diues, quaſi diuus*; as a pretty god to his vnderlings: and yet euen the rich man that (as *Salomon* notes) ſpeakes with command vnto others, he muſt be ſpoken to with command. *Command the rich.* That fooliſh ſhaueling ſoared too high a pitch, when in his imperious Bull he commands the Angels; *Francis* of *Aſſiſe* and he were both of a Diet; But we may ſafely ſay, that all powers below the Angels, are lyable to our ſpirituall Charge; and this *Command* implyes obedience; Elſe to what purpoſe doe we command and goe without? Chriſt gaue vs the keyes; (for that which the Romaniſts would plead out of *Origen*, of *Claues cœli*, *The keyes of heauen* to the reſt, and *Claues cœlorum*, *The keyes of the heauens* to Peter, is a diſtinction without a difference;) What becomes of them? That I may not ſay, on ſome of our hands they are ſuffered to ruſt for want of vſe; on others (as the Pontificians) the wards are altered, ſo as they can neither open not ſhut: ſure I am; that (if they be not loſt on their behalfe, whether in diſ-vſe, or abuſe) the power of them is loſt in the hearts of many: They haue ſecret pick-locks of their owne making, Preſumption and Security, whereby they can open heauen-gates, though double-locked by our cenſures, and ſhut the gates of hell at pleaſure, which their owne ſinnes haue opened wide to receiue them. What vſe is there of vs, but in our chaire? and there, but to be heard, and ſeene? Euen in this ſenſe *ſpectaculo facti ſumus*; we are to gaze on, not to imploy. Now ye are full, now ye are rich, ye raigne as Kings without vs; we are weake, ye are ſtrong; ye are Honorable, but we are deſpiſed. It was well noted by one, that the good father of the prodigall, though he might himſelfe haue brought forth the prime robe, or haue led his ſonne into his wardrobe to take it, yet hee commands his ſeruants to bring it forth (*Proferte ſtolam*) becauſe he would bring meanes into credit; becauſe he would haue his ſonne beholden to his ſeruants for their glory. It is a bold word, but a true one, Yee ſhall neuer weare the long white robe, vnleſſe his ſeruants your Miniſters bring it, and put it on. He that can ſaue you without vs, will not ſaue you, but by vs: He hath not tyed himſelfe to meanes, man he hath; He could create you immediately to himſelfe: but he will haue you begotten by the immortall ſeed of your ſpirituall Fathers. Woe be to you therefore, if our word haue loſt the power of it in you: you haue loſt your right in heauen: Let vs neuer come there, if you can come thither ordinarily without vs. The words of the wiſe (ſaith *Salomon*) are like goades, like nayles; But if theſe goads light vpon the ſkin of a Leuiathan, who eſteemes yron as ſtraw, and braſſe as rotten wood; If theſe nayles meet with yron, or marble in their driuing, that they turne againe: What ſhall we ſay, but *our Goſpell is hid to them that periſh*; and *woe vnto your ſoules, for ye haue rewarded euill to your ſelues.*

Maldonat could incline to that: *in locum.*

Hitherto the power implied in this charge; the ſufficiencie followeth: This *Euangelicus* muſt be *parangelicus*; like as the fore-runner of Chriſt had a charge for all ſorts, ſo muſt his followers; So hath *Timothy* in this Epiſtle, A charge for wiues, for Biſhops, for Deacons, for widowes, for ſeruants, and here for the rich. He muſt charge; and how ſhall he charge, if he haue neither ſhot nor powder. It is no bragge to ſay that no Nation vnder Heauen ſince the Goſpell lookt forth into the world, euer had ſo many, ſo learned Teachers as this Iland hath at this day. *Hierome* ſaid of old to his *Paulinus*, *De Hieroſolymis & de Brittannia, æqualiter patet aula cœleſtis*: *Heauen is open in Britaine as in Hieruſalem.* It holds well, if you take it for a propheticall compariſon betwixt *Ieruſalem* as it had beene, and *Britaine* as it ſhould bee. *Ieruſalem* the type of Gods Church vpon earth in the glory of all her legall magnificence, was neuer more bleſſed then this Church of ours: For the Northerne part of it beyond the *Twede*, we ſaw not, wee heard not of a Congregation (whereof indeed there is not ſo great frequence) without a preaching Miniſter; and though their maintenance hath beene generally but ſmall, yet their paines haue beene great, and their ſucceſſe ſutable: And now lately, his Sacred Maieſtie in his laſt yeares iourney (as if the Sunne did out of com-

Somewhat aboue eight hundred.

compaſſion goe beyond his Tropick Line, to giue heat vnto the Northerne Climate) hath ſo ordered it, that their meanes ſhall bee anſwerable to their labours; ſo as both Paſtors and People profeſſe themſelues mutually bleſſed in each other; and bleſſe God and their King for this bleſſedneſſe.

As for the learning and ſufficiency of thoſe Teachers (whether Prelates or Presbyters) our eares were for ſome of them ſufficient witneſſes; and wee are not worthy of our eares, if our tongues doe not thankfully proclaime it to the world. As for this Southerne part, when I conſider the face of our Church in an vniuerſality, me thinkes I ſee the firmament in a cleare night, beſpangled with goodly ſtarres of all magnitudes, that yeeld a pleaſing diuerſitie of light vnto the earth; But withall through the incomparable multitude of Cures and the incompetent prouiſion of ſome, we cannot but ſee ſome of our people (eſpecially in the vtmoſt skirts) like to thoſe that liue vnder the Southerne Pole, where the ſtarres are thinner ſet; and ſome ſtarres there are in our Hemiſphere, like thoſe little ſparkles in the Galaxy, or Milkie circle, wherein yee can ſcarce diſcerne any light: The deſire of our hearts muſt bee, that euery Congregation, euery ſoule might haue a *Timothy* to deliuer the charge of God powerfully vnto it, euen with Saint *Pauls* change of note: That euery one which hath a charge, were (διδακτικὸς) able to giue the charge; and euery hearer (θεοδίδακτος) ready to take it: Wherein I cannot but thankefully congratulate the happineſſe of this famous City, which if in other riches it equalize the beſt, I am ſure in this it exceeds all. There is not a Citie vnder the cope of heauen ſo wealthy in the ſpirituall prouiſion; yea, there are whole countries in Chriſtendome, that haue not ſo many learned Preachers, as are within theſe wals and liberties. Here this ye Citizens, and be not proud, but thankefull; Others may exceede you in the glory of outward ſtructure, in the largeneſſe of extent, in the vniforme proportion of ſtreets, or ornaments of Temples, but your pulpits doe ſurpaſſe theirs; and if preaching can lift vp Cities vnto heauen, ye are not vpon earth; Happie is it for you, if ye be well fed and taught; and woe bee vnto you, if you doe not thinke your ſelues happy.

The rich.

Charge them, but whom? *The rich*. Man that came naked out of the wombe of the earth, was euen then ſo rich, that all things were his; Heauen was his roofe or Canopie, earth his floore, the ſea his pond, the Sunne and Moone his Torches, all creatures his vaſſals: And if he loſt the fulneſſe of this Lordſhip, by being a ſlaue to ſinne, yet we haue ſtill *Dominium gratificum*, as *Gerſon* tearmes it: euery ſonne of *Abraham* is heire of the world. But to make vp the true reputation of wealth (for thus we may bee as hauing all things, and poſſeſſing nothing) another right is required beſides ſpirituall, which is a ciuill and humane right; wherein I doubt not but our learned *Wicklef*, and & the famous Archbiſhop of *Armach*, and the more famous Chancellor of *Paris* (three renowmed Diuines of *England, France*, and *Ireland*) haue had much wrong, whiles they are accuſed to teach, that men in theſe earthly things haue no tenure but grace, no tittle but Charitie: which queſtionleſſe they intended *in foro interiori*, in the Conſiſtorie of God, not in the Common pleas of men; in the Courts, not of Law, but of Conſcience, in which onely it may fall out, that the Ciuill owner may bee a ſpirituall vſurper, and the ſpirituall owner may be a ciuill beggar. God frames his language to ours, and ſpeaking according to that *Ius Gentium*, whereon the diuiſion of theſe earthly poſſeſſions are grounded, he cals ſome rich, others poore. Thoſe heretikes which called themſelues Apoſtolique (as ſome-body doth now at Rome) before the time of *Epiphanius* and *Auguſtine*, which taught the vnlawfulneſſe of all earthly proprieties, ſeconded in *Auſtins* time, by our countreyman *Pelagius*, and in our times by ſome of the illuminate Elders of *Munſter*, are not worth confutation; or if they were, our Apoſtle hath done it to our hands, in this one word, *Rich*; for there can be neither rich nor poore in a communitie; Neither doth he ſay, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

Rom.4.31.

Titulum charitatis Dom. à Soto de Iuſtitia & Iure.

With theſe let vs couple our ignorant Votaries, that place holineſſe in want; with whom, their very croſſes cannot deliuer their coyne from ſinne; which, to make good

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Hall, J.

the old rule, that it is better to giue then to receiue, giue all they haue away at once, for but a licence to begge for euer. Did theſe men euer heare that the bleſſing of God maketh rich? That the wings of riches carie them vp to heauen? That the crowne of the wiſe is their wealth? Do they not know, that if *Lazarus* were poore, yet *Abraham* was rich, and *Pium pauperem ſuſcepit ſinus diuitis*; It was the happineſſe of poore *Lazarus*, that he was lodged in the boſome of rich *Abraham*. I am no whit afraid, (O ye rich Citizens) leſt this paradoxe of our holy Mendicants ſhall make you out of loue with your wealth; I feare, ſome of you would be rich, though yee might not; Now we tell you from him, whoſe title is *Rich in mercy*, that ye may be at once rich and holy; *In diuitiis cupiditatem reprehendit, non facultatem*, ſaith *Auſtine*: It is a true word of the ſonne of *Sirach*, which I would haue you carie home with you, and write it as a fit Motto, in your Counting-houſe; *Bona eſt ſubſtantia, ſi non ſit peccatum in conſcientia: Subſtance doth well in the hand, if there be not euill in the heart*, Eccleſiaſticus 13. 25.

Charge the rich. Who are they? There is nothing wherein is greater miſpriſion. One man in a Laodician conceitednes thinks himſelfe rich, when he hath nothing; Another in a couetous humor thinks he hath nothing, when he is rich; & how eaſie is it for another man to miſtake vs, if we may thus eaſily miſtake our ſelues? I feare, ſome of you are like the Pageants of your great ſolemnities, wherein there is the ſhew of a ſolid body, whether of a Lyon, or Elephant, or Vnicorn: but if they be curiouſly look't into, there is nothing but cloth, and ſticks, & ayre. Others of you contrarily, are like a diſſembling Couent, that profeſſes pouerty, and purchaſes Lordſhips. The very ſame did *Salomon* obſerue in his time, in the great Burgomaſters of Ieruſalem, *Pro*. 13. 7. For the auoiding of both extremes, let vs inquire who is rich. And though greatneſſe and riches be in the ranke of thoſe things which are held to haue no abſolute determination, but conſiſt rather in reſpect and compariſon: (for a rich Farmer is yet poore to a rich Merchant, and a rich Merchant is but poore to a Prince, and he to ſome great Emperor: That great Mammoniſt would ſay, he is rich, that can maintaine an Armie: A poore man would ſay, according to that Italian inſcription, Hee is rich that wants not bread;) Yet certainly there are certaine generall ſtakes and bounds, which diuide betwixt pouertie and competence, betwixt competency and wealth; As there were variety of ſhekels among the Iewes, yet there was one ſhekel of the Sanctuary that varied not; Who then is rich? I muſt giue you a double anſwer, one will not ſerue. The one, according to true moralitie; the other, according to vulgar vſe: In the firſt he is rich that hath enough, whether the world thinke ſo or not; Euen *Eſau*, tho he were poore in grace, yet in eſtate he was rich: *I haue enough my brother*. And he that ſaid, *Soule, thou haſt goods enow for many yeares*, was almoſt ſo; It was not his fault that he thought he had enough, but that he meant to lye downe, and wallow in it. A mans wealth or pouerty is moſt-what in himſelfe, And though nature haue profeſſed to read vnto heathen men this leſſon of wiſe moderation, yet it hath beene ſeldome ſeen, that any thing but true piety, hath taught them to take it out; *Godlineſſe is great gaine with contentment*: *Victus & veſtitus diuitiæ Chriſtianorum*, ſaith *Hierom*: Food and raiment are the Chriſtians wealth; Thoſe men therefore, which are ſtill in the horſe-leeches note, ſucking and crauing; which, like *Pharaohs* leane kine, are euer feeding, and neuer the fatter, are as farre from true wealth, as they would be from pouertie; and further I am ſure they cannot be, and not further from wealth then godlineſſe. Hauing, is the meaſure of outward wealth: but it is thinking that muſt meaſure the inward thoughts, I ſay of contentment, cheerefulneſſe, and thankfulneſſe, which if ye want, it is not either or both the Indies that can make you rich.

In the latter, he is rich, that hath more then enough, whether he thinke ſo or no: He that hath the poſſeſſion (whether ciuill or naturall) of more then neceſſarie. Now if neceſſarie and ſuperfluous ſeeme as hard to define as rich; know, there are iuſt limits for both theſe: Superfluous is defined by neceſſary; for what is aboue neceſſary, is ſuperfluous; There is then a double neceſſarie; One, of nature, the other, of eſtate: That is neceſſary to nature, without which we cannot liue; that to eſtate, without which wee cannot liue well : That is neceſſary to eſtate, which were ſuperfluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſſary to eſtate; Nature goes ſingle, and beares little breadth; Eſtate goes euer with a traine; The neceſſity of nature admits little difference, eſpecially for quantities, the neceſſitie of eſtate requires as many diuerſities, as there are ſeuerall degrees of humane conditions, and ſeuerall circumſtances in thoſe degrees. Iuſtly therefore doe the Schoolemen and Caſuiſts teach, that this neceſſity to the decencie of eſtate, doth not conſiſt *in puncto indiuiduo*, but hath much latitude; That is neceſſary to ſcarlet, which to ruſſet were ſuperfluous; that is but neceſſary to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Peere, which to a Prince is but neceſſary : That is neceſſary to the father of a family, which to a ſingle man were ſuperfluous : Neither doth this neceſſity looke onely to the preſent, but to the future; not to what may be (which were an endleſſe proſpect) but to what muſt bee, the mariage of a daughter, the education of a ſonne, the honeſt prouiſion for poſteritie : He that in a iuſt eſtimate can goe beyond the bounds of this neceſſary, enters into the ſuperfluous eſtate, and may well paſſe with the world for rich.

Such a one is rich; let him looke how he became ſo : That God which can allow you to be rich, will not allow you alwaies to your wealth : He hath ſet vp a golden Goale, to which he allowes you all to run, but yee muſt keepe the beaten rode of honeſty, iuſtice, charity, and truth; if ye will leaue this path, and will be croſſing ouer a ſhorter cut thorow by-wayes of your owne, yee may be rich with a vengeance. The heathen Poet (one of them whom S. *Paul* cited) could obſerue ([illegible]) which *Salomon* tranſlates to vs, *He that makes haſte to bee rich, ſhall not bee innocent*. If you haue filled your bags with fraud, vſury, extortion, this gaine may be hony in your mouth, but it will be grauell in your throat, and poyſon in your ſoule. There are ſome meanes of wealth in an ill name, as thoſe two truſty ſeruants of Mammon, Vſe and Brocage; there are others as bad as they, little ſaid to. Since I ſpeake to Citizens, let me be bold to ſay, There is not ſo arrant vſury in letting of money, as in ſale of wares. This oppreſſion is both more, and more vniuerſall. There are two maximes that doe vſually miſ-lead men of Traffique, all the world ouer: The one is, *Res valet quanti vendi poteſt*, A thing is worth what it may be ſold for; The other, *Caueat emptor*, At the buyers perill : The one is in regard of the price, the other, in regard of the quality of the wares. In the firſt, whereas our Caſuiſts haue ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſiue, and thinke they may lawfully get what they can : Whereas they ſhall once finde, that as the rigorous price is a ſtraine of charity, ſo the exceſſiue is a violation of iuſtice; neither doth this gaine differ ought from theft, but that it is honeſted by a fair coozenage. In the ſecond, It matters not how defectiue the meaſure be, how vicious the ſubſtance, how falſe the kind, let this be the buyers care; No man is bound to buy, no man can doe wrong to himſelfe; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſſeneſſe. In *Salomons* time, *It is naught, it is naught*, ſaid the buyer, *and when he was gone apart, hee boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let me appeale to your boſomes, if theſe two, Exceſſe of price, and deficiency of worth haue not been the moſt ſeruiceable factors to bring in ſome of your wealth; And let me tell you, if theſe be guilty of your gaines, you may miſname your trades, Myſteries : but ſure theſe trickes are myſteries of iniquitie. It were enuious and infinite to arraigne the ſeuerall ſciences of their adulteration and fraud; let me rather ſhut them all vp together in that fearfull ſentence of wiſe *Salomon*, *The gathering of treaſures by a deceitfull tongue, is a vanity toſſed too and fro of them that ſeeke death*: and (if you pleaſe) read on the next verſe, *The robbery of the wicked ſhall deſtroy them*; Search your cheſts, ſearch your hearts (O all ye that heare me this day) and if any of you finde any of this adulterine gold amongſt your heapes, away with it, as you loue your ſelues, away with it : Elſe know, (that as *Chryſoſtome* wittily) ye haue lockt vp a theefe in your Counting-houſe, which

Menander.
Prou. 28. 20.

Prou. 21. 6.

will cary away all, and if ye looke not to it the ſooner, your ſoules with it.

In this world.

Rich in this world, not *Of it*. As *S. Iohn* diſtinguiſheth of being *in* the Church, and being *of it*, ſo doth S. *Paul* of the world; Thoſe are the rich *of* the world, which are worldlings in heart, as well as in eſtate; Thoſe are rich *in* the world, whoſe eſtate is below, whoſe hearts are aboue: The rich of the world are in it, but the rich in the world are not of it: Maruell not there ſhould be ſo much difference in little particles; The time was when this very difference of ἐν, and ἐκ, ſet the world together by the eares in the controuerſie of *Eutyches*, and *Dioſcorus*; and here, you ſee there is no leſſe diſtance betweene them, then betwixt heauen and earth: If *Timothy* or S. *Paul* either ſhould haue charged the rich *of* the world, he had charmed a deafe Adder; yea perhaps euen with this charge (like a ruſty or ill wrought Peece) they had recoyled in his face with thoſe *Athenians, What will this babbler ſay? The Prophet is a foole, the ſpirituall man is mad*, as they ſay in the Prophet: There is no good to be done on a worldly heart, it is both hard and cold; Let the Smith ſtrike a barre new-come out of the fire (though it be iron) it bowes; let him ſtrike on his anvile neuer ſo long, there is no impreſſion, but rather a rebound of the ſtroke. The Maker of all hearts tels vs, that the vnregenerate man hath *Cor lapideum*, an heart of ſtone: and to what purpoſe doe wee with our venerable Country man preach to an heape of ſtones; Will ye haue the reaſon why we preach our ſelues hoarſe and dead, and preuaile not? The world is in mens eares, the world is in their hearts; and they are not *in* the world, but of it; and there can be nothing in them that are of the world, but that which is enmity to God, and that which repayes with enmity; ſo as there is no way for them but periſhing with the world: It is for thoſe onely whoſe hearts are not in their bags, to receiue the charge from God for their wealth, and to returne glory to him by it: To theſe (whereof I hope here are many before me) muſt *Timothies* charge, and my ſpeech be directed: Let theſe heare their condition firſt, and then their duty: Their condition, *They are rich*, but *In this world*; For diſtinction, for limitation; one implyes the eſtate of their riches, the other the time.

Their eſtate, as learned *Beza*, that they are but wordly riches. The very word imports that there are other riches, not of the world; as *Auſten* diſtinguiſhes of *Pauper in animo*, and *in ſaeculo*; poore in minde, and in purſe; ſo may we of the rich: There is a ſpirituall wealth, as well as a ſecular; and ſo true and pretious is the ſpirituall, that the ſecular wealth is but ſtarke beggery to it: This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beaſts of the earth; and all of it is valued be pieces of earth, and one mouthfull of earth makes an end of all. Who knowes not that earth is the baſeſt piece of the world, and yet earth is at the end of all theſe riches, and all of them end in the earth? See what it is that the world dotes and dreames of; (for theſe earthly hopes, as the diuine Philoſopher ſaid, are but dreames of the waking) euen *NebuchadneZZars* image, a compoſition of metals, and the foot of all is clay. Earthly men tread vpon their felicity, and yet haue not the wit to contemne it, and to ſeeke a better, which is the ſpirituall wealth; the cabinet whereof is the ſoule, and the treaſure in it, God himſelfe. O happy reſolution of that bleſſed Father, *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt*: All wealth beſides my God, is penury. *Ambiant terrena*, ſaith another: Let the Gentiles ſeeke after earthly things, which haue not right to heauenly; let them deſire the preſent, which beleeue not the future; The Chriſtians wealth is his Sauiour: and how can he complaine of meaſure, that hath the author of all? What ſhould I need to ſay more of the Chriſtian heart? *Hee is rich in God*: and therefore well may he ſing that contented ditty of the Pſalmiſt, *Funes ceciderunt mihi in præclaris: My lot is falne in a good grounnd, and I haue a goodly heritage.* Oh that it could be our ambition, that *Nazianzen* reports of his *Philagrius, lutum contemnere*, to ſcorne this baſe and (pardon an homely word) dirty god of the world, and to aſpire vnto the true riches! And when Satan ſhall offer to greaze vs in the fiſt, to remit but a little of the rigor of a good conſcience, wee could caſt it in his face with S. *Peters* indignation, *Thy gold and thy ſiluer periſh with thee!*

Auſten.

The eſtate of wealth is not more deſcribed by *this world*, then the time; For ([a] αἰὼν) when it is abſolutely ſpoken, be, as the Philoſopher ([b] ἀειὼν,) when it is reſtrained with a([c] νῦν) it is ſcarce a time; and at the moſt, is turned iuſtly *ſeculum à ſequendo*, as *Iſidore*. Like as the ſame word in the Hebrew, that ſignifies eternity, at other times ſignifies but fifty yeares, the compaſſe of a Iubilee; So as (νῦν αἰὼν) is but the ſpace of humane life, which how ſhort ſoeuer, is the vtmoſt extent of the vſe of worldly riches. Wealth is like vnto words, by impoſition, not naturall; for commodities are as they are commonly valued; we know, bracelets of glaſſe, and copper chaines, and little bels, and ſuch like trifles, are good merchandiſe ſome-where, though contemptible with vs; and thoſe things which the Indians regard not, Europe holds precious. What are coynes where their vſe and valuation ceaſes? The Patars, and Souſes, and Deniers, and Quart-d'eſcus, that are currant beyond the water, ſerue but for counters to vs: Thus it is with all our wealth: Conſider, I beſeech you, that all our Crownes, and Soueraynes, and Pieces, and halfe-pieces, and Duckets, and double Duckets, are currant but to the brim of the graue, there they ceaſe; and we iuſtly laugh at the folly of thoſe Eaſterne Pagans, which put coyne into the dead mans hand for his prouiſion in another world: What ſhould we doe therefore, if we will be prouident Trauellers, but make ouer our money here, to receiue it by exchange in the world to come? It is our Sauiours counſell, *Make you friends of the vnrighteous Mammon, that they may receiue you into euerlaſting habitations.* And as a father ſayes ſweetly, *If yee will bee wiſe Merchants, thrifty and happy vſurers, part with that which you cannot keepe, that you may gaine that which you cannot loſe:* Which that ye may doe, both in preparation of mind, and (when need is) in a charitable abdication, hearken to the Duties which God layes vpon you. The remoueall of euill muſt make roome for good: Firſt therefore our Apoſtle would haue our hearts cleared of euill diſpoſitions, then ſetled in good: The euill diſpoſitions that doe commonly attend wealth, are Pride and Miſconfidence: Againſt theſe our Apoſtle bendeth his charge, *That they be not hye-minded; that they truſt not in vncertaine riches.*

[a] *Wor'd.*
[b] *Euerbeing.*
[c] *Now.*

That they be not hye minded.

For the firſt; It is ſtrange to ſee how this earthly droſſe, which is of it ſelfe heauy, and therefore naturally ſinkes downward, ſhould raiſe vp the heart of man; and yet it commonly caries a man vp, euen to a double pitch of pride, one aboue others, the other aboue himſelfe: Aboue others in contempt, aboue himſelfe in ouer-weening: The poore and proud is the Wiſemans monſter, but the proud and rich are no newes: It is againſt all reaſon, that metals ſhould make difference of reaſonable men, of Chriſtians; for as that wiſe Law-giuer ſaid, *A free man can be valued at no price:* Yet *Salomon* noted in his time, *The rich rules the poore*; not the wiſe: and *Siracides* in his, *The rich ſpeakes proudly, and what fellow is this?* and Saint *Iames* in his, The man with the gold ring lookes to ſit higheſt. And not to caſt backe our eyes, doe ye not ſee it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferiour paſſengers? and if he haue purchaſed a little more land, or title then his neighbours, you ſhall ſee it in his garbe; if he command, it is imperiouſly, with ſirrah, and fellow; If he ſalute, it is ouerly, with a ſurly and ſilent nod; if he ſpeake, it is oracles; if hee walke, it is with a grace; if he controll, it is in the killing accent; if he entertaine, it is with inſolence; and whatſoeuer he doth, he is not as he was, not (as the Phariſe ſayes) like other men. He lookes vpon vulgar men, as if they were made to ſerue him, and ſhould thinke themſelues happy to be commanded: and if he bee croſſed a little, hee ſwels like the ſea in a ſtorme: Let it be by his equall, he cares more for an affront, then for death, or hell; Let it be by his inferiour, (although in a iuſt cauſe) that man ſhall be ſure to be cruſht to death for his preſumption: And alas, when all is done, after theſe hye tearmes, all this is but a man, and (God knowes) a fooliſh one too, whom a little earthly traſh can affect ſo deeply.

Neither doth this pride raiſe a man more aboue others, then aboue himſelfe: And what wonder is it if hee will not know his poore neighbours, which hath forgotten himſelfe? As *Saul* was changed to another man preſently vpon his anointing, ſo are

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men vpon their aduancement; and according to our ordinary Prouerb, Their good and their blood riſes together; Now it may not be taken as it hath beene; Other cariage, other faſhions are fit for them; their attire, fare, retinue, houſes, furniture diſpleaſe them, new muſt be had; together with coaches, and lacquies, and all the equipage of greatneſſe: Theſe things (that no man miſtake me) I miſlike not: they are fit for thoſe that are fit for them. Charity is not ſtrait-laced, but yeelds much latitude to the lawfull vſe of indifferent things; (although it is one of *Salomons* vanities, that ſeruants ſhould ride on horſe-backe; and hee tels vs it becomes not a ſwine to bee ring'd with gold) but it is the heart that maketh all theſe euill: when that is puft vp with theſe windy vanities, & hath learned to borrow that part of the deuils ſpeech, *All theſe things are mine*; and can ſay with him that was turned into a beaſt, *Is not this great Babel that I haue built?* or with that other patterne of pride, *I ſit as a Queene, I am, and there is none beſides me.* Now all theſe turne into ſinne.

The buſh that hangs out, ſhewes what wee may looke for within; Whither doth the conceit of a little inheritance tranſport the Gallants of our time? O God, what a world of vanity haſt thou reſeru'd vs to? I am aſham'd to thinke that the Goſpell of Chriſt ſhould be diſgraced with ſuch diſguiſed clients. Are they Chriſtians, or Antickes in ſome Carneuale, or childrens puppets that are thus dreſſed? Pardon, I beſeech you, men, brethren, and fathers, this my iuſt and holy impatience, that could neuer expreſſe it ſelfe in a more ſolemne aſſembly (although I perceiue, thoſe whom it moſt concernes, are not ſo deuout as to be preſent.) Who can without indignation looke vpon the prodigies which this miſ-imagination produces in that other ſex, to the ſhame of their husbands, the ſcorne of Religion, the damnation of their owne ſoules? Imagine one of our fore-fathers were aliue againe, and ſhould ſee one of theſe his gay daughters walke in Cheape-ſide before him; what doe you thinke he would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe, and a periwig, with perhaps ſome fethers wauing in the top; three things for which he could not tell how to find a name: Sure, he could not but ſtand amazed, to thinke what new creature the times had yeelded ſince he was a mã: & if then he ſhould run before her, to ſee if by the fore-ſide he might gheſſe what it were, when his eyes ſhould meet with a poudred frizle, a painted hide ſhadowed with a fan not more painted, breſts diſplayd, and a looſe locke erring wantonly ouer her ſhoulders, betwixt a painted cloth and skinne; how would he yet more bleſſe himſelfe to thinke, what mixture in nature could bee guilty of ſuch a monſter? Is this (thinkes he) the fleſh and blood? is this the hayre? is this the ſhape of a woman? or hath nature repented of her worke ſince my dayes, and begunne a new frame? It is no maruell if their forefathers could not know them; God himſelfe that made them, will neuer acknowledge that face he neuer made, the hayre that he neuer made theirs, the body that is aſham'd of the Maker, the ſoule that thus diſguiſes the body,

Let me therfore ſay to theſe dames, as *Benet* ſaid to *Totilaes* ſeruant, *Depone, filia, quod portas, quia non eſt tuum*; Lay downe that ye weare, it is none of your owne. Let me perſwade them (for that can worke moſt) that they doe all this in their owne wrong. All the world knowes that no man will rough-caſte a marble wall, but mud, or vnpoliſht ragge: that beauty is like truth, neuer ſo glorious as when it goes plaineſt; that falſe art, in ſtead of mending nature, marres it. But if none of our perſwaſions can preuaile. Heare this, ye gariſh Popingayes of our time, if you will not be aſhamed to cloath your ſelues in this ſhameleſſe faſhion, God ſhall cloath you with ſhame and confuſion: heare this yee plaiſter-faced *Iezabels*, if you will not leaue your dawbing, and your high waſhes, GOD will one day waſh them off with fire and brimſtone.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that (with the Cynicke, or that worſe dogge, the patcht Ciſtertian) are proud of rags; there are others, that are rich of nothing but cloathes, ſome what like to *Nazianzens* country of *Ozizala*, that abounded in flowers, but was barren of corne; their cloathes are more worth then all the reſt; as wee vſe to ſay of the Elder, that the flower of it is more worth then all the tree beſides; but if there be any other cauſes of our hye-mindedneſſe, wealth is one, which doth ordinarily lift vp our heads aboue our ſelues, aboue others; and if there be here any of theſe empty bladders, that are puſt vp with the wind of conceit, giue me leaue to pricke them a little; and firſt, let mee tell them they may haue much, & be neuer the better: The chimny ouer-lookes all the reſt of the houſe, is it not (for all that) the very baſeſt piece of the building? The very heathen man could obſerue (πολλοῖς ὁ δαίμων, &c.) That God giues many a man wealth for their greater miſchiefe: As the Iſraelites were rich in Quailes, but their ſawce was ſuch, that famine had beene better; little cauſe had they to be proud that they were fed with meat of Princes, with the bread of Angels, whiles that which they put into their mouthes, God fetcht out of their noſtrils. *Haman* was proud that he alone was called to the honour of *Eſters* feaſt: this aduancement raiſed him fifty cubits higher, to a ſtately gibbet. If your wealth be to any of you an occaſion of falling, if your gold be turned into fetters, it had beene better for you to haue liued beggers. Let me tell them next, of the folly of this pride; They are proud of that which is none of theirs, That which law and caſe-diuinity ſpeakes of life, that man is not *dominus vitæ ſuæ, ſed cuſtos*, is as true of wealth: Nature can tell him in the Philoſopher, that he is not *Dominus*, but *Colonus*, not the Lord, but the Farmer. It is a iuſt obſeruation of *Philo*, that God onely by a propriety is ſtyled the Poſſeſſor of heauen and earth, by *Melchiſedec*, in his ſpeech to *Abraham*, we are onely the tenants, and that at the will of the Lord; At the moſt (if we will as Diuines) we haue *jus ad rem*, not *dominium in rem*, right to theſe earthly things, not Lordſhip ouer them; but right of fauour from their proprietary, and Lord in heauen, and that liable to an account. Doe we not laugh at the groome that is proud of his maſters horſe, or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to be puſt vp with that, whereof we muſt needs ſay, with the poore man, of the hatchet, *Alas, maſter, it is but borrowed*; and whereof our account ſhall be ſo much more great, and difficult, as our receit it more. Hath God therefore laded you with theſe earthly riches? be ye like vnto the full eare of corne, hang downe your heads in true humility towards that earth from which you came: And if your ſtalke be ſo ſtiffe, that it beares vp aboue the reſt of your ridge, looke vp to heauen, not in the thoughts of pride, but in the humble vowes of thankfulneſſe and be not hie-minded, but feare.

ὐ κατ' εὔνοιαν φέρων μεγ. διδ. ἐυτυχήματα, &c *Ariſt.*

Senec.

Gen. 24.

And that they truſt not.

Hitherto of the hye-mindedneſſe that followes wealth; Now where our pride is, there will be our confidence: As the wealthy therfore may not be proud of their riches, ſo they may not truſt in them: What is this truſt, but the ſetting of our hearts vpon them, the placing of our ioy and contentment in them; in a word, the making of them our beſt friend, our patron, our idoll, our god? This the true and ielous God cannot abide, and yet nothing is more ordinary; *The rich mans wealth is his ſtrong City*, ſaith *Salomon*: & where ſhould a man thinke himſelfe ſafe, but in his fort? He ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is no maruell if hee yeeld to truſt him: Mammon is ſo proud a boaſter, that his clients which beleeue in him cannot chuſe but be confident of him; For what doth he not brag to doe? *Siluer anſwers to all*, ſaith *Salomon*. That we grant; although we would be loath it could anſwer to truth, to iuſtice, to iudgement: But yet more, he vaunts to procure all, to pacifie all, to conquer all; He ſaies, he can procure all ſecular offices, titles, dignities; yea (I would I might not lay in ſome ſacrilegious and periured wretches) the ſacred promotions of the Church: and ye know that old ſong of the Pope, and his Romane trafficke, *Claues, Altaria, Chriſtum*: Yea, fooliſh *Magus* makes full account, the Holy Ghoſt himſelfe may be had for mony: He ſayes he can pacifie all; *A gift in the boſome appeaſes wrath*; yea, he ſayes (looke to it ye that ſit in the ſeats of iudicature) hee can ſometimes bribe off ſinnes, and peruert iudgement: He ſayes hee can ouercome all, according to the old Greeke verſe, *Fight with ſiluer launces, and you cannot faile of victory*; yea, he would make vs beleeue he thought this a bait to catch the Sonne of God himſelfe withall (*All theſe will I giue thee.*) Briefly hee ſayes according to the French Prouerbe,

Keyes, Altars, Chriſt.

ἀργυρέαις λογχαῖς μάχ. &c.

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Siluer does all. And let me tell you indeed, what Mammon can doe; Hee can barre the gates of hell to the vnconſcionable ſoule, and helpe his followers to damnation: This he can doe; but for other things, howſoeuer with vs men, the fooliſh Siluer-ſmiths may ſhout out, Great is Mammon of the worldings: yet if we weigh his power aright, we ſhall conclude of Mammon (as *Paracelſus* doth of the Diuell) that he is a baſe and beggerly ſpirit: For what, I beſeech you can he doe? Can he make a man honeſt? can he make him wiſe? can he make him healthfull? Can he giue a man to liue more merily, to feed more heartily, to ſleepe more quietly? Can we buy off the gout, cares, death, much leſſe the paines of another world? nay, doth he not bring all theſe? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with diſeaſe & death; Now try what thy bagges can doe; Begin firſt with God, and ſee whether thou canſt bribe him with thy gifts, and buy off his diſpleaſure; *Wherewith ſhalt thou come before the Lord, and bow thy ſelfe before the high God? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſand riuers of oyle? The ſiluer is mine, and the gold is mine, ſaith the Lord of hoſts,* Haggai 2. If that ſpeed not, goe to the ſergeant of God, death; ſee if thou canſt fee him, not to arreſt thee; He lookes thee ſternely in the face, and tels thee with *Ehud*, he hath a meſſage to thee from God; and bids thee with the Prophet, *Set thine houſe in order, for thou muſt dye*; Yet, if he heare thee not, goe to the vnder-bayliffe of Death, diſeaſe, ſee if he can be wrought to forbeare thee; hee anſwers thee with *Laban*, *This thing is proceeded of the Lord, I cannot therefore ſay to thee euill or good.* In ſumme, Diſeaſe will ſummon thee vnto death; death will arreſt thee to the Iudgement ſeat of God, God will paſſe his doome vpon thee; and in all theſe, *Riches auaile not in the day of wrath*: And who would be ſo mad as to truſt a friend that hee knowes will be ſure neuer to faile him, but when he hath moſt need? Take heed therefore, as ye loue your ſoules, how ye beſtow your *Truſt vpon riches*; Ye may vſe them, and ſerue your ſelues of them; yea, yee may enioy them in a Chriſtian moderation; God will allow it you: That praiſe which the Ieſuites Colledge at Granado giues of their *Sanchez*, that (though he liued where they had a very ſweet garden) yet he was neuer ſeene to touch a flower, and that he would rather dye then eate Salt, or Pepper, or ought that might giue relliſh to his meat; like as that of ſome other Monkes, that they would not ſee the Sunne, nor ſhift their cloathes, nor cleanſe their teeth, caries in it more ſuperſtition and auſteritie and ſlouenry, then wit or grace: Wherefore hath God made his creatures but for vſe? This niggardlineſſe is iniurious to the bounty of their Maker; we may vſe them, we may not truſt to them; we may ſerue our ſelues of them, we may not ſerue them; we may inioy them, we may not ouer-ioy in them; ſo muſt wee be affected to our goods, as *Theoderic* the good King of Aquitaine was with his play, *In bonis iactibus tacet, in malis ridet, in neutris iraſcitur, in vtriſque Philoſophatur*, In good caſts hee was ſilent; in ill, merry; in neither angry, a Philoſopher in both. But if we will be making our wealth a riuall vnto God, now the iealouſie of God ſhall burne like fire: this is the way to bring a curſe vpon our riches, and vs; if we leane vpon this reed, it ſhall breake, and runne into our hand; and *he that truſteth in riches, ſhall fall*, Prou. 11.28.

Micah. 6.

Collegium Granatenſe Præf. ad lectorem contin. vitam. R. P. Tho. Sanchez præfix. Operi. Morali in præcepta Decal.

C. Sol. Apollin. Sidon. Epiſt. de Theoder.

Now as the diſdainfull riuall will bee ſure to caſt reproaches vpon his baſe competitor; ſo doth God, that wee may ſee how vnworthy riches are of our truſt, hee tels vs, they are *vncertaine*, yea vncertaintie it ſelfe. Were our wealth tyed to our life, it were vncertaine enough; what is that but a flower, a vapour, a tale, a dreame, a ſhadow, a dreame of a ſhadow, a thought, as nothing? What are great men but like Haileſtones, that leape vp on the Tiles, and ſtraight fall downe againe, and lye ſtill, and melt away? But now, as wee are certaine that our riches determine with our vncertaine life (for goods and life are both in a bottome, both are caſt away at once,) ſo wee cannot bee certaine they will hold ſo long: Our life flyes haſtily away, but many times our riches haue longer wings, and out-fly it. It was a witty obſeruation of *Baſil*, that wealth roles along by a man, like as an heady ſtreame glides by the bankes: Time will molder away the very banke it waſheth, but the current ſtayes not for that, but ſpeeds forward from one elbow of earth vnto another: ſo doth our wealth, euen while wee ſtay,

In vncertaine riches
ἐν ἀδηλότητι τοῦ πλούτου.

ῥύσιν ἡ φύσις τοῦ πλούτου, χειμάῤῥου ὀξύτερον τοὺς το ἔχοντας παρατρέχει, &c. *Baſil in Pſal. 61.*

ſtay, it is gone. In our penall lawes, there are more wayes to forfeit our goods, then our liues; On our high wayes, how many fauourable theeues take the purſe, and ſaue life? And generally, our life is the tree, our wealth is the leaues, or fruit; the tree ſtands ſtill, when the leaues are falne, the fruit beaten downe: Yea many a one is like the Pine-tree, which (they ſay) if his barke be pulled off, laſts long, elſe it rots: ſo doth many a man liue the longer for his loſſes: if therefore life and wealth ſtriue whether is more vncertaine, wealth will ſure carie it away. *Iob* was yeſterday the richeſt man in the Eaſt; to day he is ſo needy, that he is gone into a prouerbe, *As poore as Iob*: *Beliſarius* the great and famous Commander, to whom Rome owed her life twice at leaſt, came to *Date obolum Beliſario*; one halfe-peny to *Beliſarius*. What do I inſtance? This is a point, wherein many of you Citizens that are my Auditors this day, might rather reade a lecture vnto me; You could tell me how many you haue knowne, reputed in your phraſe, good men, which all on the ſudden haue ſhut vp the ſhop windows, and broken for thouſands: You could reckon vp to me a Catalogue of them, whom either caſualitie of fire, or inundation of waters, or Robberie of theeues, or negligence of ſeruants, or ſuretiſhip for friends, or ouerſight of reckonings, or truſting of cuſtomers, or vnfaithfulneſſe of Factors, or inexpected falls of markets, or Pyracie by Sea, or vnskilfulneſſe of a Pilot, or violence of tempeſts haue brought to an haſty pouertie; and could tell me that it is in the power of one gale of winde, to make many of you either rich Merchants or beggers. Oh miſerable vncertainety of this earthly pelfe, that ſtands vpon ſo many hazards, yea that falls vnder them! who would truſt it? who can dote vpon it? what madneſſe is it in thoſe men, which (as *Menot* ſayes) like vnto hunters, that kill an horſe of price, in the purſuit of an Hare worth nothing; endanger, yea caſt away their ſoules vpon this worthleſſe and fickle traſh? Glaſſes are pleaſing veſſels, yet becauſe of their brittleneſſe, who eſteemes them precious? All *Salomons* ſtate was not comparable to one Tulip: his royall Crowne was not like the Crowne Imperiall of our Gardens; and yet becauſe theſe are but flowers, whoſe deſtiny is fading and burning, wee regard them thereafter; No wiſe man beſtowes much coſt in painting mud-wals, What meane we (my beloued) to ſpend our liues and hearts vpon theſe periſhing treaſures? It was a wiſe meditation of *Nazianzen* to his *Aſterius*; that good is to no purpoſe, if it continue not; yea there is no pleaſant thing in the world, ſaith he, that hath ſo much ioy in the welcome, as it hath ſorrow in the farewell: Looke therefore vpon theſe heapes, O ye wiſe-hearted Citizens, with careleſſe eyes, as thoſe things whoſe parting is certaine, whoſe ſtay is vncertaine, and ſay with that worthy Father; By all my wealth, and glory, and greatneſſe, this alone haue I gained, that I had ſome thing to which I might preferre my Sauiour. And know, that as *Abraham* whiles he was in his owne Countrey (it is *Cyrils* note) had neuer God appearing to him, ſaue onely to bid him goe forth: but after, when hee was gone forth, had frequent viſions of his Maker: So whiles in our affections we remaine here below in our Cofers, wee cannot haue the comfortable aſſurances of the preſence of God; but if wee can abandon the loue and truſt of theſe earthly things, in the conſcience of our obedience, now God ſhall appeare to vs, and ſpeake peace to our ſoules, and neuer ſhall we finde cauſe to repent vs of the change. Let mee therefore conclude this point with that diuine charge of our Sauiour, *Lay not vp for your ſelues treaſures on earth, where moth and ruſt doe corrupt, and theeues breake thorow and ſteale, but lay vp for your ſelues treaſure in heauen.*

Thus much of the Negatiue part of our charge: wherein wee haue dwelt ſo long, that we may ſcarce ſoiourne in the other. *Truſt not*, but *Truſt*: The heart of man is ſo conſcious of his owne weakneſſe, that it will not goe without a prop; and better a weake ſtay then none at all: Like as in matter of policy, the very ſtate of Tyrannie is preferred to the want of a King; the ſame breath therefore that withdraws one refuge from vs, ſubſtitutes a better; and in ſtead of Riches, which is the falſe god of the world, commends to vs the true and liuing God of heauen and earth: Euen as ſome good Carpenter raiſes vp the ſtuds, and in ſtead of a rotten groundſell, layes a ſound; The

But (truſt) in God.

ſame truſt then muſt we giue to God, which wee may not giue to riches: The obiect onely is changed, the act is not changed. Him muſt wee eſteeme aboue all things, to him muſt we looke vp in all, on him muſt we depend, for all both protection, and prouiſion; from his goodneſſe and mercy muſt we acknowledge all, and in him muſt wee delight with contempt of all; and this is to Truſt in God. It was a ſweet ditty of the Pſalmiſt, which we muſt all learne to ſing, ***Bonum eſt confidere in Domino***, It is good to truſt in the Lord: Good, in reſpect of him, and good for vs. For him, it is one of the beſt pieces of glory to be truſted-to: as, with vs, ***Ioſeph*** holds, ***Potiphar*** cannot doe him a greater honour, then in truſting him with all; And his glory is ſo precious, that he cannot part with that to any creature; all other things hee imparts willingly, and reſerues nothing to himſelfe but this: Being, life, knowledge, happineſſe, are ſuch bleſſings, as are eminently, originally, eſſentially in God, & yet, Being he giues to al things, Life to many, Knowledge to ſome kindes of creatures, happineſſe to ſome of theſe kinds: as for Riches, he ſo giues them to his creature, that he keepes them not at all to himſelfe; but as for his Glory (whereof our truſt is a part) hee will not endure it communicated to Angell, or man; not to the beſt gheſt in heauen, much leſſe to the droſſe of earth: Whence is that curſe not without an indignation, ***Curſed bee the man that truſts in man; that maketh fleſh his arme***, yea or ſpirit either, beſides the God of Spirits, ***Whom haue I in heauen but thee?*** Herein therefore doe wee iuſtice to God, when we giue him his owne, that is, his glory, our confidence.

But the greateſt good is our own; and God ſhewes much more mercy to vs in allowing and inabling vs to truſt him, then we can doe iuſtice in truſting him: For alas, hee could in his iuſt iudgement glorifie himſelfe in our not truſting him, in taking vengeance or vs for not glorifying him: Our goodneſſe reaches not to him; but his goodneſſe reaches downe to vs, in that our hearts are raiſed vp to confidence in him. For, what ſafety, what vnſpeakable comfort is there in truſting to God? When our Sauiour, in the laſt words of his Diuine Farewell-Sermon to his Diſciples, would perſwade them to confidence, he ſayes θαρσοῦτε: and ſo doth the Angell to ***Paul***, in priſon; a word that ſignifies boldneſſe: implying that our confidence in God, cauſeth boldnes and courage, and what is there in all the world that can worke the heart to ſo comfortable and vnconquerable reſolution, as our repoſall vpon God? ***The Lord is my truſt, whom then can I feare? In the Lord put I my truſt, how ſay ye then to my ſoule, Flee hence as a bird to the hils?*** Yea how oft doth ***Dauid*** inferre vpon this truſt a ***non confundar***, I ſhall not be aſhamed? And this caſe is generall, ***That they that put their truſt in the Lord, are as mount Sion that cannot be moued.*** Faith can remoue mountaines, but the mountaines that are raiſed on faith, are vnremoueable. Here is a ſtay for you (O ye wealthy & great) worthy of your truſt: If ye were Monarchs or earth, or Angels in heauen, ye could be no way ſafe but in this truſt. How eaſie is it for him to inrich, or impoueriſh you, to hoyſe you vp to the ſeats of honor, or to ſpurn you down? What mynes, what Princes can raiſe you vp to wealth, againſt him, without him? Hee can bid the winds and Seas fauour your veſſels, he can bid them ſinke in a calm. ***The rich and the poore meet together, God is the maker of both.*** Ye may trade, and toyle, and carke, and ſpare, and put vp, and caſt about, and at laſt ſit you downe, with a ſigh of late repentance, and ſay, ***Except the Lord build the houſe, they labour in vaine that build it: It is in vaine to riſe early, and lye downe late, and eate the bread ſorrow.*** Vnto how many of you may I ſay with the Prophet ***Haggai, Ye haue ſowne much, and bring in little; ye eat, and haue not enough; ye drink, but ye are not filled: ye cloath you, but ye be not warme, and he that earneth much, puts his gaynes in a broken bag?*** And whence is all this? ***Yee looked for much, and loe, it came to little: when yee brought it home, I did blow vpon it, ſaith the Lord of Hoſts.*** Behold how eaſie a thing it is for the God of heauen to blaſt all your ſubſtance; yea not onely to diminiſh, but to curſe it vnto you, and to make you weary of it and of your ſelues. Oh caſt your ſelues therefore into thoſe Almighty hands: Seeke him in whom onely you ſhall finde true reſt and happineſſe: Honour him with your ſubſtance, that hath honored you with it: Truſt not in riches, but truſt in God.

Ioh. 16. vlt.

Pro. 22.

It is motiue enough to your truſt, that he is a God; all arguments are infolded in that one; yet this Text giues you certaine explicit inforcements of this confidence; Euery one of theſe reaſons (implying a ſecret kinde of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God: Riches are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore truſt in him. Riches are vncertaine, the true God is Amen, the firſt and the laſt, euer like himſelfe; therefore truſt in him. Riches are but a liueleſſe and ſenſeleſſe metall, the true God is a liuing God, therefore truſt in him. Riches are but paſſiues in gift, they cannot beſtow ſo much as themſelues, much leſſe ought beſides themſelues: the true God giues you all things to enioy, therefore Truſt in him: the two latter, becauſe they are more directly ſtood vpon, and now fall into our way, require a further diſcourſe.

The liuing.

(*El chai*) *the liuing God*, is an ancient and vſuall title to the Almighty; eſpecially when he would diſgrace an vnworthy riuall: As S. *Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the liuing God. *Viuo ego, As I liue*, is the oath of God for this purpoſe, as *Hierom* noteth, neither doe I remember any thing beſides his holineſſe, and his life that he ſweares by. When *Moſes* askt Gods name, he deſcribed himſelfe by *I AM*. He is, hee liues: and nothing is, nothing liues abſolutely, but hee; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the liuing God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truely againſt the Gentiles) Nothing ceaſes to bee, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe; for euery ſeparation is a diuiſion of one thing from another: Moſt iuſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *liuing God*: Although not onely the life that he hath in himſelfe, but the life that he giues to his creatures, challengeth a part in this title: A glimpſe whereof perhaps the Heathen ſaw, when they called him Iupiter, (ζῆνα) from (ζῆν) which ſignifies to liue, *In him wee liue*, (ſaith S. *Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, & more; for without him it could not be ſo much as a carkaſe;) and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can be nothing that hath no Being: Life makes the firſt and greateſt diuiſion: Thoſe creatures therefore which haue life, we eſteeme far beyond thoſe that haue it not, how noble ſoeuer otherwiſe: Thoſe things therefore which haue the perfitteſt life, muſt needs be the beſt: Needs then muſt it follow, that he which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, ioy, loue, and confidence of our hearts, and of the beſt improuement of that life which he hath giuen vs. Truſt therefore in the liuing God. Couetouſneſſe (the Spirit of God tels vs) it Idolatry, or (as our old Tranſlation turnes it) worſhipping of Images. Euery ſtampe or impreſſion in his coyne, is to the couetous man a very Idoll: And what madneſſe is there in this Idolatry, to dote vpon a baſe creature, and to beſtow that life which wee haue from GOD, vpon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade euery ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange gods that are among you and be cleane*; and as S. *Paul* did his *Lyſtrians*: *Oh turne away from theſe vanities vnto the liuing God.*

Gen. 35.2.

Who giues vs richly all things to enioy.

The laſt attractiue of our truſt to God, is his mercy, and liberality: *Who giues vs richly all things to enioy*. A theme, wherein ye will grant it eaſie to leeſe our ſelues. Firſt, God not onely hath all in himſelfe, but he giues to vs. He giues, not ſomewhat (though a cruſt is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enioy. Euery word would require not a ſeuerall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with vs, as in a throng, we can get neither in nor out:

But as we vſe to ſay of Cares, ſo it ſhall be with our diſcourſe, that the greatneſſe of it ſhall procure ſilence; and the more we may ſay of this head, the leſſe wee will ſay: It ſhall content vs onely to top theſe ſheaues, ſince we cannot ſtand to threſh them out.

Whither can ye turne your to eyes looke beſide the bounty of God? If yee looke vpward; His mercy reacheth to the heauens. If downeward: The earth is full of his goodneſſe, and ſo is the broad ſea. If ye looke about you; What is it that hee hath not giuen vs? Ayre to breathe in, fire to warme vs, water to coole vs, clothes to couer vs, food to nouriſh vs, fruites to refreſh vs, yea delicates to pleaſe vs; beaſts to ſerue vs, Angels to attend vs, heauen to receiue vs, and which is aboue all, his owne Sonne to redeeme vs. Laſtly, if ye looke into your ſelues: Hath hee not giuen vs a ſoule to informe vs, ſenſes to informe our ſoule, faculties to furniſh that ſoule? Vnderſtanding, the great ſurueyor of the ſecrets of Nature, and Grace: Fantaſie and Inuention, the maſter of the workes: Memory the great keeper or Maſter of the rolles of the ſoule; a power that can make amends for the ſpeed of Time, in cauſing him to leaue behinde him thoſe things, which elſe he would ſo cary away, as if they had not beene: Will, which is the Lord Paramount in the ſtate of the ſoule, the commander of our actions, the elector of our reſolutions: Iudgement, which is the great Counſellor of the will: Affections, which are the ſeruants of them both: a bodie fit to execute the charge of the ſoule, ſo wondrouſly diſpoſed, as that euery part hath beſt opportunitie to his owne functions; ſo qualified with health ariſing from proportion of humours, that like a watch kept in good tune, it goes right, and is fit to ſerue the ſoule, and maintaine it ſelfe: an eſtate that yeelds all due conueniences for both ſoule, and body; ſeaſonable times, raine, and ſunſhine; peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wiſe, iuſt Gouernours, happy and flouriſhing dayes: and aboue all, the liberty of the Goſpell. Caſt vp your bookes, O yee Citizens, and ſumme vp your receits, I am deceiued, if he that hath leaſt, ſhall not confeſſe his obligations infinit. There are three things eſpecially wherein yee are beyond others, and muſt acknowledge your ſelues deeper in the Books of God, then the reſt of the world: Let the firſt be the cleare deliuerance from that wofull iudgement of the peſtilence. Oh remember thoſe ſorowfull times, when euery moneth ſwept away thouſands from among you: When a man could not ſet forth his foot but into the iawes of death; when piles of carcaſſes were caried to their pits, as dung to the fields: when it was cruelty in the ſicke to admit viſitation, and loue was little better then murderous: And by how much more ſad and horrible the face of thoſe euill times looked, ſo much greater proclaime you the mercy of God, in this happy freedome which you now enioy: that you now throng together into Gods Houſe without feare, & breathe into one anothers face without danger. The ſecond is, the wonderfull plenty of all prouiſions both ſpirituall and bodily: You are the Sea, all the Riuers of the land runne into you: Of the land? Yea of the whole world: Sea and land conſpire to inrich you. The third is, the priuiledge of carefull gouernment: Your Charters as they are large and ſtrong, wherein the fauour of Princes hath made exceptions from the generall rules of their municipall lawes; ſo your forme of adminiſtration is excellent, and the execution of Iuſtice exemplary, and ſuch as might become the mother City of the whole earth. For all theſe you haue reaſon to aske, *Quid retribuam*, with *Dauid: What ſhall I render to the Lord for all his benefits?* and to excite one another vnto thankefulneſſe, with that ſweet Singer of Iſrael, *O that men would therefore praiſe the Lord for his goodneſſe!* And (as beneficence is a binder) theſe fauours of God call for your confidence: What ſhould you doe but euer truſt that God, whom you haue found ſo gracious? Let him bee your God, be ye his people for euer; and let him make this free and open challenge to you all: If there be any power in heauen, or in earth, that can doe more for you then he hath done, let him haue you hearts and your ſelues.

About 30000. in one yeare.

And thus from that duty we owe to God in our confidence, and his beneficence to vs, we deſcend to that beneficence which we owe to men, expreſſed in the variety of foure Epithets, *Doing good, being rich in good workes, ready to diſtribute, willing to communicate;*

That they doe good, & be rich in good workes.

municate; all to one ſenſe; all is but beneficence. The Scriptures of God (leſt any Atheiſt ſhould quarrell at this waſte) haue not one word ſuperfluous: Here is a redoubling of the ſame words without fault of Tautology; a redoubling of the ſame ſenſe in diuers words, without Idleneſſe. There is feruour in theſe repetitions, not looſeneſſe; as it was wont for this cauſe to be obſerued both in Councels, and acclamations to Princes, how oft the ſame word is reiterated, that by the frequence they might iudge of the vehemence of affection. It were eaſie to inſtance in many of this kind, as eſpecially *Exodus* 25.35. *Pſalme* 89.30. *Iohn* 1.20. and ſo many more, as that their mention could not be voide of that ſuperfluitie which wee diſclaime. This heape of words therefore ſhewes the vehement intention of his deſire of good workes, and the important neceſſity of their performance; and the manner of this expreſſion inforces no leſſe, *Charge the rich, that they doe good, and be rich in doing good.* Harken then, yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is layd vpon you as your charge and duty: You muſt doe good workes, and woe bee to you if you doe not. This is not a counſell, but a precept; Although I might ſay of God, as we vſe to ſay of Princes, his will is his command: The ſame neceſſity that there is of Truſting in God, the ſame is in *Doing good* to men. Let mee fling this ſtone into the brazen foreheads of our aduerſaries, which in their ſhameleſſe challenges of our Religion dare tell the world we are all for faith, nothing for workes, and that we hold workes to ſaluation, as a Parentheſis to a clauſe, that it may be perfit without them: Heauen and earth ſhall witneſſe the iniuſtice of this calumniation; and your conſciences ſhall bee our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we haue taught you, there is no leſſe neceſſitie of good workes, then if you ſhould be ſaued by them; and that though you cannot be ſaued by them, as the meritorious cauſes of your glory, yet that you cannot be ſaued without them, as the neceſſarie effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellowes) that but a few rich mens Confeſſors ſhall be ſaued; I imagine, for that they dawbe vp their conſciences with vntempered morter, and ſooth them vp in their ſins. Let this be the care of them whom it concerneth: For vs, wee deſire to bee faithfull to God and you; and tell you roundly what you muſt truſt to: Doe good therefore, yee rich, if euer yee looke to receiue good; if euer yee looke to bee rich in heauen, bee rich in good works vpon earth: It is a ſhame to heare of a rich man that dyes, and makes his will of thouſands, and bequeathes nothing to pious and charitable vſes: God and the poore are no part of his heyre; We doe not houer ouer your expiring ſoules on your death-beds as Rauens ouer a carkaſſe; wee doe not begge for a Couent, nor fright you with Purgatory, nor chaffer with you, for that inuiſible treaſure of the Church, whereof there is but one Key-keeper at Rome; but wee tell you, that the making of friends with this Mammon of vnrighteouſneſſe, is the way to eternall habitations. They ſay of *Cyrus*, that he was wont to ſay he laid vp treaſures for himſelfe, whiles he made his friends rich: but we ſay to you, that you lay vp treaſures for your ſelues in heauen, whiles you make the poore your friends vpon earth: We tell you there muſt be a *Date*, ere there can be a *Dabitur*; that he which giues to the poore lends vpon vſe to the Lord; which paies large increaſe for all he borrowes; and how ſhal he giue you the Intereſt of glory, where he hath not receiued the Principall of beneficence? How can that man euer looke to be Gods heyre, in the Kingdome of heauen, that giues all away to his earthly heyres, and lends nothing to the God of heauen? As that witty Grecian ſaid of extreame tall men, that they were Cypreſſe-trees καλοὶ ϗ ὑψηλοὶ &c. faire and tall, but fruitleſſe: ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the Garden of Paradiſe; none ſhall euer be planted there but the fruitfull: And if the firſt Paradiſe had any trees in it onely for pleaſure, I am ſure the ſecond, which is in the midſt of the new Ieruſalem, ſhall haue no tree that beares not twelue fruits, yea whoſe very leaues are not beneficiall. Doe good therefore, O ye rich, and ſhew your wealth to bee, not in hauing, but in doing good. And if God haue put this holy reſolution

Reu.22.2.

into

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into any of your hearts, take this with you alſo, from him, Doe not talke, and purpoſe, and proiect, but execute; Doe not ſo doe good, that wee may thanke your death-bed for it, and not you: Late beneficence is better then none, but ſo much as early beneficence is better then late: Hee that giues not till hee dyes, ſhewes that hee would not giue, if hee could keepe it: And God loues a cheerefull giuer: That which you giue thus, you giue it by your Teſtament, I can ſcarce ſay you giue it by your will; The good mans praiſe is *Diſperſit, dedit: he diſperſes his goods*, not, he left them behind him, and his diſtribution is ſeconded with the retribution of GOD, *His righteouſneſſe endureth for euer, Pſalme* 112. 9. Our Sauiour tells vs that our good workes are our light, *Let your light ſo ſhine, that men may ſee your good workes*; which of you lets his light goe behinde him, and hath it not rather caried before him, that hee may ſee which way it goes, and which way himſelfe goes by it? Do good therefore in your life, that you may haue comfort in your death, and a Crowne of life after death.

Now all this haue I ſpoken, not for that I haue ought (as S. *Paul* ſayes) whereof to accuſe my Nation: Bleſſed be God, as good workes haue abounded in this age, ſo this place hath ſuperabounded in good workes. Bee it ſpoken to the glory of that GOD, whoſe all our good workes are, to the honour of the Goſpell, to the conuiction of that lewd ſlander of Solifidianiſme; *London* ſhall vye good workes with any City vpon earth: This day and your eares are abundant witneſſes; As thoſe therefore that by an handfull gheſſe at the whole ſacke, it may pleaſe you by this yeares Briefe to iudge of the reſt: Wherein I doe not feare leſt Enuie it ſelfe ſhall accuſe vs of a vaine-glorious oſtentation; Thoſe obſtreperous benefactors, that (like to Hens which cannot lay an egge, but they muſt cackle ſtraight) giue no almes but with trumpets, loſe their thanks with God; Almes ſhould be like oyle, which though it ſwimme aloft when it is falne, yet makes no noiſe in the falling; not like water, that ſtill ſounds where it lights: But howſoeuer priuate beneficence ſhould not bee acquainted with both the hands of the giuer, but ſilently expect the reward of him that ſeeth in ſecret, yet God ſhould bee a great loſer, if the publike fruits of charity ſhould bee ſmothered in a modeſt ſecrecy: To the praiſe therefore of that good God, which giues vs to giue, and rewards vs for giuing, to the example of poſterity, the honour of our Profeſſion, to the encouragement of the wel-deſeruing, and to the ſhame of our malicious aduerſaries, heare what this yeare hath brought forth.

Here followeth a briefe memoriall of the charitable acts of the City this yeare laſt paſt, &c.

And if the ſeaſon had not hindred, your eyes ſhould haue ſeconded your eares in the comfortable teſtimonie of this beneficence, *Euge, &c.* Well done, good and faithfull ſeruants; Thus ſhould your Profeſſion bee graced; thus ſhould the incenſe of your almes aſcend in Pillars of holy ſmoake into the noſtrils of God; thus ſhould your talents be turned into Cities: This colour is no other then celeſtiall, and ſo ſhall your reward be: Thus ſhould the foundation be laid of that building, whoſe wals reach vp vnto heauen, whoſe roofe is finiſhed and laid on, in the heauen of heauens, in that immortality of glory, which the God of all glory, peace, and comfort hath prouided for all that loue him; Vnto the participation whereof, the ſame God of ours mercifully bring vs through the Sonne of his loue, Ieſus Chriſt the righteous: to whom, with the Father, and the Holy Ghoſt, one infinite and incomprehenſible God, be giuen all praiſe, honour and glory, now and for euer. *Amen.*

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FINIS.

THE HONOVR OF THE MARIED CLERGIE,

MAINTAINED AGAINST THE MALICIOVS CHALLENGES of C.E. *Maſſe-Prieſt.*

OR,

THE APOLOGIE WRITTEN SOME
years ſince for the Mariage of perſons Eccleſiaſticall
made good againſt the Cauils of C. E.
Pſeudo-Catholike Prieſt.

In three Bookes.

BY IOS. HALL.

Imprinted at *London* in the yeare 1628.

TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, GEORGE, Lord Archbiſhop of Canterbury, *Primate of all* England, *and* Metropolitane, one of his Maieſties moſt Honourable Priuy *Counſell.*

MORT REVEREND FATHER
and no leſſe honored Lord,

IT was my deſire and hope, to ſpend the reſidue of my Time and thoughts in ſweet and ſacred Contemplation. Satan enuying me this happineſſe, interrupts me by the malice of an importunate Aduerſarie. Twelue yeares agoe I wrote a little Apologeticall Letter for the Mariage of perſons Eccleſiaſticall; and now thus late, when I had almoſt forgot that I had written it, a moody Maſſe-prieſt drops out a tedious & virulent Refutation, thorow my ſides ſtriking at the moſt Honourable, and flouriſhing Clergie of the whole Chriſtian world, labouring not ſo much for my diſgrace (what would that auaile him?) as the diſhonour and ſcorne of our holy Profeſsion, in the eyes of our people I could contemne it in ſilence, if the Quarrell were onely mine; Now my wrong cannot be diſtinguiſhed from thouſands: God and his Church are ingaged in this cauſe, which in my foile could not but ſuſtaine loſſe; neither may I be now ſilent with ſafetie, without miſ-conſtruction. Let this hand and Tongue bee no longer mine, then they may ſerue my Maſter in Heauen, and his Spouſe on Earth. That which I wrote in ſome three houres, he hath anſwered in three quaternions of yeares; and what I wrote in three leaues, hee hath aſwered in no fewer Pages then 380. Should I follow him in this proportion, hee might after ſome Centuries of yeares expect an anſwer in *Toſtatus-hydes*; whoſe firſt word ſhould be, *Quis legit hæc?* Or if my patience would delay my Reply to the iuſt paces of his Anſwer, this Volume of his vvould perhaps bee vaniſhed into Grocers ſhops for waſte Paper *in thuris piperiſue cucullos*; and vvould no more neede anſwer thẽ now it deſerueth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried and triumphed in this ACHILLES *pro Chatholicis*, I addreſſed my ſelfe to the VVorke, with no little indignation, and no leſſe ſpeed: That my ſelfe-conceited Aduerſarie, and his ſeduced abettors, may ſee how little a well-ordered Mariage is guiltie of deadding our ſpirits, or ſlacking our hands. At the beginning of this Summers Progreſſe, when it pleaſed his ſacred Maieſtie to take notice of this ſorſe Libell, and to queſtion with me concerning it, I had not ſo much as read it ouer, ſo newly was it come to my hands; ere his happy returne, (be it ſpoken to the onely glory of him that enabled me) I had not only finiſhed this Anſwer, but twice written it ouer with mine own hand; and yet made this but the recreation of the weightier buſineſs of my Calling, which now did more then ordinarily vrge me.

It was my purpoſe to haue anſwered (as beſeemeth the perſon *a quo*, not *ad quem*) mildely according to my knowne diſpoſition: but vpon better deliberation, I found the inſolency of my Refuter ſuch, that I could not fauour him, and not bee cruell to my cauſe. If therefore for many (it is his own art and word) *reilatiue* Pages, he receiue from my vnwilling and enforced Pen now and then, though not a *Relatiue* to ſuch an Antecedent, yet perhaps ſome drop of ſharper Vineger, then my Inke vſeth to be tempered withall, he may forgiue me, and muſt thanke himſelfe: VVhat needed this cauſe ſo furious an Inuectiue? As if the Kingdom of Heauen, and all Religion conſiſted in nothing but Maiden-head, or Mariage? Cardinal *Bellarmine*, when he ſpeaks of the *Greeke* Church, wherein a maried Clergie is both allowed and required, ſhuts vp moderately; That if this were all the difference betwixt them, and the *Romane* Church, they ſhould ſoone be at peace. If my Refuter had ſo thought, this had not beene his firſt Controuerſie: Both eſtates meete in Heauen. *Iohn* the Virgin reſts in the boſome of maried *Abraham*; This inordinate heate therefore of proſecution riſes from faction, not from holy Zeale: Hence it was that my Aduerſarie cunningly ſingled out this point from many others, ranged in my poore Diſcourſes, as that wherein (Biſhop *Iewels* confeſsion) he might promiſe to himſelfe the likelieſt aduantage of Antiquity; and how glorioully doth he vaunt himſelfe in the oſtentation of Fathers & Counſels! VVhich vaine flouriſh how little it auailes him, the proceſſe ſhal ſhew; where it ſhall appeare vpon what grounds no ſmall piece of Antiquitie was partiall to Virginity, and ouer-harſh to Mariage, as *Beatus Rhenanus*, a learned and ingenuous Papiſt confeſſeth. But this we may boldly ſay, that if thoſe holy men had out-liued the bloody times, and ſeene the fearfull inconueniences which would (after a ſetled peace) enſue vpon the ambition, or conſtraint of a denyed Continencie, they had doubtleſſe changed their note; and with the moderate and wiſeſt ſpirits of the latter times, pleaded for that liberty which the reformed Church now enioyeth. The vniuerſall conceſsion whereof (after the priuate Suffrages of worthy

Si errorem alium non haberent, facile pax concederetur, Bell. de Cleric. lib. 1. c. 21.

B. Rhenan. Arg. lib. de exhort. Caſtit. Tertull.

Eneas Syluius.
Panormitan.
Durandus.
Pereſius.
Montuanus.
Eraſmus, &c.

Che Coll' introduttione del matrimonio de' Preti ſi ſarelle, che tutti voltaſſetto l' affetto & amor loro alle moglie, a' figli, & per conſequenza, alla caſa, & alla patria; onde ceſſerebbe la dependenza ſtretta che l' Ordine Clericale ha con la ſede Apoſtolica, & tanto ſarelbe. Conceder il matrimonio a Preti, quanto diſtrugger la Hierarchia eccleſiaſtica, & ridur il Pont. che non foſſe piu che Veſcouo di Roma. Hiſtor. Concil. Trid. pag. 662. Troppo feſte, troppo teſte, troppo tempeſte. Vid. Dallingt. obſeru. vpon Guicciard. Doctor Mart. againſt Pr. Marr.

Authors) came to a publike treaty in the *Romane* Church, amidſt the throng of their late *Tridentine* Counſell, and it is worth the while to obſerue on what grounds it receiued a repulſe. If Prieſts ſhould be allowed Mariage (ſay thoſe wily *Italians*) it would follow that they would caſt their affections on their Wiues and Children; and conſequently on their Families, and Countries, whereupon would ceaſe that ſtrait dependance which the Clergie hath vpon the See Apoſtolike; In ſo much as to grant their Mariages, were as much as to deſtroy the Hierarchie of the Church, and to reduce the Pope within the meere bounds of the *Romane* Biſhopricke. This was the plea of the Clergie; their thrifty Laitie, (together with them) enemies to the bleſsing (or, as they conſtrue it, the curſe) of fruitfulneſſe, are wont to plead, *Troppo teſte*: our *Gregory Martin* of old computes the preiudiciall increaſe that might ariſe from theſe Mariages to the Common-wealth. It is not Religion, but wit that now lies in our way. Fond men that dare offer thus to controll the wiſedome of their Maker, and will be tying the God of Heauen to their rules of ſtate. As it is, no Church in the whole World (except the *Romane*) ſtands vpon this reſtraint whereof the conſequences haue been ſo notoriouſly ſhamefull, that wee might well hope, experience would haue wrought, if not redreſſe of their courſes, yet ſilence of ours; And ſurely, if this man had not preſumed that (by reaſon of the long diſcontinuance of Popery) time had worne out of mens minds the memory of their odious filthineſſe, he durſt not thus boldly haue pleaded for their abominable Celebate; The queſtion whereof, after all buſie diſcuſsions, and pretences of age, muſt be reſolued into no other then this; How farre the Tradition of a particular Church is worthy to preuaile againſt Scripture: yea, and againſt other Churches. A point, which a very weake iudgement will bee able to determine.

In this returne of my Defence, I doe neither anſwer euery idle clauſe, nor omit any eſſentiall: this length of mine is no leſſe forced then mine Aduerſaries Continencie: wherein yet my Reader ſhall not ſigh vnder an irkeſome loquacitie. I preſume to dedicate this vnworthy labour to your Grace, whom this famous Church dayly bleſſed, as her wiſe, faithfull, and vigilant Ouerſeer, as a renowned Patterne of holy Virginity and Patron of holy Mariage. The God of Heauen (whoſe watch you carefully keep) preſerue you long to his Church; and make vs long happy in your Grace, and you euer happy in his plentifull bleſsings. Such ſhall euer be the Prayers of

Your Graces moſt humbly
deuoted,

IOS. HALL.

THE

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THE ANSWER TO THE ADEVERTISEMENT.

THE man begins with a threat, I may not but tremble? Hee frights me with an vniuerſall Detection of my errors. It is almoſt as eaſie to finde faults, as to make them. Perhaps the Time had beene as well ſpent in toſsing of his Beads: How happie a man am I that ſhall ſee all my ouer-ſights? My comfort is, that if my Tree were fruitleſſe, there would bee no ſtone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himſelfe? If hee be not afraid or aſhamed of his cauſe, let his name be knowne, that his victories may be recorded. It is an iniurious and baſe aduantage to ſtrike and hide; and after a pitcht Duell to gall a fixed Aduerſarie out of loope-holes. If his perſon be vpon ſome treaſonable act abnoxious, it is hard if ſome of his names be not free: But if I muſt needs be matcht with the ſhadow of a Libeller, I will ſo take him, as he deciphers himſelfe: C.E. Cauillator Egregious; *and vnder this true ſtile of his, am ready to encounter him, and doe here bid Defiance to an inſolent, and vniuſt aduerſarie: And firſt, let me tell my Cauiller, this order is prepoſterous. If all my errors be at the mouth of the Preſſe, how is it that two or three of them are thus ſuffered to outrunne their fellowes? Was his malice ſo bigge with theſe, that it could not ſtay the time of the common deliuerie? Needs muſt they be notorious falſhoods, that are thus ſingled out from the reſt. Let them appeare in their owne ſhapes, vgly, (doubtleſſe) and prodigious. The firſt is,* That moſt ſhameleſſe aſſertion that *Bellarmine* vnder his owne hand acknowledges, 237. Contrarieties of Doctrine amongſt his Catholikes. *Could the man but haue patience, he ſhould finde aboue three hundred: What ſayes my Detector to this? He hath not ſeene the ſeuerals, yet (like a braue man at Armes) he profeſſes to kill his enemie ere he can appeare; and tels vs thoſe 237 Contrarieties, are nothing but 237 lyes in one aſſertion, that there are in them ſo many vntruths I eaſily grant; for in contradictions one part muſt needs be falſe; And Truth is but ſingle: They are vntruths then, (lyes are too broad a word) but their owne. My aſſertion ſhall onely iuſtifie that they are told; let him take care for the reſt:* But they are not in points belonging to Faith and Religion, only in matters vndecided, and diſputable: *The ſequell ſhall try that ſhift; Why doe wee foreſtall our Reader? Who knowes not that there cannot be ſo many points fundamentall? Let him take them as they are, I aggrauate nothing; It is but onely in ſuch light chaffe as this; In the number and extent of Bookes Canonicall, wherein* Driedo, Eraſmus, Genebrard, Caietan, Sixtus Senenſis, *are acknowledged to oppoſe the reſt; In the Popes infallibilitie of iudgement, wherein* Gerſon, Almayne, *Pope* Adrian, Eckius, Hoſius, Pichius, Waldenſis, *are at quarrell; In the reach and originall of ſpirituall iuriſdiction, wherein* Abulenſis, Turrecremata, Fran. à Victoria, Alphonſus de Caſtro, &c. *proclaime to differ: what ſhould I inſtance in more? It is but in the Popes power in Temporalities, in the inerrableneſſe of Councels, whether particular, confirmed by the Pope, or Generall; in the authoritie of Councels aboue Popes, in the force of Vowes, in the worſhip due to Images, and the like.*

Ex Decad. Ep. 3 *Epiſt* 5. Reckoned out of *Pappus* his Enumeration; My peace of *Rome* makes vp 103.

Obiect.

Sol.

Theſe and ſuch other are the ſleight Trifles (ſince all cannot be weightie) impertinent to faith wherein the Romiſh Doctors varie.

Neither doth my aſſertion of their diſcord gall him more, then of our Vnity: O the forehead of Heretikes! I ſaid that we in our Church differ onely in Ceremonies, they in ſubſtance. Let him giue leaue to the contra-diuiſion *of theſe two, and I will take leaue to maintaine the* indiuiſion *of the Church of* England, *in the dogmaticall points of Faith.*

This boldneſſe, together with my eminent ignorance, makes him admire the ſcarcitie of learned men in our Countrey, that could finde no better Doctors to ſend to Dort-*Conference then Maſter* HALL. *To Your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your ſilly Aduerſarie was ſent thither. This happy Iland (which hath no blemiſh but that it yeelds ſuch Vipers as your ſelfe) abounds (as you too well know) with ſtore of incomparable Diuines; ſuch as may ſet your* Rome *to ſchoole. So as the Meſſenger of* Pyrrhus *long ſince called your* Italy, *a Countrey of Kings, and* Egypt *was wont to be called the Countrey of Phyſicians: ſo may this bleſſed Iland of ours iuſtly merit the title of* The Region of DIVINES. *For me, I can bee content to bee baſe enough in mine owne eyes, but if my diſparagement ſhall redound to my betters, I dare tell him it is my comfort, that I was ſent thither by a iudgement no leſſe infallible, then of* Paul *the Fift. Let himſelfe or any of his Eaues-dropping companions (to whom that place ſtood open) ſay wherein I ſhamed thoſe that ſent me. It was my iuſt griefe that the neceſſitie of my health, yea of my life called me off immaturely: but ſince either death or departure muſt be yeelded to, others ſhall iudge whether I went away more laden with infirmitie, then (how-euer vnworthy) with approbation.*

πατρίδα βασιλέων.

Neceſſitate propellente, proditio eſt ea tacere quæ quis ſtudioſè perfecerit. Chryſoſt. in illa: vtinam tolera ſſetis, &c.

But that ſecond lye of mine is ſo loud, that all my Brethren of Dort *muſt heare it, and they which were lately the Witneſſes of my ſinceritie (gracing mee with the deare Teſtimonie of their approofe) are now made the Iudges of my impudencie. What monſter of falſhood will come forth?* In my cenſure of Trauell, glancing at the Ieſuiticall bragge of their Indian Miracles (*whereat their very friends make ſport*) I charge Cardinall *Bellarmine* for an auoucher of theſe Cozenages, who dares auerre that his fellow *Xauier*, not onely healed the Deafe, Dumbe, and Blinde, but raiſed the Dead, to which I adde (whiles his Brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeue, and tell him in his eare, ſo loud that all the World may heare. *Prodigia nulla producimus.*) *This is my Indictment; Let me come to my Tryall: Caſt me, if ye can, ye reuerend heads; I craue no fauour. Where lyes this ſo lewd lye, and malicious abuſe? That* Bellarmine *ſayes thus of the Ieſuite* Xauier, *is not denyed; That* Acoſta *ſayes thus of himſelfe, and his fellow Ieſuites, is granted; The firſt lye yet is,* Acoſta *was neuer in the* Eaſt-Indies *at all, nor* Xauier *in the* Weſt; *and how then could* Acoſta *ſpend many yeares in thoſe parts? A perilous Plea! Who euer, I beſeech you, mentioned either* Eaſt *or* Weſt? *I ſpeake of the* Indies *in common; ſo did his* Bellarmine *from whom I cited this,* Claruit etiam in Indiis omni genere miraculorum, &c. *Here is not one of the* Indies *mentioned, but both or either; If both liued in the* Indies, *though not in one Towne, in one Country; in one* Indie; *wherein haue I offended; whiles ſpeaking of the* Indies *in generall, I ſaid that* Xauier *and* Acoſta *liued there? Yet this is one lye (he ſaith) and that ſo long a one, as that it reacheth as farre as it is from the* Eaſt *to the* Weſt, *from the* Artick *to the* Antartick Pole; *wherein I doubt not but your reuerences wil eaſily marke the skill of this learned Coſmographer. Some parts of thoſe inſtanced* Indies *differ not ſo farre; not to ſpeake of the ſmall ſtrait of* Anian; *the mentioned Region of* Mexico *is not aboue fourſcore degrees from* Iapan: *Either your conſtruction muſt fauour him, or elſe this muſt goe into the Booke of ouer-ſights.*

Bell. de notis Eccleſ. l. 4. c. 14.

The ſecond lye is, that Acoſta *pulled* Bellarmine *by the ſleeue in this aſſertion, as if hee denyed thoſe* Eaſterne *Miracles, which he elſewhere confeſſeth, Indeed, this ſawcineſſe were dangerous: The red Hat (you ſay) is fellow to a Crowne. But ſhall I confeſſe where I erred? My dull head could not conceiue that God ſhould be the God of the Mountains, and not of the Valleys; Of the* Eaſt Indies, *not of the* Weſt; *and yet be the Ieſuites God in both: Eſpecailly, ſince the reaſon that* Ioſeph Acoſta *fetches from the perſons (which ſhould be the ſubiect of thoſe Wonders) holds as equally for both* Indies, *as and Almanack made for the Meridian of one Citie, ſerueth the Neighbours.*

Ioſ. Acoſta l. 2. de ſal. Ind. c. 9.

hall, J.

Hitherto then the prologue of my infamous falſhoods, ſuch, as if all my Writings, could haue afforded any equally hainous, theſe had neuer beene choſen out to grace the front of his Detection; There muſt needs be much terrour in the ſequel.

The reſt of this ſtorme fals vpon our learned Profeſſor, D. Collins; *one of the prime ornaments of our* Cambridge; *the parnerſhip of whoſe vniuſt diſgrace doth not a little hearten my vnworthineſſe. The world knowes the eminency of that mans Learning, Wit, Iudgement, Eloquence: His workes praiſe him enough in the Gate: Yet this Malepert Corner-creeper doth ſo baſely vilifie him, for ignorance, ſillineſſe, pratling, ruſticitie, lying, as if in theſe onely he were matchleſſe. Indeed whom doth the aſperſion of that foule hand forbeare?* Vilium eſt hominum alios viles facere: *I appeale to all the Tribunals of Learning thorow the World, whether all* Doway *haue yeelded ought comparable to that mans Pen: whether he haue not ſo* coniured down his* Caco-Dæmon Iohannes, *that he neuer dares to look backe into the light againe: whether his* Ephatha *be not ſo powerfull, that if his Aduerſarie were any otherwiſe deafe then the blocke which he worſhips, it might open his eare to the Truth. It angers* C.E. *to heare that Kings ſhould not dye, or perhaps, that they whoſe heads are anointed, ſhould dye by any other then anointed fingers; The ſentence of his Cardinall and Ieſuites both* de facto *and* de jure, *of depoſing and murdering Kings, is now beſide our way; Onely we may reade a farre off in capitall Letters,* Ariſe, *Peter,* kill and eate: *Hee knowes the word with ſhame enough. I will not ſo much wrong that worthy Prouoſt, as to anticipate his quarrell; rather I leaue the ſuperfluitie of this malice to the ſcourge of that abler hand; from whom I doubt not but* C.E *ſhall ſmart and bleed ſo well, that he may ſpare the labour of making himſelfe his owne whipping ſtocke on Good Friday.*

⁂

* This Booke of Doctor. *Coll.* *C.E.* falſly inſinuateth to haue bin ſuppreſſed. All Stationers ſhops can conuince him of a lye: Nothing euer fell from that Learned hand without applauſe.

These

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The firſt Booke.

Sect. I.

Neither my Charitie, nor my Leiſure, nor my Readers Patience, will allow me to follow my Detector, in all his Extrauagancies, nor to change idle words of Contumely with a Babbler. His twelue firſt Pages, are but the light froth of an impotent Anger; wherein he accuſeth my bitterneſſe, and profeſſeth his owne. For me I appeale vnto all eies; if my Pen haue been ſometimes zealous, it was neuer intemperate: Neither can he make me beleeue, that my Paſſions need to appeare to my ſhame, in calling *Rome Proſtitute*, or himſelfe ſhameleſſe; or in citing from the *Quodlibet* of his owne Catholike Prieſts, the Art of his Ieſuites, in [a] Drurying of young Heires. There is neither Slander, nor Shame in Truth. For, himſelfe, he confeſſeth to haue ſharpened his Pen, and to haue dipt it (perhaps too deepe) in Gall: But where his Inke is too thicke, hee ſhall giue me leaue to put a little Vineger to it, that it may flow the better. In the meane time hee ſhall goe away with this glory; That a fouler Mouth hath ſeldome euer wiped it ſelfe vpon cleane Paper.

Declamationes ambitioſorum opera, otioſorum cibi ſunt. Scal. Exer.

Proſtituta illa Ciuitas.

[a] The particulars of this Hiſtorie he ſhall receiue in due place.

After thoſe waſte flouriſhes, his thirteenth Page begins to ſtrike; wherein he chargeth me with odious baſeneſſe, and inſufficiencie, in borrowing all my proofes from *Bellarmines* Obiections, diſſembling their Solutions. The Man were hard driuen, that would go to borrow of an Enemy. If all my proofes be fore-alledged & fore-anſwered by his *Bellarmine*; to what purpoſe hath this Trifler blurred ſo much Paper? There (hee ſaith) ſhall the Reader ſee all my Scriptures anſwered, the Doctrine of Deuils explicated; there, that other, *Let him bee the Husband of one Wife*; and *Mariage is honorable:* Anſwered indeed; but as he ſaid (δόντα ἀνέκδοτα) anſwerleſly. Such cleare Beames of Truth ſhine in the face of thoſe Scriptures, that all the Cob-web Vayles of a Ieſuites ſubtiltie cannot obſcure them.

Refut. p. 13.

Their very Citation confutes their Anſwer. And where had we this Law; That if a Ieſuite haue once medled with a Scripture, all Pens, all Tongues are barred from euer alledging it? If Satan haue miſ-cited the Pſalme (*Hee ſhall giue his Angels charge ouer thee*) for Temptation, may not we make vſe of it, for the comfort of Protection? Briefely, let my Cauiller know, that it is not the friuolous illuſion of any ſhuffling Ieſuite, that can driue vs from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution (as hee ſhall well feele in the Sequel) and ſhall ſecure vs againſt all humane Oppoſition. Before the diſquiſition whereof, ſomewhat muſt of force be premiſed, concerning the ſtate of our Queſtion.

Sect. II.

VVHere, that all Readers may ſee, how learnedly my wiſe Aduerſarie hath miſtaken me, and himſelfe; I muſt tell my Detector, That all his tedious diſcourſe ſits beſide the Cuſhion: For thus he writes of my Epiſtle (*ſo as his whole Scope is to diſproue the ſingle life of Catholike Prieſts, and thereby to oppugne our Doctrine in that behalfe*) vpon which conceit, he runnes into a large proofe of the ſtrong Obligation of Vowes, the neceſſitie of their Obſeruation, the penaltie and danger of their Violation, the prayſe of Virginitie, the poſſibilitie of keeping it; and vpon this very ground builds he the tottering wall of his whole enſuing Confutation: inſomuch, as (*pag.* 130.) he ſayes, *That Mariage all times, without contrary Iniunction, was lawfull, is not denyed; nor will it be proued in haſte, That Prieſts, or ſuch as had vowed the contrary, might vſe that libertie: and we ſay not, that Virginity is violently to bee impoſed on any, for it commeth by free election; but where the Vow is free, the Tranſgreſſion is damnable.* Thus he.

Refut.p.12.

Now let all indifferent eyes ſee, whether the onely drift of mine Epiſtle bee not to iuſtifie our Mariages, not to improue their Singleneſſe; to defend the lawfulneſſe of the Mariage of our Clergie, not to iuſtifie the Mariages of the *Romiſh*; to plead for the mariage of our Eccleſiaſtiques, not of Popiſh Votaries.

In expreſſe tearmes, I diſ-auowed it. The interuention of a Vow make a new ſtate, Let *Baal* plead for himſelfe. What is it to me, if the *Romiſh* Clergie may not bee Husbands? or if, according to the *French* Prouerbe, they haue a Law not to marry, and a Cuſtome not to liue chaſte? Let it be their care whom it concernes; onely I will haue leaue to ſpeake for our owne. Neither did I euer derogate ought from ſacred Virginitie, or lay it leuell (whether abſolutely, or in all circumſtances) with holy Matrimonie; neither did I euer conceiue of an impoſſibilitie of Continence in ſome perſons: Take away theſe three Grounds, (which I vtterly diſclaime before God and Men) together with his petulant Railings, and idle Excurſions; & what is become of the Volume of my great Aduerſarie? Thoſe three vaſt Paragraphes are ſhrunke into ſo few ſheets of Paper, that a Mouſe may as ſoone runne away with his book as with his god.

My Maſters of *Doway*, If ye bee the Superiors, vnder whoſe permiſſion this worthy Worke ſees the light; for ſhame keepe vp your lauiſh Vnthrifts of good time, and ſend vs ſuch Antagoniſts, as may not faine Occaſions to empty their Note-Bookes. One daſh of a Penne might thus iuſtly anſwer the moſt part of his bloughtie Volume; wherein, like a drunken Man, he makes a fray with his owne ſhadow, and like an idle Whelpe, runnes about after his owne Sterne. But, that he may not complaine to bee caſt off too contemptuouſly, he ſhall receiue a faire account of Particulars.

Sect. III.

THe Theme of my Epiſtle is plainely no other, then our Mariage cenſured, hee anſwers, of Theirs. I would there were ſuch cauſe of familiaritie and entireneſſe, that what is ſaid of one, might agree to both: But the world knowes we are two. If I ſay our Clergie is heartily loyall to their King; will he ſtraight take it of theirs? If, that our Clergy is willingly ſubiect to more then the directiue Power of their Soueraigne, will he challenge this to theirs? The very Point which I purpoſely declined, hee followes in hot chaſe. *Euen moderate Papiſts* (they are the words of my Epiſtle) *will grant vs free, becauſe not bound by Vow not ſo farre as thoſe old Germanes pro poſſe & neſſe*: And yet all my Detectors refutation ſtill driues at the ſuppoſition of a Vow. What haue we to doe with Votaries? Our Clergie is free, whether as Clergie, or as ours: Firſt, as perſons Eccleſiaſticall (*quà tales*) For holy Orders, whether as orders, or as holy, are no hindrances of Matrimonie, as Cardinall *Cajetan* truly, and with him, the whole Schoole. That which may bee pretended for Impediment, is either a Vow annexed, or an Eccleſiaſticall Statute.

As

[b] As for the Vow, it is ſo farre from being eſſentiall to holy Orders, as that it is made by [c] ſome learned Papiſts a difference betwixt the Obligation of their Religious, and their Prieſts. That their Religious are bound by a ſolemne Vow to ſingle life in the very intrinſecall nature of their Profeſſion; their Prieſts onely by a Church Conſtitution, without Vow. And thoſe that goe further with their famous Cardinal, and teach, That it is expreſly forbidden to Biſhops, to ordaine any, without the promiſe of ſingle life, ground this but vpon an Epiſtle of Pope *Gregory* [d], a late and weake foundation; and beſides hold, that their Vow is but ſemi-ſolemne, and accidentally incident into this Profeſſion: for ſo much as here is neither a direct Exhibition of the Body to this purpoſe in the Offerer, nor a direct Conſecration to this end in the Admitter, both which make vp the ſolemnity of the vow: vpon which reaſon, according to them, a Religious Order, becauſe it yeelds ouer the Body vnto an eſtate repugnant to Matrimony, doth of it ſelfe in it owne nature, both hinder Mariage, and nullifie it; not ſo the Eccleſiaſticall. To which wee may adde, That according to their owne [e] Doctors, Solemnitie and Simplicitie make no difference of the Vow before God, though before the Church. A diſtinction too ſleight, too newly vpſtart, to ouerturne an ancient and well grounded Inſtitution. Neither need wee any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their owne *Dominicus à Soto*, [f] *Non eſt de eſſentia Sacerdotis, &c.* It is not of the eſſence of a Prieſt (ſaith he) to keepe ſingle; for that the *Grecian* Clergie are permitted euen by the *Roman* Church to continue in the eſtate of Mariage. What can be more cleare? If there were a neceſſary and inſeparable connexion of a vowed Continency, with holy Orders, then would not, neither could the *Roman* Church acknowledge a true Prieſthood, where it finds coniugall Society. Their act of allowance to the *Greeke* Church, implyes a faire independency of theſe two, which ſome of their clamorous Clients plead to haue indiuiſibly coupled. So as now all the ſtrength of this neceſſary *Celibate* is reſolued into the power of a Church ſtatute; and of what Church, but the *Roman*? All other Churches in the World, as of *Armenia*, *Grecia*, *Syria*, *Ethiopia*, *Ruſsia*, *the Georgians*, *&c.* allow the coniunction of Miniſterie, and Mariage; and are ſo farre from requiring a Vow of neceſſary Continencie, that they rather erroniouſly prerequire a neceſſity of Mariage in the perſons to be ordained.

It is onely the Church of [g] *Rome*, the great and imperious Miſtreſſe of the World, that impoſes the yoke of this vow vpon her Vaſſalls. Impoſes it, but *ad libitum*; ſo as her great Paramour (in whoſe vaſt Boſome that whole Church lyes) may diſpenſe with it as he liſts. Here that irrefutable diſcourſe of Cardinall *Caietan*: His words beare weight, and are not vnworthy the eyes of my Reader. *Therefore* (ſaith he) *ſince the Pope may at his pleaſure looſe the Bond of that Statute, it followes neceſſarily, that if a Prieſt of the Weſterne Church ſhall marry by the Popes leaue, without any reaſonable cauſe, that ſuch Mariage of his is a true Mariage, and the parties maried are true Husband and Wife, and their Iſſue truely legitimate; although in ſo marying, both the parties ſhould ſinne mortally, in doing this act againſt the Vow of Chaſtity, without a reaſonable, or at leaſt a probable cauſe of their ſo licenſing; and conſequently, neither ſhould the Pope himſelfe be excuſed from mortall ſin: But if there be any reaſonable caſe of diſpenſing with this vow of Chaſtity; then the party thus marying, and diſpenſed with, may both ſafely marry, and liue in Mariage. And hereupon it appeares, That ſince a reaſonable cauſe of diſpenſing with this Vow of Chaſtity, may bee not onely the publike Vtility, whether Ciuill or Eccleſiaſticall, but any other greater good then the obſerning of that Chaſtity; it iuſtly followes, that the Pope not only may, but with a ſafe Conſcience may diſpence with a Prieſt of the Weſterne* (or Roman) *Church, that he may marry; euen beſides the cauſe of a publike benefit. And therefore the determination of ſome hath beene too preſumptuous in affirming, That abſolutely and without ſuch cauſe the Pope cannot diſpence: whereas (as we haue ſhewed) the Pope may doe it without any cauſe, though in ſo doing he ſhould ſinne; and with any reaſonable cauſe, without ſinne: and in both, the Matrimony ſtands firme.* Thus he.

[b] *Ordini ſacro debitum Continentiæ non eſt eſſentialiter annexum. Dom. Soto l.7 q.4. de Iure & Inſtit.*

[c] *Vide Caietan. Opuſ. de Caſtit. Act. Conc. Trid. Alia eſt cauſa Monachi, alia Clerici. Extr. de Voto, &c. Plura profitendo promittit Monachus, quam recipiendo ſacram ordinem Clericus.*

[d] *Diſt. 28. Greg. Petr. Diacon. l. 1. ep. 42. Caiet. vbi ſupra. Polyd. Virg. &c.*

[e] *Maldon. ſum. q.15. art 17. Item Voti ſolennitas ex ſola conſtitutione Eccleſiæ eſt inuenta, Matrimonij vero vinculum ab ipſo Eccleſiæ capite rerum omnium conditore, &c. Extra. Item, vinculum voti ſolennis, & ſolutio eius eſt ex ſtatuto Eccleſiæ Antonin. Simplex votum apud Deum non minus obligat quàm ſolenne. Cœleſt. extr. qui Clerici, &c.*

[f] *Non eſt de eſſentia Sacerdotis ſeruare caſtitatem quandoquidem. Græci etiam ab Eccleſia Latina permittuntur in coniugij fœdere permanere. Dom. Sot. l.7. de Iure. q.4. P. Venetus. Brocard. Lud. Vertomannus Ios. Indus*, of the Chriſtians in *India* and *Cathaia, &c. Non ſi quid Turbida Roma eleuet, accedas. Perſ.*

[g] *Eccleſiæ ſtatuto, nec vniuerſalis, ſed Latinæ. Eſpenc. l.1. de Cont. c.13.*

Idcirco cum ſummus Pontifex poſſit at libitum &c. Caiet. Opuſ. de Caſtitate.

Dubia cauſa.

Words that neede neither Paraphraſe, nor Inforcement. And how [h] vſuall the practice of this Diſpenſation hath beene (that we may not reſt onely in Speculation) appeares enough by the ingenuous complaint of their [i] ſelected Cardinalls, to *Paul* the third. Who cry downe the abuſe of thoſe ouer-frequent Grants, which they ſhould not haue yeelded, but vpon publike and weighty cauſes; *eſpecially* (ſay they) *in theſe times, wherein the* Lutherans *vrge this matter with ſo much vehemence.* Neither is it long ſince our kind Apoſtate M. *Carier* gaue vs here in *England*, (from bigger men then himſelfe) an ouerture of the likelihood of this liberall Diſpenſation, from his holy Father of *Rome*, vpon the conditions of our re-ſubiection. Would we therefore but ſtoope to kiſſe the Carbuncle of that ſacred Toe, our Clergie might as well conſiſt with holy Wedlocke, as the *Grecian*. Oh, the groſſe mockery of Soules, not more ignorant, then credulous! Will his Holineſſe diſpenſe with vs for our ſinne? We can be diſpenſed with at home for his diſpenſation. It is their Sorrow, that the World is growne wiſer, and findes Heauen no leſſe neere to *Douer-Cliffe*, then to the Seuen-hills.

And ere we leaue this point, it is very conſiderable, what may bee a reaſonable cauſe of this Diſpenſation: For thoſe very [k] Ieſuites, which hold the power of this Vow ſuch, That the vehementeſt tentations and foiles of the fleſh may not be relieued with an arbitrary Matrimonie, ſince the matter of this Vow is ſo important, and caries ſo much danger in the violation, as that it is not to bee left to the power of a priuate Iudgement (though morally certaine) whether Matrimonie (all things conſidered) be in this paticular expedient (for that may bee fit for a man as a ſingular perſon, which is not fit for him as part of the communitie) yet they grant, that this extreame perplexedneſſe and violence of carnall motions, is a iuſt cauſe of diſpenſation. What need we more? Though ſome [l] Caſuiſts be more fauourable, and grant that in ſuch caſes we may not onely allow, but perſwade Matrimonie to the perplexed Votary: As Cardinall [m] *Æneas Syluius* (who was neuer leſſe *Pius*, then when hee was *Pius*) giues this hearty aduiſe to his friend *Iohn Freünd*, a *Roman* Prieſt, that he ſhould (notwithſtanding his Orders) helpe himſelfe by Mariage; yet the former will ſerue our turne. If therefore thoſe ſuperiours, which haue all lawfull and ſpirituall authority ouer vs, ſhall haue thought good, vpon this reaſonable cauſe, to giue a generalitie of diſpenſation to all ſuch of our Clergie, as ſhall not, after all carefull and ſerious indeuours, find themſelues able to containe; allowing them by theſe lawfull remedies to quench thoſe impure flames: What can any Ieſuit or Deuill except againſt this? This is ſimply the cleare caſe of them whoſe cauſe I maintaine.

And yet further. Put the caſe this had not been; if without the thought of any Romiſh Diſpenſation, the [n] Eaſterne Church neuer held it needfull to require the Vow of ſingle life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunity; for (that from the general conſideration of Eccleſiaſtiques, as ſuch, we may turne our eies to our Eccleſiaſtiques in ſpeciall) no Church vnder heauen kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions?

The [o] Clergie of this Iland, from the beginning, neuer offered any ſuch Vow, the Biſhops neuer required it, for more (if any credit be due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driuen to ſay, They did it by a becke, if not by a *Dieu-gard*, but could neuer proue it done by either. Neither is it more worth my Readers note, then my Aduerſaries indignation that the wiſe Prouidence of God ſo pleaſed to contriue it of old, as that from the beginning of the firſt conuerſion of this happy Iſland, it rather conſpired with the *Greeke* Church, then with the *Roman*: After the *Grecian* account wee kept our Eaſter, inſomuch, as *Beda* tels vs, that Pope *Iohn* the fourth (about the yeere 637.) was faine to require of the *Engliſh*, that they would keepe their *Paſch* after the Romane faſhion; a difference (as it was then taken) of no ſmall importance. The ſtory of S. *Aidanus* and *Colmannus*, may be herein an abundant witneſſe: And for the *Britans*, *Beda* left them in the Cloze, both of his Life and Hiſtory; faſt to *Greece*, looſe from *Rome*.

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[h] *Sedes clementiſſima quæ nulli deeſſe conſueuit, dummodo albi aliquid vel rubei intercedat.* Matth. Paris. *Alius abuſus eſt in diſpenſationibus cum Conſtitutis in Sacr. Ord. &c.*

[i] *Concil. Select. Card. Si Sacerdotes non maturâ deliberatione ſe aſtrinxerunt, videat Rom. Pont. qui circa hæc ſolet diſpenſare quid ſit agendum in particularibus:* Mart. *Pereſius, &c.*

[k] *His votis aſtrictus, non poteſt Matrimonium abſq; Deſpenſatione inire, quamuis vehementiſſimis carnis ſtimulis vrgeatur &c. Sanch. l 7 de Matr. Imped.* Diſp. 11. *Authoritas ſuperioris diſpenſantis expectanda eſt. Communis illa regula Doctorum & nominatim Caietani, nimirum quando ei qui vouit, conſtat aliquid eſſe melius prӕteritâ voti materia, poſſe propriâ authoritate recedere. Sanch. de Matr. l 7 de Impedim.* Diſp.

[l] *Angel.* Matr. *Imped 5. in fine vera cruz. part. ſpec. art. 15.*

[m] *Æn Syl. Epiſt. 207.* So *Benedict* 12. gaue Diſpenſation to *Petrarch* Archdeacon of *Parma*, to marry his *Laura* (too neere him in blood, as it is thought) and *ex vberiore gratia*, that he ſhould keepe all his Promotions, and receiue yet more, on condition, that the ſaid *Benedict* might haue the vſe of *Petrarchs* ſiſter, *Matth.* Parker Defenſ. of *Pr.* Marr. *ex Faſciculo Temp. & Platina, & vita Petrarchæ &c.*

[n] *Occidentalis (non Orientalis) Eccleſia caſtitatis obtulit votum in Diſt.* 31.

[o] *Vid. poſtea Epiſt. Girard. Eboracenſ. Arch. ad Anſelm. Huntingd. Fabian. Polidor. Virgil, vid. poſt. lib. 3.*

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Liberty wee continued the Mariages of perſons Eccleſiaſticall (through ſo many Centuries of yeeres) without the ſcandall, without the contradiction of the Chriſtian World; ſo as now we are but repoſſeſſed of the ancient right of our Forefathers, which the interpoſition of the *Romiſh* tyranny, for a while, iniuriouſly debarred. Our Aduerſaries haue wont to brand vs for the vncharitable cenſures of our Forefathers, and can they thinke the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemne Vowes, for no other purpoſe, but onely to breake them? It was the queſtion of the rich and precious *Iewell* of *England*, to which his Hardie Aduerſary had neuer the face to reply. My Refuters forehead is ſtronger, with a weaker wit; Let him try here the power of his audacitie. And if the Church of this Iland, in the daies of her forced ſeruitude to the *Roman* See, maintained this liberty (as wee proue in the ſequell) and deriued it to poſterity, how much more free ſhall it be for vs to renue and inioy it, after the iuſt excuſſion of that ſeruile yoke?

Let now *C. E.* goe waſt good houres, and marre cleane Paper in diſprouing the Mariage of *Romiſh* Votaries; and in the meane time come as neere my Queſtion, as *Thames* is to *Tiber*: What is this but to mocke the Reader, and abuſe himſelfe? How much wiſer is he growne in the proceſſe of his diſcourſe, where hee grants our Mariage, and denies our Clergie? from which weake and witleſſe Hold, if we beat him not in the due place, we ſuffer not enough from that rude Hand.

Sect. IIII.

Refut.p.17.

Hauing then hitherto detected no error, no ignorance but his owne; he now deſcends to vntruths, and finds here ſo many miſtakings, lyes, falſifications, that a Reader would wonder by what Art I could couch ſo many of them in ſo ſmal a roome; and might verily thinke that I could out-ly the Legends, and out-iuggle a Ieſuit. But ere I haue done, theſe ſhall appeare to be but the fictions of a paſſionate fugitiue, the Man ſhall be cooler, I ſhall be innocent, and my Reader ſhall ſay, that if that forehead had not beene ſo oft croſſed, it could not haue had ſo little ſhame.

My firſt vntruth is, that I auouch Saint *Paul* to call the ſingle life of Prieſts, A Doctrine of Deuills. Reader, Is my Detector awake? I ſaid, That to maintaine the vnlawfulneſſe of the Mariage of the Miniſter of God, is, according to Saint *Paul*, A Doctrine of Deuills. and now he would preſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can wee make of this? That ſingle life is a Doctrine? If not truth, yet let him learne to ſpeake ſenſe. But that hee may not alwayes refute what I neuer affirmed; I muſt gheſſe at what he meant: He would elude this charge, with that ſtale ſhift, worne out with the Pens of his Predeceſſors, that Saint *Paul* is to bee vnderſtood according to *Theodoret*, of thoſe which call Mariage execrable: according to Saint *Auſtin*, that ſay, Mariage is euill, and of the Deuils making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Mariage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre that they approue it for a Sacrament.*

Nuptias execrabiles.

Firſt, the words of Saint *Paul*, are (κωλυόντων γαμεῖν) forbidding to marry, not condemning Mariage. Then, we know well, what the *Tacians*, *Ebionites*, *Encratites*, *Montaniſts*, *Marcionites*, *Manichees*, *Adamites*, and *Apoſtoliques* held of Matrimonie. The Apoſtle brands them here: But what? Them only? Whiles he condemnes them, doth he free thoſe that partake with them? The Act is one, *Forbiddance of Mariage*; whether to ſome, or to more, or to al, S. *Paul* expreſſes not: The number doth not varie the quality. And if one be a part of all, then to condemne Mariage in ſome one kind of Men, can it be other then the partaking of an vniuerſall condemnation of it? This then only he hath gained, that ſome others haue beene deeper in this euill then themſelues.

But our Apoſtle ſpeakes of them which condemne Mariage as euill in it ſelfe.

We take what he giues: No mans mouth ſhall condemne my Refuter, but his owne. What was he that accuſed Mariage of Vnholineſſe, out of *Sancti eſtote*; of vncleanneſſe, out of *Omnia munda mundis*; of Contamination with carnall concupiſcence? Was it not his owne Pope [p] *Innocentius*? Who was hee that interpreteth of Mariage, the Text *Rom.* 8.8. *Thoſe that are in the fleſh cannot pleaſe God*, that called the maried Man, no leſſe then the Whoremonger, *Sectatorem libidinum, Praceptorem vitiorum; A follower of Luſt, a teacher of Vice*; that ſaid *Mariage was a looſing the reynes to Luxury, an inhiatian after obſcene luſts*? was it not his Pope [q] *Siricius*, the firſt Founder (if we may beleeue their owne-defaced Gloſſe) of forced Continency?

Who was it that called Mariage a *defiling with vncleane ſociety*, and *execrable contagion*? Was it not his Councell of [r] *Toledo*? Who was it that called Mariage (*Spurcitias immundas*) *filthy beaſtlineſſe*? Was it not his [ſ] Saint *Dunſtan* and *Oſwald*? Let him conſtrue this, and then tell me, what it is (if this be not) *to condemne Mariage as* [t] *euill*. Yet more, his owne example ſhall conuince him: He pleads out of Saint *Auſtin*, that this text, amongſt others, intends to ſtrike at the Manichees; now, the Manichees allowed Mariage to their Auditors, that is (Analogically) their *Laity*; forbad it to their *Electi*, that is, their Clergy; So farre approuing it in their layick-Clients, that no modeſt Penne may write [u] whence they fetched their Sacramentall Bread: Either then the Manichees muſt bee excluded, or Papiſts muſt be taken in for company into this doctrine of Deuils. It is true, they miſcall Mariage a Sacrament; So as wee may well wonder at theſe two extreames in one doctrine: and ſtudy in vaine how the ſame thing ſhould be Sacred in a Ceremonious inchoation, and in the reall conſummation morally impure; how a Sacrament ſhould bee incompatible with a ſacred Perſon: Theſe Sphyngian Riddles are for better Heads: With what Brow then can my Detector adde, [*] *That with Saint* Chryſoſtome *and Saint* Auſtin, *they do but compare mariage, they doe not condemne it*; Onely teaching Mariage to be good, Virginity better; with *Fulgentius* not ſo comparing Virginity to Corne, that they count Mariage Cockle? In this where ſhould they find and aduerſary? But if Luxury, Filthineſſe, Vncleanneſſe, Contagion, Beaſtlineſſe, Vice, Obſcenity, be the ſtiles of good, we can well allow them to the honour of *C.E's.* Virginity, and are content our Mariages ſhould paſſe for euill.

Obiect.

Anſw.

Be ye Holy.

All things are cleane to the cleane.

[p] *Innoc. Exuperio Toloſ. Epiſ. Epiſt.* 3. *c.* 1. *Diſt.* 82. *Propoſuiſti.*

[q] *Ead. Diſt. d. Plurimos ad Himeriū Tarraca, Epiſt.* 1. *Semoue namq; differentiam peruerſi nominis Connubij, vnam eandemq; rem effeciſti Adulterij & coniugij, Laur. Valla, canon, Eccl. Later. l.* 1. *de Volupt.*

[r] *Vxorum aut quarumcunq; fœminarum immūda ſocietate, & execrabili contagione turpari, Conc. Tol.* 8 *c.* 5. *cit. á* C.E. *p.* 231.

[ſ] *Vide Regiſt. Eccl. Wigornienſis, poſtea. l.* 3.

[t] *Eſſendo il matrimonio vn ſtato Carnale*: Pleaded in the Councell of Trent, *Hiſt. Concil. p.* 662.

[u] *Auguſt. de Hæreſ. ad Quod. vult. Deum.*

[*] *Refut. p.* 19.

Sect. V.

MY ſecond vntruth (he ſaith) is, That I make the ſingle Life of Prieſt the brand of Antichriſtianiſme. Shameleſſe mouth! Where did I euer ſay ſo? My words are; *Were it not for this opinion, the Church of Rome would want one euident brand of her Antichriſtianiſme.* The life is one thing, the opinion another. Single life is good; the opinion of the neceſſity of ſingle life, and the vnlawfulneſſe of the Maried, is Antichriſtian. What can be more plaine? yet this wilſull ſlanderer tels the World, that I make the profeſſion of Continence, Antichriſtian: Whereas we doe willingly profeſſe, that true profeſſion of true Continency is truly laudable; that the forceable impoſition of it, as neceſſary to ſome ſtate of men, ſauours ſtrongly of that Man of ſin: Now, let my Reader iudge, whoſe vntruths my Aduerſary hath hitherto detected.

Refut. p. 19, 20.

Neither can I eat that word of mine, vnleſſe I would renounce the Apoſtle; who ſeemes purpoſely to decipher our Romaniſts by theſe lines: For, hauing immediately before deſcribed the condition of Biſhops, and Deacons, with their Wiues and Children (allowing them indifferently with others a maried eſtate) hee preſently (as foreſeeing that Point which would bee moſt ſubiect to contradiction) foretels, that the ſeducing ſpirits of Antichriſtianiſme would forbid mariage; and this hee foreprophesies

propheſies ſhall bee done in the latter, or (as their Vulgar and *Rhemiſts* turne it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Heretikes; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherin there was more open impiety, then ſecret diſſimulation.

And if ὕστεροι καιροὶ may agree to all the ages of the Church after Christ, yet moſt to the laſt, and that other addition ſeemes to ſtrengthen this ſenſe.

Sect. VI.

IN vaine therefore doth my Refuter bring in S. *Paul*, as an abetter of his forced Continencie; whiles he ſaith of yonger Widowes, that *When they haue begun to wax wanton againſt Chriſt, they will marry, hauing damnation, becauſe they haue forſaken their firſt faith.* In which place (boulted before to the Bran by many Controuerſers) mine Aduerſarie hath learned of his *Bellarmine*, to triumph aboue meaſure. *This firſt faith* (ſaith he) *all the Fathers without exception, vnderſtand to be a Vow, or Promiſe, made to God of Continence, in the ſtate of Widowhood.* It is a wide word (*All the Fathers*) I had thought I had read in holy [x] *Athanaſius, Væ vobis qui primam fidem baptiſmi cælitus inſtitutam irritam facitis; Woe to you that make void the firſt faith of Baptiſme ordained from heauen.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which haue voided their firſt beliefe,* Marcion *I meane and* Baſilides; whom yet I neuer found condemned for the breach of any Vow of Continence. I had thought, the Author of the Interlineary Gloſſe, would not haue croſſed all the Fathers, in expounding it, *Fidem baptiſmi; The faith of Baptiſme,* which is indeed the firſt Faith, and the Apoſtle ſaith (*the firſt*) not (*the former;*) as for that other, which hee imagines, a Vow of continued Viduitie, it was neither *Faith* nor *Firſt*; let him inſtance (if hee can) where our Apoſtle takes Faith for a Vow. Rather, as if he meant to expound his owne word in this very Scripture, and this occaſion, he cleeres his doubt, whiles he ſpeakes of the wilfully improuident Man, that he hath denyed the Faith, and is worſe then an infidel; and now in the ſame Context, he ſpeakes of theſe peruerted Widdowes *that they haue forſaken the Faith.*

Refut.p. 21.

[x] *L.6. de Trinitate de Beat.tit. Dei ad Theophilum. Et inſtrumenta libertatis ſemel conceſſa per iterationem infirmatis.*

[y] *Non ſunt digni fide, qui primam fidem Baptiſmi irritam fecerunt: Marcionem loquor & Baſilidem. Hier. Proœm. in Epiſt. ad Tit.*

Much leſſe is it the *Firſt*, whether in Time, or Dignitie: For, they could not haue beene Church-Widowes, if not Chriſtians; and they could not be Chriſtians, if they ſhould haue valued the Vow of their widowhood aboue the vow of their Chriſtendome; yea, ſo farre was this from the firſt Vow (if it had beene one) as that it was the laſt of all; for according to them, their firſt Faith muſt be to their Husband, their ſecond to Chriſt, in their initiation to Religion; their laſt in the Vow of Widowhood; So here is a fained vow made Faith, and laſt made firſt; and all to vphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeed calls it (συνθήκην) *ad pactum;* a couenant; but what couenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widowhood, or of Miniſtration; Some of the others that followed him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet vpon him.

Refut. p. 20.

But what need my Refuter ſtand vpon particular Authors (he ſayes) when hee may bring 214 Biſhops, all ſitting in Counſell at *Carthage*, all agreeing in this expoſition, poynting vs to the fourth Counſell of *Charthage?* (*Canone vlt.*) His *Gracian*, had wont to tell vs, (for the more Grace) that it was in the third Councell of *Carthage*, Can 4. Now he is taught to change this note; So doth *C.E.* with his *Binius*, tell vs it was the 4. Councell and the laſt Canon. We haue reaſon to ſuſpect it was in neither; The very ſtile and manner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhion of thoſe Times, cary in it open likelihood of Baſtardie: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Iunius* taught me firſt to obſerue) is it found among the Greeke; then which there cannot be a worſe ſigne.

Refut. p.21.

But that I may at once anſwer his vaunt of Antiquitie, and ſtop the mouth of this Cauiller: Let me aske him whether thoſe Fathers, whom hee cites for this ſenſe, doe not take thoſe yong Widowes for Votaries? If they doe (as hee cannot denie) how can theſe two ſtand together; That they ſhould haue damnation, becauſe againſt their vow, they would marry; and yet that the Apoſtle ſhould wiſh them to marry? Can he imagine that Saint *Paul* would aduiſe them to incurre wilfull damnation?

And if in this I ſhould haue diſſented from the interpretation of much Antiquitie, I ſhould but take to my ſelfe the libertie of his Maſters the Ieſuites, with whom this is no noualty; for inſtance, his not vnlearned, and bold [z] *Maldonate*: (as we ſhall ſee afterwards) vpon a Text of this very queſtion, confeſſing the current of the ſtreame of Antiquity, can come in, at laſt, with a Doctorly wipe of *Adduci non poſſum vt ſequar; I cannot goe with them*: This priuiledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

[z] *Maledonat. in Math.*19.11.

The ſtate then of theſe Widowes was ſhortly this: They being for their pouerty ſuſtained by Church-almes vpon * condition of attendance on the Saints, whether ſicke or trauelling, were to dedicate themſelues to this ſeruice; but, ſome of the yonger ſort being inueigled by Infidell-Louers, were drawne to leaue, not their Station onely of their miniſtration, but their profeſſion of Chriſtianity: Theſe had damnation moſt iuſtly, for caſting off their firſt Faith. Their mariage was accidentally faulty, becauſe it forced them from their holy imployment; Their Apoſtaſie was abſolutely and damnably ſinfull, in that they left Chriſt, and followed after Satan.

* *De his agit quæ ad Eccleſiæ ſtipem, vel miniſterium recipiebantur eius ſumptibus alendæ.* *Eſpenc. de Cont.* l.4.c.1.

The inextricable Dilemma then in my detector is eaſily anſwered; (I demand now of Maſter *Hall*, whether theſe young Widowes, in breaking their Vowes, did ſinne, or not? If they did not; why ſhall they haue damnation? If they did ſinne (as indeed they did) then how is the Vow vnlawfull? how the brand of Antichriſtianiſme?) Nothing can be more baſe then to beg the Queſtion; What doe wee diſpute, but whether any Vow were made? and if any, whether of Continence, or of Seruice? But why then ſhall they haue damnation? For waxing wanton againſt Chriſt; not meerly for marying. If to marry, were to waxe wanton againſt Chriſt, why ſhould the Apoſtle haue aduiſed it them? In a word, for abandoning both their Office and Religion.

Refut. p.21. 22.

Laſtly, who can but wonder at the face of our Aduerſaries, that dare bring forth ſo plaine a witneſſe againſt themſelues. For, if the Vow of Continence bee the firſt faith here ſpoken of, then may not any woman by the Apoſtles charge make this Vow, till ſhee bee threeſcore yeeres old; which, how is it at this day practized in the Romiſh Church? ſince, and as the *Cæſar-Auguſtaine* Counſell, and the Agathenſe abated it to forty yeeres, and the third Counſell of Carthage yet lower, to fiue and twentie; ſo Pope *Gregorie* fell yet lower to eighteene; and ſome other Counſells, yet lower to twelue; Although the *Trent*-Conference very liberally riſe vp to whole ſixteene: Either therefore let them grant that our Apoſtle ſpeakes not of Votaries, or elſe let them follow his rule of the age of Votaries, that the World may thinke they haue honeſt Nunneries; and let them confeſſe their change preſumptuous. Thus, I hope, *This Gordian knot, that requires more ſtrength then Maſter* Halls *learning, and a ſharper edge then* Alexanders *ſword to diſſolue, or cut, is proued more* eaſie then the knot of a Friers girdle, which a very dull Whittle may cut aſunder; and *C. Es.* appeale to all Schollers, proclaimes him ignorantly confident.

Bellar de Monachis. l.2.c.35.
*Can.*13.
Greg. l.1.*Epiſt.* 48.
*Seſſ.*25.c.15.

Sect. VII.

IF it had not beene for two poore words of mine (both yet miſſe-vnderſtood) I wonder how *C. E.* could haue diſcouered to the world his dexterity, in ſeruing out his oft ſodden Coleworts; the refuſe of his *Bellarmine* and *Coccius*. [a] Threeſcore and foure Pages, or more, hath he brauely ſpent in the Vindication of Virginitie, which neuer honeſt and wiſe man oppoſed. *Let their ſhauelings* (I ſaid) *ſpeake for themſelues vpon whom their vnlawfull Vow hath forced a wilfull and impoſsible neceſsitie.* The man

Impoſſible.
Vnlawfull.
Refut. p.23, 24.
[a] From *pag.* 26. *vſque ad* 90.

is

angry that I medled with his crowne; but if his haire had not beene longer then his wit, this deepe offence had neuer beene; For, if hee had taken my words, *Cum grano ſalis*, in the ſenſe which they will only well beare: (*Let ſuch of their ſhauelings, as vpon whom an vnlawfull Vow hath forced an impoſſibile neceſſity, ſpeake for themſelues*) (none other need ſpeaking for) he had found the ſentence ſo particular, that it might haue ſpared him both much ſpleene and worke; ſince, neither was it in my heart euer to affirme the obſeruation of this Vow impoſſible to any man, neither will he (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the haires, to cut off inordinate affections; ſome vow, which cannot containe: Vpon this ſuppoſition onely, I called this neceſſitie impoſſible, and this Vow vnlawfull; I cannot therefore but pity my paſſionate Detector, that hee hath ſet himſelfe all on a froth, in running this Wild-Gooſe chaſe alone, following nothing but his owne fancy, whiles hee purſues a certaine Chimericall Monſter, that holds Continence vtterly and vniuerſally impoſſible. And that he may the better repent him of this witleſſe waſte and preuent the ſpoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto beene allowed him) what we hold concerning this Point. We doe therefore from our hearts honour true Virginity, as the moſt excellent eſtate of life, which is incident to fraile Humanity; *Gerſon* hath taught us not to call it a Vertue, but it is Couſin German to a Vertue; Neither doe we thinke that the Earth affords any thing more glorious, then Eunuchiſme for the Kingdome of Heauen; which is therefore commended by our Sauiour, not as a thing meerely arbitrarie, by way of aduice, but of charge to the able. *Qui poteſt capere, capiat*; In this we can gladly ſubſcribe to Saint CHRYSOSTOME, *Bonum eſt Virginitas, &c, Virginity is good, I yeeld it; and better then Mariage, I confeſſe it*. Secondly, euery man therefore (not Eccleſiaſtiques onely) ſhould labour, and ſtriue to aſpire vnto this eſtate, as the better, vſing all holy meanes both to attaine, and to continue it: Neither doe we thinke it any other then blameable, that yong Perſons (not ſo much as aduiſing with their owne abilities) without all indeuour and ambition of ſo worthy a condition, leape raſhly into the bands of Wedlocke. Thirdly, though euery man muſt reach for it, yet euery man cannot catch it; ſince it hath pleaſed God to reſerue this as a peculiar gift for ſome perſons, not intending it as a common fauour to all Suiters. Fourthly, thoſe then, which are vpon good triall conſcious to themſelues of Gods call to this eſtate, and his gift inabling them vnto it, may lawfully make profeſſion thereof to the glory of the Giuer, and (if need be) may vow (God continuing the ſame grace vnto them) an holy perpetuation therof to their end; the obſeruation whereof, if they through their owne neglect ſhall let fall, they cannot be excuſed from [b] ſinne, or freed from cenſure: But thoſe, which after all ſerious indeuours, find nothing but weakneſſe and vncertainties in this behalfe, ſhall ſin, if they abſolutely vow; ſhall not ſinne, if they marry, in what condition of life ſoeuer; nor ſinne in marying, howeuer their mariage may haue faulty circumſtances.

Now my Detector by this time in our aſſertions ſees his owne folly; if againſt this he can except ought, he knowes where to find an aduerſary: In the meane time, hee needed not to take it ſo highly, that in the Romiſh vſe of vowes, I made mention of *vnlawfulneſſe, of impoſſibility*; vnlawfulneſſe in the making, impoſſibilitie in keeping; I am ready to maintaine both, in reſpect of the indiſpoſition, yea incapacitie of the Votaries.

SECT. VIII.

BVt in ſpeaking of the impoſſibilitie of ſome mens continencie, it was not poſſible for my Refuter to containe himſelfe from a ſcurill inuectiue againſt *Luther, Pellican, Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore vp the graues of Gods Saints, and gnawed vpon their dead bones; and now this whelpe of theirs *commingit cineros, Bedribbles their aſhes*.

Refut. p. 25, 26, 27.

The

[b] *Qui ſtatuit firmus in corde ſuo non habens neceſſitatem, poteſtatem habens ſuæ voluntatis, & vouerit continentiam Deo, debet eam vſque ad finem totâ mentis ſolicitudine cuſtodire. Aug. de fid. ad Petr.*

Solutio voti mala, Coniugium tamen bonum.

The heroicall Spirit of *Luther* (for I cannot be flouted out of that word) hated the brothelry of their Cloyſters; and choſe rather (which gals them to the heart) to be an honeſt Husband, then a fornicating Frier.

What did he other in this, then the holy Fathers haue aduiſed him, yea, then hee learned in their owne Schoole? for caſting, perhaps, his eye vpon the Index of their *Aquinas*, he found there, *Votum Vergens*, &c. A Vow tending to *the danger of the perſon, may be ſecurely broken, if a diſpenſation cannot be had:* What other then all their more ingenuous Caſuiſts would thinke fit to giue way vnto? If *Luther* would haue ſtill kept on his Cowle, and but haue paid the fees of a Concubine, he had liued and dyed an holy Auguſtinian: but now all his crimes ſinke downe out of ſight, *vna vxor ſupernatat*, (as that Father ſaid) his wife onely floteth: and poore honeſt *Katherine Bora* hath made more noyſe in their Papers, then ten thouſand of their Curtizans. Neither needs this man any other inſcription on his graue to make him odious, then this, *Here lyes the man that held mariage better then fornication.* If now Doctor *Luther* in a vehement deteſtation of the impurity of their holy Stewes, after the homely plainneſſe of a blunt German liberty, vſed ſome ouer-broad ſpeeches to expreſſe his owne freedome, and their abhominations; what is this to vs? If we honour the man, muſt we hold his pen impeccable? This is enough to maintaine in their Vicegod of the ſeuen hills. For vs, we haue ſworne vnto the words of no Maſter, but that One in Heauen, the eternall Word of his Father. But this we dare ſay, that this Aduerſaries Truth is no more in fathering all theſe reports vpon *Luther*, then in fathering *Luther* vpon an *Incubus*.

Votum vergens in periculum perſonæ, debet frangi ſecurè, ſi diſpenſatio non poſſit haberi.
Ind. 3. in Aq. voce votum.
Plus habet hic luxuria quàm caſtitas.
Gloſſ. extrau. de Bigam.
C. Hieron. ad Ocean.
Et Lupanaria thalamis præferentur.
Beatus vir, cui non imputauit Dominus vxorem.
Refut. p. 28 29.
Cochleus.

One of them tels vs, that a Deuill begot him: Another tels vs, that (by his owne confeſſion) a conference with the Deuill begot his oppoſition to the Maſſe: Another, [d] that he was in league and fauour with *Solyman* the great Turke, who by his inſtigation was drawne to war vpon Chriſtendome. Another, [e] that *Luther* would haue beene a King alone, and that from him ſprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Bawd: and that his *Katherine*, for two yeares together after her ſtealing away, was debauched by the Schollers of Wittenberge: And now laſtly comes in that malicious [g] Apoſtate (which ſhould rather haue changed the falſe name of *Iuſtus*, then the ouer-worthy name of *Caluinus*) and auouches, forſooth, that *Luther was yeſterday a Monke, to day contracted, to morrow an Husband, the next day a Father.* Goe on, ye brazen-faced Paraſites of Rome. Lyes and Blood may bring you into the Kalender.

[d] *Peter Frarin. Louan.* out of *Stoltius in Somn. Luth.*
[e] *Io. Fowler* in the Tranſlat. of *Frarines* Inuectiue. *Marg.*
[f] *Vide Fulk. ag. Frar.* 16.
[g] *Iuſtus Baronius* formerly called *Caluinus*.

But this laſt, my Detector countenances by the teſtimony of *Eraſmus*, who, in a Letter of his to his friend *Daniel Mauchius* of *Vlmes*, deliuers the ſame Storie in more words. Reader, be intreated to look ouer that large Volume of *Eraſmus* his Epiſtles, and if there be no ſuch man found there (as there is not) no ſuch Letter, iudge what to thinke of theſe mens fidelity. Yea to the plaine contrary, my Detector (hauing not memory enough for a true Lyer) in the Page 173. vpon another occaſion contemptuouſly citing *Luthers* brood out of his owne Workes, confutes this ſpightfull Fiction. *Anno* 1525. *Iunij* 12. *vxorem duxi, &c. In the yeere ſaith he*, 1525, *on the* 12 *of Iune, I married; In the yeere* 1526 *my eldeſt Sonne* IOHN *was borne: In the yeere* 27 *my Daughter* ELIZABETH *and ſo the reſt.* Either then my man hath a new Kalender of his own, which contrary to the Gregorian, beginnes the yeare on Iune the 13. or elſe *Luther* was not a Father the next day after he was an husband. But what doe I trouble my Reader with this idle Scoganiſme? Scolds or Ieſters are onely fit for this combat.

Tom. 2. Lat. Colloq. Tit. de morbis Lutheri.

As for thoſe exceſsiue ſpeeches of compariſon, whereby *Luther* points forth the neceſſity of carnall actions, they are ſpoken onely of ſuch perſons, as haue not the gift of continency; whom naturall inclination (by which they are led) caries (without an higher reſtraint) importunately vnto theſe deſires: wherein hee ſaies not much other then their owne Saint AQVINAS, *Omnibus animalibus, &c. In all perfect liuing creatures there is a naturall inclination to carnall coniunction.*

Refut. p. 28. 29.
Lib. 3. Cont. Gent. c. 126.
Omnibus animalibus perfectis ineſt naturalis inclinatio ad coniunctionem carnalem. Item, Cum muliere ſemper eſſe, & illam non cognoſcere, maius eſt quam mortuum ſuſcitare.
Ioan. de ſanct. Geminiano Simil. l. 2. 10 27.

But when *Luther* ſpeakes of men bleſſed from aboue with this gift, *C. E.* might haue heard him in another ſtraine; pleading both the poſſibility and worthineſſe of this condition. As in his Commentarie vpon the [h] Pſalme 128. verſe 3. (to giue one for all) thus he ſaith, For one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is giuen to receiue this, abide in their ſingle life, and let them glory in the Lord: On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmity, that they cannot liue both chaſte, and out of Matrimony: Let theſe, I ſay, conſider more their owne infirmity, then the diſcommodities and troubles that belong vnto matrimony. Thus he grauely and holily.

Sect. IX.

NOw to follow my Aduerſary in particulars: Whereas all the world ſees, that the vnlawfulneſs of their vow depends vpon the inabilitie of performance, he, like a true Artiſt, begins firſt with the vnlawfulneſs. It is well, that all theſe ſheets of Paper which he hath ſpent in this point, may ſerue for ſome neceſſarie vſe; this which he hath put them to, is fooliſhly ſuperfluous.

If the vow of Chaſtity be vnlawfull (he ſaith) *it muſt bee either in reſpect of the vow, or the matter vowed; Not the firſt, becauſe vowes in generall are lawfull; which he will proue out of Scriptures and Fathers.* Idle head! Who euer denied it, but the exploded Lampetians? His owne Cardinall could haue taught him, that *Luther* and *Caluin* approue the vowing of things commanded, firſt; and then of things not commanded too, to the auoyding of Sinne, or other good purpoſes. Not the Second, which he will proue by many arguments; ſome of them from the Fathers, extolling virginitie, and comparing it with the ſtate of Angels, and preferring it before mariage. And who euer thought otherwiſe, except *Iouinian?* and perhaps not he. And at laſt, after ſome ſeuere examples of penance inioyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*; to incontinency and rape, by the ciuill Lawes (as if theſe concerned vs ſo much as themſelues) hee deſcends to this challenge; *Let Mʳ* Hall *(if he bee able) produce vs ſome proofe, although but one claſsicall authority of any one ancient writer, where he hath euer perſwaded ſuch as haue ſolemnely vowed Chaſtity, to vſe Mariage as a meanes to ouercome temptations, and he ſhall haue ſome excuſe for calling it a filthy vow; and his heroycall Luther for terming it a diabolicall thing:* So he. I take him at his word; onely let him not fly forth vpon the ſhift of Solemnity, which their Scholler lately hatched; That were to ſeeke gray hayres in infancy; Firſt, I bring forth that famous place of Saint *Cyprian*, in his Epiſtle written both in his owne name, and his fellow-Biſhops, to *Pomponius*, concerning ſome vowed Virgins which were found in bed with men, whereof one was a Deacon; of which Virgins he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicauerunt, &c. If they* (ſaith he) *haue faithfully dedicated themſelues vnto Chriſt, let them without all deceit perſeuere in the courſe of chaſtitie, and ſo couragiouſly and conſtantly expect the reward of their Virginitie; Si autem perſeuerare nolunt, vel non poſſunt, &c. But if either they will not, or cannot perſeuer, it is better that they marry, then by their wantonneſſe fall into the fire; Let them giue no ſcandall to their Brethren and Siſters.* What could *Luther* and *Caluin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere: Here* Cyprian *permits euen holy Virgins to marry.* [l] *Bellarmines* ſhift hereof is ridiculous, That Cyprian by ocaſion of ſome virgins, which after their vow behaued themſelues diſhoneſtly, aduiſed others, that if they had not a firme purpoſe of perſeuering, they ſhould not vow but marry; whom wee remit to the checke of his owne *Pamelius*, yea, of his conſcience; Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all vary the perſons of whom hee ſpeakes? Doth he not ſpeake plainly of Virgins deuoted to Chriſt? And what perſeuering could there be, but in that which they had vndertaken? And what had they vndertaken, but a dedication of themſelues to Chriſt? What is this, Reader, but willingly to try his Oares againſt the ſtreame of truth?

To the ſame purpoſe is that noted ſentence of *Hierome*, [m] though otherwiſe none of

[h] *Luth. in Pſal. 128. verſe 3. Vnus idemq; ſpir. &c.*

Refut. p. 19.

Refut. p. 30.

Bell. l. 2. de Monachis. c. 15. Ad negotia huius vitæ expeditius peragranda, aut ad vitanda peccata, aut ad alios bonos fines.

Refut. p. 32, 32, 34. vſque ad 42. & pag. 34. vſque ad fi(n)em Parag. 1.

Refut. p. 45.

[k] *Epiſt. l. 1. Epiſt. 11. Pudicè et caſtè ſine vlla fabula perſeuerent. Melius eſt vt nubant, quàm in ignem delicijs ſuis cadant.*

[l] *Lib. 2 de Monach. c. 34.*

[m] *Hieronimus impendio ſemper virginitati fauens, & ob id nuptijs, iniquior Eraſmus.*

hall, J.

of the beſt friends to mariage) who ſpeaking of Virgins, aſcribed by their vow into the celeſtiall Family, addes, *Quibus apertè dicendum, &c. Whom wee muſt openly charge that either they would marry, if they cannot containe, or, that they would containe, if they will not mary.* We know the eluſion of this place alſo; That *Hierome* ſpeakes of virgins in purpoſe, not in vow; But whoſe name, I beſeech you, was defamed by their lewdneſs? or, what was the heauenly and Angelicall Family, whoſe glory was blemiſhed herewith? Was it of any other then profeſſed Virgins? Or could the act of a purpoſed Virgin onely, ſhame Virgins profeſſed? To the ſame purpoſe is the aduice of [n] *Baſil*, and [o] *Epiphanius*.

Adde to theſe an elder then they all, *Tertullian*, and with him all thoſe Fathers, which interpret Saint *Pauls* [*volo iuniores nubere*] of vowed widowes; All which muſt needs hold, that our Apoſtle allowes mariage for the lawfull remedy of vnable Votaries.

Let not this malicious Maſſe-Prieſt then turne vs ouer to his *Tyberianus* or *Iouinian*, for the firſt founders of our opinion, and practiſe, which wee receiued from no other then that diuine Arch-heretike, that ſate at the feet of *Gamaliel*; from no other, then the holily-hereticall Fathers & Martyrs of the Church: As for thoſe two miſ-alledged Authors, to whom he aſcribes vs, his skill doth palpably faile him in both: For *Tyberianus*, he being ſuſpected of Priſcillianiſme, wrote affectly againſt that hereſie, at laſt foulely fell to that, which he diſclaimed; whereon it was that *Hierome* ſayes, *Canis ad vomitum*, not vpon the mariage of his daughter. And for that particular fact, it is no leſſe miſtaken. *Hierome* ſayes onely, *Filiám virginem Chriſto deuotam, matrimonio copulauit*; but *Sophronius* (who it ſeems well knew the ſtory) turnes it ([p] γαμηθῆναι κατηνάγκασεν;) compeld his daughter (a conſecrated Virgin) to mary. A foule fact, which wee deteſt no leſſe then the contrary practice of thoſe Romaniſts, who compell their daughters (which would marry) to be conſecrated Virgins. It is then no leſſe falſe that *Tyberian* gaue beginning to vs, then it is true that Tiburne hath giuen a iuſt end to ſome of them. For *Iouinian*, what is he to vs? when neither our practice was his, nor his opinion ours. Not our practice; for he liued and dyed a ſingle Monke. Not his opinion; How can we be ſayd to admit mariage to an equall ſhare of merit with Virginity, when we deny merit in either? Againe that Eunuchiſme (not in it ſelfe, but) for the Kingdome of Heauen, is better then it we doubt not; But when [q] theſe two are reduced to their ſubiects, their value is according to their vſe. *Chryſoſtome* could ſay [r] μετὰ συμμετρίας, *&c.* Vſe marriage with meete moderation, and thou ſhalt bee the firſt in the Kingdome; And *Gregory Nazianzen* (beſides that he ſaith of his Siſter *Gorgonia*) when hee commends the children of *Baſil* the elder, [s] tels vs, ſome of them ſo vſed their mariage, that it was no hinderance to them, *quo minus ad pacem virtutis gloriam aſpirarent; that they might not aſpire to an equall glory of vertue with the Virgins*; and made theſe two rather different kinds of life, then manners of liuing. Saint *Chryſoſtome* then, and *Nazianzen*, ſhall vſher vs into the Schoole of *Iouinian*. And if *Iouinian* were *Formoſus Monachus, craſſus, nitidus, &c. A faire, fat, ſpruce Monke* (as he ſaith;) Me thinks *he* ſhould rather haue hoped to match him in their Sybariticall Cloyſters, where they abound with meate, and drinke, and eaſe, then in our laborious Clergy. It is happy for vs, and for that reuerend Archbiſhop *Marcus Ant. de Dominis*, that this rayler can obiect nothing to him but an harmeleſs loade of corpulencie. It moues their ſpleene enough, that this learned Prelate hath honoured our Iland with a Dalmatian Pall: Their cauſe feeles that he can (notwithſtanding) paſſe into the Pulpit: What ſpeake they of this? when to their ſorrow, they ſee he could paſſe ouer the Alpes to leaue Rome. This Beagle, and his balling Beyerlinke, and the kennell of *Sorbon*, may bay at him, but not one of their Bandogs dare faſten. But why doe I ſuffer this babbler to lead mee out of my way? What is all this ſleeueleſſe diſcourſe to a man that neuer ſaid, neuer thought euery vow of this kinde vnlawfull, nor euery breach of ſuch vow ſinneleſs? When he takes me with this *Tenet*, let him load me with authorities; Till then, his now-friuolous papers may ſerue for an honeſt vſe.

See the Scholia of *Eraſmus* vpon the place.

[n] *Baſil. l. de vir.*

[o] *Epiphan. Hereſ. 61. Melius eſt unum peccatum habere quam plura.* φανερῶς ἐκ τοῦ λαβεῖν γυναῖκα κατὰ νόμον.

I would haue the yonger widowes to marry.

Refut. p. 51. He maried his daughter, being a Virgin dedicated to Chriſt.

[p] *Coegit vt nuberet. Vide Eraſm. Schol. in Hier. Catalog. Scriptor. Eccle.* So *Syagria in Greg. Epiſt. marito violenter ſociata.*

[q] *Quamuis vniuerſaliter dicatur homini melius eſſe continentiam ſeruare quàm matrimonio vti, tamen alicui hoc melius eſt. Tho. l. 4. Contr. Gent.*

[r] μετὰ συμμετρίας τῷ γάμῳ χρῶ· καὶ πρῶτος ἐν τῇ βασιλείᾳ ἔσῃ. *Chryſ. ad Hebr.* κεφ. δ. λογ ζ.

[s] *Greg. Naz. Orat in laudem Baſily Or. 21. Hier. l. 2. in Iouin. Refut. p. 52.*

The reſidue of this Paragraph is ſpent in the Canon and Ciuill Lawes againſt vow-breakers. *Quid ad Rhombum? Refut. p. 54, 55. 56.*

SECT. X.

NO leſſe wiſe and proper is that other diſcourſe of Impoſſibilitie: For, to make ſhort worke; *That no man can contayne (though it bee giuen him)* I neuer ſayd; *That any man may containe (though it be not giuen him)* either he will not ſay, or if he do, he hath Chriſt for his Aduerſarie. Why doe we blot Paper? How the performance of this Vow is not poſſible onely for all, but [p] facill alſo, (which he contendeth) the iſſue proues too well, and the World bluſhes to ſee it. Let it not be too much burden to his patience, that I ſaid, *Some of their ſhauelings cannot hold*; He knowes what their Gloſſe vpon *Gratian* ſaid of old (though now they haue pulled out the tongue for blabbing) [q] *Communiter dicitur, &c.* It is commonly ſaid, that a Clerke ought not to be depoſed for ſimple fornication, *Cùm pauci ſine illo vitio inueniantur*; *Since there are but a few found without that vice.* This they haue wiped out of the Booke, but the *Margarita Decreti* (as happy is) holds it ſtill: And their honeſt [r] *Caſſander*, yet more plainly, *Vix centeſimum inuenias*, you ſhall ſcarce finde one of an hundred free: And, if need were, I could tell him out of old [s] *Bromiard* what the voyce of a Ghoſt ſaid to a Prieſt of theirs, but I will not; onely thus he ſhut vp; *That there came dayly ſuch ſtore of Prieſts to Hell for their Luxury*, in plaine Engliſh, Lecherie, *that hee had not thought there had beene any left vpon earth.* And to theſe I could adde the ierkes of their zealous Preacher, Frier *Menot*, who fetches the threefold ſhame of their Clergie out of the *Aue Mary*; *The ſecond whereof* (though the firſt in miſchiefe) is, *In Mulieribus.* But what ſhould I fill Carts with ſuch ſtuffe, as I eaſily might, when the ſalacity of the Romiſh Clergie, is growne to be the Prouerbe, and ſcorne of the World? Let not my Refutor ſcare vs with the threat of recriminations, wee know that in all Profeſsions, there may be found lewdneſſe enough. But, when all is done, we ſhall iuſtifie that which worthy B. *Iewel* ſaid long agoe, *Scortum apud nos modeſtiùs viuit, quàm apud vos* Penelope; Our ſtrumpet is their *Penelope.* What needed he therefore to vpbraid vs with that frumpe of *Eraſmus* (*Quæ malùm eſt iſta tanta ſalacitas, &c.*) when he knowes how eaſily we can ouer-pay him in this Coyne? Was it not *Eraſmus*, whoſe word it was (which Maſter Doctor *Collet* Deane of *Paules*, was wont to haue familiarly in his mouth) [t] *Nunc is eſt rerum ac temporum ſtatus, vt nuſquam reperias minus inquinatam morum integritatem, quàm inter coniugatos? Now ſuch is the ſtate of the times, that you ſhall neuer finde leſſe corruption of manners and life, then amongſt the maried.* Was it not *Eraſmus* that ſaid, *Atque vtinam verè caſtrati ſint, quicunque ſuis vitijs magnificum caſtrationis prætexunt titulum, ſub vmbra caſtitatis turpiùs libidinantes, &c. Neque enim mei pudoris eſſe puto cõmemorare; in quæ dedecora ſæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector ſee, we need not die in his debt for *Eraſmus.*

SECT. XI.

BVt it is no arguing from the Act to the poſſibilitie. Theſe did not containe, but they might. What? whether it were giuen them or no? So ſeemes mine Aduerſarie to hold, whiles he cenſures *Luther*, for ſaying, that this is Gods gift; and that here we can onely take, and not giue. Yea, but if they had asked, it would haue beene giuen them. *Aske, and it ſhall be giuen*: ſo ſayes my Refuter, out of *Origen*, none of the beſt Interpreters; ſo his Maſters the Ieſuits, *Sufficit promiſsio generalis*, ſaith * *Bellar.* By this Rule, if the Cardinall ſhould but pray for the Popedome; the three Crownes muſt come tumbling vpon his Head; and if *C. E.* ſhould but pray for a red Hat, it would haue *Mercuriall* wings, and come flying to *Doway*; I would he had but prayed for Wit, he had then perhaps beene ſilent: Not conſidering, that Virginitie, and Honour, and degrees of Wit (though excellent in their kinds) yet are ſuch things as without which we may enioy God, and goe to Heauen, and therefore that perhaps God ſees it beſt for vs to aske them and goe without. What can be more plaine then that of * *Hierome*, If all

Ref p.57,58,59

[p] *Maius miraculum eſt de propria carne fomitem eradicare luxuriæ, quam expellere immundos ſpiritus de corporibus alienis*, Ioan. *Brom. ſum. Præd. c. Caſt.*

[q] *Diſtinct.* 81. *Maximianus.*

[r] *Conſult. Art.* 23 And *Bellarm.* *Qui continet quos notum eſt non eſſe multos, de Mona. l.2.c.3*

[s] *Bro. ſum. Præd. voce Luxuria. Zelantiſſimus Prædicator. Tit. Concion: Cauda ſalax ſacrificulorũ in prouerbiũ abijt.* *Refut.p.61.*

[t] *Eraſm. Apolog. pro declam. Matri. Ibid. Eraſ.* Engliſhed thus. *And I would they were gelded indeed, which hide their vicious courſes with the glorius name of Eunuchiſme, more freely following their filthy luſts, vnder the ſhaddow of chaſtitie* Neither will my modeſty ſuffer me to report, into what ſhamefull courſes they fal many times, which reſiſt nature, &c *Ex vita Sacerdotum palam dedecoroſa, palàm contemnitur eorum doctrina, & inde perit fructus verbi Dei. Quod ſi ijs qui non continẽt concederetur matrimonium, & ipſi viuerent quietius, & populo cum authoritate prædicarent verbum Dei, ad Chriſt. Epiſ. Baſil.*

Refut. p.90.

Refut. p.74.

* *Bell. l.2. de Mon. c.31.*

* *Hiero aduerſ. Iouin. l.1.*

all might be Virgins, Chriſt would neuer haue ſaid, *Qui poteſt capere, capiat*; Neither would the Apoſtle ſo timorouſly haue perſwaded to Virginity; Could he euer ſuppoſe that Virginity might bee had without prayers? and yet he ſayes, If all might bee Virgins, &c.

Who would not haue thought, that this one Text of our Sauiour, ſhould haue ſtopt all mouthes? His Diſciples had ſaid; *If thus, it is good not to marry:* He replyes, *All men cannot receiue this Word ſaue they to whom it is giuen*; and concludes, *He that is able to receiue it, let him receiue it.* Yet here, ſee the forehead of a Ieſuite, *Maldonate* vpon the place dares ſay thus: * *That he ſaith, all men doe not receiue this Word, all Interpreters (almoſt) doe ſo expound it, as if the ſenſe were; All men cannot performe this which you ſay, that is,* Want a wife, *becauſe all haue not the gift of Chaſtity, but onely thoſe to whom it is giuen*; for which he cites onely *Origen, Gregory, Nazianzene, Ambroſe*, concealing the reſt of his, *Almoſt all*; yet after in the ſame Page (forgetting himſelfe) *ſolus D. Auguſtinus, &c.* Onely Saint *Auſtin* vſes (ſaith he) to teach, that this gift of Continency is not giuen to all, but to ſome onely. It is happy yet that herein we are granted to erre with Saint *Auſtin*; and yet ere long, we take in *Origen, Nazianzene, Ambroſe, Hierome*, and at laſt, ouertake, *Ferè omnes*; ſo as we need not feare ſolitarineſſe in this errour. But what ſayes the Ieſuite to this good company? *Adduci non poſſum, vt ſequar*; *No maruell.* Marke, how well the Ieſuites follow Ieſus himſelfe: Ieſus ſayes, *All men cannot receiue this.* The Ieſuits ſay, * *All men may receiue it.* Ieſus ſayes, *It muſt be giuen from God.* The Ieſuits ſay, [a] *It is ſo the gift of God, that it is in the power of Man.* How can we looke to eſcape their Oppoſition, when they dare thus contradict our Sauiour? For me, I ſhall be ſtill in this Hereſie, That all their Prieſts, and Moncks, and Nuns cannot containe: And his [b] *Bonauenture* ſhall beare me out, who teaches me, that to the third degree of Chaſtity (*requiri priuilegium ſingulare*) there is a ſingular priuiledge required; for that it ſeemes to be aboue the pitch of naturall poſſibility, to liue in the Fleſh, and not to feele the faults of Fleſh.

SECT. XII.

AS for his holy Siſters at *Bruxels*, the touch of whom hath ſo much enfired his ghoſtly zeale; I intended no quarrell to them in particular; They may bee as honeſt, as their Champion is malicious. What I ſaid, was out of the ſuppoſition of the common frailty; And if he haue beene ſo much in their boſome, as to know they neuer repented them, it is well knowne that others haue; whoſe Song hath beene in the hearing of thoſe I know.

What ſhall I doe, ſhall I die, and neuer maried be?

Like vnto thoſe Veſtals,

Fœlices nuptæ, moriar niſi nubere dulce eſt.

As for the miſchiefe following hence, the viſible monuments of ſo many murthered Infants (if not in *Gregories* Ponds) in the very place where I now liue, and [c] elſwhere, conuinces it too much. But [d] my example (ywis) ſhall cleere his Veſtals of *Bruxels*, and all other Votaries. *Maſter Hall was abſent* (ſome three Moneths) *in France: Fleſh is fraile, Temptations frequent* (adde to theſe his body ſickly, and well neere to death) *yet both then, and before his mariage, he would take it in great ſcorne* (as well hee might) *to bee ſuſpected for diſhoneſt.* True, and might defie Men and Deuils in that Challenge. What of this? It followes then: *If Maſter Hall could for ſo long together liue a chaſte life, why no more?* Why not alwayes? Demonſtratiuely concluded: As if a man ſhould ſay, C.E. doth ſpeake ſome wiſe words, how can hee at any time write thus fooliſhly? A Chriſtian hath ſometime grace to auoyd a Temptation, why not alwayes? Why doth he not keepe himſelfe euer from ſinning? A good Swimmer may hold his breath vnder the water for ſome portion of a Minute, why not for an houre? why not for more? A deuout Papiſt may faſt after his Breake-faſt, till his Dinner in the afternoone, therefore why not a Weeke? why not a Moneth? why not ſo long as *Eue* the Maid of *Meurs*?

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* *Mald. in Mat.* 19. 11. *Omnes ferè, &c.*

I cannot bee perſwaded to follow them.

* *Omnes continere poſſe ſi velint,* Bellar. l. 2. de Mon. c. 31.

[a] *Et Donum Dei eſſe, & tamen in poteſtate, & arbitrio hominis poſitum.* ibid.

Qui poteſt habeat ſecum aurum hoc Virginitatis; Qui minus nuptiarum argentum excipiat. Chryſoſt. in 1 Tim. 4.

[b] Bonauen. in Opuſ. de proceſſu Relig. p. 120. *Sumptuoſa Turris eſt, & verbum grande quod non omnes capere poſſunt,* Bern. de contempt. Mun. *Nam ſi generale eſſet, quod poteſt vnus & omnes poſſunt,* Primaſ. Refut. p. 60, 61.

[c] *Vid. Hiſtor. Radulphi Bourn. Auguſtadenſis Eccle. Abbatis, qui teſtatur ſe vidiſſe in quadam piſcina in Monalium Abbatia, quæ Prouines dicebatur, multa paruulorum oſſa, ipſaq; corpora integra ibi reperiebantur* Antiq. Brit. Reuoc. Clem. 5. Papa, ex Adam. Marim.

[d] Refut. p. 61.

The Spirit of God (if at leaſt he may bee allowed for the Author of Continencie) breatheth where and when he liſteth, and that God which makes Mariages in Heauen, either auerts the heart from theſe thoughts, or inclines it at his pleaſure. Shortly, The great Doctor of the Gentiles had neuer learned this Diuinity of *Doway*, whoſe charge is,[e] *Defraud not one another, except with conſent for a ſeaſon, that yee may giue your ſelues to Faſting and Prayer:* And againe, *Come together, that Satan tempt you not through your incontinency.* He onely wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleſhlineſſe* (if they can ſafely containe) *whiles they giue themſelues to extraordinarie deuotion, Why not more? Why not alwayes?* It is pitie, that no man would aduiſe the Apoſtle, how great a gap this Doctrine *of his opens to all laſciuiouſneſſe.* Let me but haue leaue to put Saint *Pauls* Name in ſtead of mine, into this challenge of my Refuter, and thus he argues.

[e] 1 Cor. 7. 5.

Refut. p. 65.

If S. Paul *ſay that* πρὸς καιρὸν, *for a while they are able to liue chaſte, but not for any long while; I aske againe, How long that while ſhall endure? and what warrant they haue therein for not falling? ſeeing it may ſo fall out, that in the while appointed, they may bee more tempted then they ſhall be againe in all their liues after*: How ſawcy would this Sophiſtrie be? how ſhameleſſe? The words are his; onely the Name is changed; what the elect Veſſell would anſwer in ſuch a caſe for himſelfe, let *C. E.* ſuppoſe returned by mee.

Refut. p. 63.

Sect. XIII.

THe Refuter hath borrowed ſome Weapons of his Maſter *Bellarmine*, and knowes not how to weare them. It would moue any mans diſdaine, to ſee, how abſurdly thoſe poore Arguments are blundred together; We muſt diſtinguiſh them as we may.

First, Saint *Paul* condemnes the yong Widowes mentioned; therefore hee ouerthrowes this impoſſibilitie of containing. I anſwer: Saint *Paul* aduiſes the yong Widowes to marry, and admits none into the Church-booke, vnder threeſcore yeares: therefore he eſtabliſhes in ſome, this impoſſibilitie.

Refut. p. 63.

Secondly, Saint *Paul* aduiſes *Timothy* to liue chaſte. Reader, tell him the word is (σώφρονα) which their owne vulgar, 1 *Tit.* 8. turnes, *Sober*; and in 2 *Tit.* 5. *Prudent*; But, to grant him his owne Phraſe: Can my Detector deſcry no difference betwixt Chaſte and Single? Did he and his Fellowes neuer heare of a coniugall Chaſtitie? So they haue ſtill wont to ſpeake, as if Chaſtitie were onely oppoſite to mariage, as if no ſingle life could be vnchaſte. His *Eſpencæus* might haue taught him that Verſe in Virgil, *Caſta pudicitiam ſeruat domus*: and he might haue heard of that *Roman* law of Veſtals, *Caſtæ ex caſtis, puræ ex puris ſunto*; yea his *Eraſmus* might haue taught him yet further, [f] *E diuerſo nihil prohibet in coniugio Virginitati locum eſſe*; that euen in Mariage there may be Virginitie.

Refut. p. 63. 64.

[f] *Eraſ. Apol. pro declam. Matr. Secundus gradus Virginitatis eſt Matrimonii caſta dilectio. Opus Imperf. in Matth.*

Thirdly, the Fathers exhort to Virginitie; eſpecially *S. Ambroſe* and Saint *Auſtin.* Let him tell this to them that know it not, to them that diſlike true chaſtity in Virgins, not to them that condemne vnchaſtneſſe in a pretended Virginity.

To what Vertue doe not the Fathers exhort? yet neuer ſuppoſing them to be within our lure. Laſtly, where is the ſhame of my Refuter, that cites *Auſtin* as the Man on whom he depends for his vniuerſall poſſibility of Continency: when his owne *Maldonate* profeſſes, that S. *Auſtin* is the only enemy to this Doctrine?

Refut. p. 64. Ab his duabus Columnis crede mihi difficile duellor. Ibid. ex Bernardo. C. E. *Refut. p. 64.*

Fourthly, Where there is impoſſibility or neceſſity, there is no ſinne, no counſell; as no man ſinnes in not making new Starres, in not doing Miracles. A ſtale ſhift, that oft ſounded in the eares of *Auſtin* and *Proſper* from their *Pelagians*; The naturall man in this deprauedneſſe of eſtate cannot but offend God, therefore he ſinnes not in ſinning: Counſell giuen ſhewes what we ſhould do, not what we can. [g] *Iubendo admonet, &c.* ſaith *Auſtin*; In commanding hee admoniſheth vs both to doe what wee can, and to aske that which we cannot doe. In Continency then our indeuour is requi-

[g] *Aug. l. de Nat. & Grat. c. 43.*

hall, J.

[r] ed for the attaining of that which God will giue vs; God neuer imployed vs in making of Starres; Though my Refuter is euery day ſet on greater Worke, then making of him that made Starres. Laſtly, it is true, there is no ſinne in marying, there may bee ſinne (after a vow) in not vſing all lawfull meanes of Chaſtitie: The Fathers therefore ſuppoſing a [h] pre-requited aſſurance of the gift, and calling of God in thoſe, whom mature deliberation, and long proofe had couered with the vayle of Virginity, do iuſtly both call for their continuance, and cenſure their lapſes.

[h] *Poſt multam deliberationem & conſiderationem, &c. Baſil.* *Refut. p. 65.*

Fiftly, vpon this ground the Father cannot blame his Childe for incontinence; To containe, implyes impoſsibility. Aske him wherefore ſerues Mariage? Yea, but to prouide an Husband or a Wife, is not a worke of an houres warning; in the meane time what ſhall they do? Sure, the man thinkes of thoſe hot Regions of his Religion, where they are ſo ſharpe ſet, that they muſt haue Stewes allowed of one Sexe at leaſt; Elſe what ſtrange violence is this that he conceiues? As our *Iunius* anſwered his *Bellarmine*, in the like, *Hic homo ſibi videtur agere de equis admiſſarijs ruentibus in venerem, & de hippomane, non de hominibus ratione prædititis*; hee ſpeakes as if he had to doe with Stalions, not with Men, not with Chriſtians, amongſt whom is to bee ſuppoſed a decent order, and due regard of ſeaſonableneſſe, and expediency: A doughty Argument, wherwith *Maſter* Hall *is ſore preſſed*, (They may containe till they marry, and therefore they may euer containe and not marry.) How eaſie is it for me to take vp this loade, and lay it vpon my Sauiour, which ſaid, *All men cannot receiue it*; and vpon his great Apoſtle of the Gentiles, who hath taught vs an (ἴδιον χάρισμα) a proper gift, which God hath beſtowed on ſome, not on others, and ſuppoſes a neceſsity, that may bee of giuing a Virgin in Mariage?

Marg. of the *Refut. p. 65.*

1 *Cor.* 7. 7.

Refut. p. 65.

Sixtly, The Husband and wife are ſeparated vpon diſcord, or diſeaſe: What ſhall they doe? To liue continent with this man is impoſsible. I anſwer; If onely their will ſunders them, that muſt yeeld to neceſsity; Diſſention may not abridge them of the neceſſary remedy of ſinne. If neceſſity; that findes reliefe in their prayers; If they call on him, who calls them to continencie by this Hand of his, hee will heare them, and inable them to perſiſt. And why not then in the neceſsitie of our Vowes? This is a neceſſity of our owne making; that is of his; Hee hath bound himſelfe to keepe his owne promiſes, not ours.

SECT. XIV.

Refut. p. 66.

WHiles his Fellow, or Maſter *Maldonate*, talkes of confuting *Auſtin* in this very point, by *Auſtin* himſelfe, this man will confute vs by him; whom he no otherwiſe cites for himſelfe, then his Anceſtor *Pelagius* cites *Lactantius, Hilary, Ambroſe, Hierome*, and *Auſtin* in this caſe. *The thing* (ſaith he) *is in our power, and though it require the aſsiſtance of Gods grace, which ſtill preuenteth our will, yet that hinders not, but that we may (if we liſt) liue chaſte all the dayes of our life, as wee may vpon the ſame termes beleeue in God, and loue him.* What impudency is this, to make him the Patrone of the power of our Free-will to God, whom all the World knowes to haue beene *Malleus Pelagianorum?* and who in ſo many Volumes damnes this conceit to the Pit of Hell; euermore ſo eſtabliſhing the naturall facultie and vſe of the will againſt *Stoicall* neceſſitie, as that he abandons any power of the act, or exerciſe of it vnto good (without grace) againſt humane preſumption. When he ſpeakes of this, here is not a cold and feeble preuention; but an effectuall in operation, yea a powerfull creation.

Since my Refuter then will needes bee paralleling our abilitie of contayning, and of beleeuing, let him heare that holy Father ſay, [i] *Non ſolum Deus poſſe noſtrum, &c. God doth not onely giue, and helpe our power to good, but workes in vs both our will and working of good.* And elſewhere; [k] *Hee is drawne to Chriſt, to whom it is giuen to beleeue in Chriſt: Power is therefore giuen vnto them to bee made the ſonnes of God which beleeue in him, when this is giuen them to beleeue in him.* And ſo farre is

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[i] *Aug. de Nat. & Grat.* 25.

[k] *Cont. Duas Epiſt. Pelag.*

he from ſaying with my Detector and his *Bellarmine*, that who liſts may beleeue when he liſts, that he reaſons thus: *Quid mihi oſtendis, &c.*[l] *what doſt thou tell me of thy Free-will; which can neuer be free to do good, except thou be a Sheepe of God? Hee therefore that makes men to be his ſheepe, frees the wills of men to the obedience of Piety: But why doth he make theſe men ſheepe, and thoſe not, ſince with him is no reſpect of perſons? The Apoſtle anſwers, O homo! &c.* Thus he. Either therefore let him neuer cite St. *Auſtin* againſt vs in this point, or elſe wee muſt bee forced to countercite him once more then wee meant. [m] *Planè poſſumus dicere frontem hæreticorum non eſſe frontem*: And if there could be any more on that holy Fathers ſcore, Father *Maldonate* hath paid it for vs. To conclude therefore for him; *Arbitrium humanæ voluntatis nequaquam deſtruimus: We know no man doth well againſt his will*; God was not to make Virgins by force; and the ſame goodneſſe that giues Chaſtitie to the maried, continues Virginity to the ſingle: *What of all this? Therefore* (ſaith he) *it is as well in the power of all ſingle perſons to bee alwayes continent, as of the maried to keepe coniugall Chaſtitie:* An illation and concluſion worthy of my Refuters Logicke and Diuinity; As if he argued thus for himſelfe; The ſame God that diſpoſes of Orders, diſpoſes of the Popedome: therefore I may as well looke to weare three Crownes, as one ſhauen. Or the ſame God giues both Life, and Grace, and Glory. Therefore all thoſe that liue the naturall life, may alſo liue the ſpirituall and glorious. Who ſees not the reaſon of theſe vnlike? Coniugall honeſty is abſolutely commanded of God to all maried perſons; perpetuation of Virginitie (hee grants) was neuer commanded: the breach of coniugall honeſty, is of it ſelfe a ſinne to all; Mariage is not ſo. Againſt the one therefore, wee may abſolutely pray in [n] faith, againſt the other but with condition; God hath promiſed to deliuer vs from our ſins, not from our Mariage.

As for Saint *Ambroſe*, we eaſily grant him large in the praiſe of Virginitie: But no one word of all his cited authorities toucheth our Aſſertion: The helps of the Church, the ſeruice of Angels, the merit of the Prayers of our Sauiour, we yeeld to be good meanes of continence, where it is intended; but that it is meant to all commers, we deny; Let the ſucceſſe ſpeake.

Neither doe we taxe the Vow for any improbitie in it ſelfe, but for the incapacitie of the perſons: The Vow were good, if the men were not either euill, or vnfit. And here[o] by the way; whereas *C. E.* like a maſterly Monitor wiſhes Maſter Hall *to reade the diuine workes of* Ambroſe, *concerning this ſubiect*; Maſter Hall is bold (in requitall) to tell *C. E.* that he knowes not *Ambroſe*; and to teach him (ſince he hath not learned it of other Maſters) that the Book which he ſo oft, & ſo ſolemnly cites for *Ambroſes*, [p] *Ad Virginem lapſam*, is a noted Counterfeit, a true *Nouation*; which his graue ignorance might haue heard from his *Bellarmine* and *Poſſeuine*.

And how much better is that other Tract which he [q] cites from *Ambroſe, Epiſt. 82.* wherein mention is made of * *Venice*; which was not extant till *Ambroſe* was not? And the Commentary of *Ambroſe* vpon 1 *Tim. 3.* whence hee fetches his forceableſt [r] Teſtamony for forced Continency; ſlit in the Noſe, and bored in the Eare long ſince by [ſ] *Salmeron, Baronius, Bellarmine*, and *Francis Lucas*. Of the ſame ſtampe (that the Reader may here ſee once for all how he is gulled by this falſe Prieſt with foyſted Authorities) is his *Auguſtine, De bono Viduatis*, [t] thrice by him here quoted, not without great triumph; branded by *Eraſmus, Hoſius, Lindanus*: as likewiſe [u] his *Auguſtine, de Eccleſ. dogmat.* confeſſed counterfeit by *Bellarmine*, & his friends of *Louain*: and [x] the Sermons *de Tempore*, caſhier'd by *Eraſmus, Mart. Lypſius*, the *Louanians*: Whereto let vs adde the book of great *Athanaſius, de Virginitate*, [y] produced in great ſtate by *C.E.* not without great wrong and ſhame fathered vpon that Saint, as (if *Eraſmus* and *Nannius* did not ſhew) the ridiculous precepts therein contained would ſpeake enough. To follow all were endleſſe: Of this kind, laſtly, is his *Cyprian de Diſciplin. & bono Pudicitiæ*, not more magnificently [z] brought forth by *C.E.* then fairely eiected by *Eraſmus*, & *Eſpencæus*. Theſe are the glorious Teſtimonies which grace the ſwelling Pages of mine Aduerſarie; Theſe are the pious fraudes wherewith honeſt Readers are ſhamfully coozened.

[l] *Aug. l.4. cont. Jul. c 6. Qui igitur facit oues homines, ipſe ad obedientiam pietatis humanas liberat voluntates: ſed quare iſtos homines oues facit, & iſtos non facit, apud quem non eſt acceptio perſonarum? Reſpondet Apoſt. O homo!*

[m] *Ibid. Refut. p. 69.*

[n] *Chriſti erit ſi fides aderit, quæ impetrat à iuuente quod iuſſerit Aug. de adul. con. l 2. c. 19. Refut. p. 71, 72, 73.*

[o] *Refut. p. 71.*

[p] Cited foure times by *C. E.* vpon weighty occaſions. *Refut p. 34. 43. 48. 50.*

[q] *P. 41. Refut. Vide Cenſur. Rob. Coci. p 129.*

[r] *P 94. Refut.*

[ſ] *Cenſur. Coci. p. 132.*

[t] *Refut. p. 20. 49. 68.*

[u] *Refut. p. 40.*

[x] *Refut. p. 80.*

[y] *Refut. p. 35.*

[z] *Refut. 30.*

coozened. It ſhall ſuffice thus in a word to haue thanked my Reuerend Monitor for his ſage aduice, and to aduiſe my Reader to know whom he truſts.

For *Origen*, we haue already anſwered; My Detector could not haue choſen a better man for the proofe of the facility of this Worke, then him, who (according to the broad Tralation of his rude *Rhemiſts*) gelded himſelfe, and made himſelfe no man for it. *That all graces are deriued to vs from the Fountaine, or rather the full Ocean of Chriſts Merits and Mercies* (which he ſhewes from S. *Hierom*) *we willingly teach againſt them*, ſo farre are we from being iniurious to the Paſſion of our Deare Redeemer; But if hee will therefore inferre, that euery man may be a perpetuall Virgin, he may as well hope that therfore euery Scribbler may write all true. Our Sauiour himſelfe, *which ſaid I will draw all men vnto me*, yet ſaid, *All men cannot receiue this*; not I cannot giue it, but they cannot take it.

As for that practice which he cites from S. *Auſtin*, of forcing men both into Orders, and Continency, it ſhewes rather the Fact then the Equity; what was done in a particular Church, rather then what ſhould be; The Refuter himſelfe renounceth it in the precedent Page; (*For the Church forceth none thereunto*) neither is it any other then a direct reſtraint of that, which the Councell of *Nice* determined to be left free.

Laſtly, that there may appeare to bee no leſſe impoſſibility of honeſt Truth in ſome men, then true Chaſtity, he cites one place for all, out of S. *Auſtin*, * *Let not the burden of Continency affright vs, it will be light if it be of Chriſt, it will be of Chriſt if there be Faith, that obtaines of him which commands, the thing which he doth command.* See Reader, with what fidelity; and by this eſteeme the reſt; S. *Auſtin* ſpeakes there of perſons diuorced each from other, whom neceſſity (as he ſuppoſes the caſe) cals to Continency; the Detector cites him for the power of voluntary votaries; The very place confutes him. *It will be Chriſts yoke* (ſaith *Auſtin*) *if there be faith that obtaines of him which commands, the thing which he doth command:* There can be no Faith where is no command; Now *C. E.* will grant there is no [o] command of ſingle life to all; Therefore all cannot aske it in Faith, therefore all cannot thinke it the yoke of Chriſt, all cannot beare it.

SECT. XV.

NOw at laſt (like ſome ſorie Squip, that after a little hiſſing and ſparkling, ends in an vnſauourie cracke, my Refuter, after all theſe Flouriſhes of their poſſibilitie, ſhuts vp in a ſcurrilous Declamation againſt our Miniſterie; granting it indeed impoſſible, amongſt vs, to liue chaſte; and telling his Reader that wee bluſh not to blaze in Pulpits, and printed Bookes, this brutiſh Paradox, that Chaſtitie is a vertue impoſſible to all, becauſe ſo it is to ſuch laſciuious [p] *Libertines, ſenſuall and ſinfull people, as Heretikes are: and here are ſordes, dedecora, ſcabies libidinum:* the brutiſh ſpirit of Hereſie, fleſhly and ſenſuall. Impure mouth! How well doth it become the ſonne of that *Babylonian* Strumpet, to call the Spouſe of Chriſt Harlot! How well doth it become lips drencht in the Cup of thoſe Fornications, to vtter blaſphemous Slanders (*Spumam* Cerberi) againſt Innocence? By how much more brutiſh that Paradox is, ſo much more deuilliſh is the vniuſt imputation of it to vs; Which of vs euer blazed it? Which of vs doth hate it leſſe, then the lye that charges it vpon vs? How many Reuerend Fathers haue we in the higheſt Chaires of our Church; how many aged Diuines in our Vniuerſities, how many graue Prebendaries in our Cathedrall Churches, how many worthy Miniſters in their rurall ſtations, that ſhine with this vertue in the eyes of the World? *If therefore the proper place of Chaſtitie be the Church of God*, (*as this Cauiller pleads*) it is ours in right [q], theirs in pretence: And ſo much more noble is this in ours, for that in ours it is [r] free; in them, [ſ] forced; *Infida cuſtos caſtitatis neceſſitas*, as that Father ſaid; *Neque opus paſſeri fugere ad montem:* In them, as *Chryſoſtome* said

Vid. ſupra.

Refut. p.74.75.

Refut. p.78.

Pag. 79.

* *Lib. 2. c. 19. de Adulter. Coniug. vid. ſup.*

[o] *Neque enim ſicut non mechaberis, non occides, ita dici poteſt, non nubes Aug. de Virg. Sanct. l. ſing. c. 30.*

Refut. p.80. vſque ad 87.

[p] *Illud dixerim tantum abfuiſſe, vt iſta coacta caſtitas illam coniugalem vicerit, &c* (ſaith Polydor. Virg.) *This I may ſay, that it is ſo far off, that this compelled Chaſtity excelled the Coniugall Chaſtity, that no crime of any offence could bring more hatred to the ſtate of Prieſthood, or more diſgrace to Religion, or more ſorrow to all good men, then the blemiſh of the vnchaſte life of Prieſts, &c. Polyd. l.5. c.4.*

[q] *Hier. l.2. in Oſe. Quicunque amare pudicitiam ſe ſimulant, vt Manichæus, Marcion, Arrius, Tatianus, & inſtauratores veteris hæreſeos, venenato ore mella promittunt, cæterum iuxta Apoſtolum quæ ſecretò agunt, turpe eſt dicere. Minut. Fel. Octau.*

[r] *Inuiolati corporis virginitate fruuntur potius, quàm gloriantur.*

[ſ] *Talis caſtitas quia non eſt ſpontanea, non habet magnam retributionem. Bran. Carthuſ. O myſteria, O mores, vbi neceſſitas imponitur caſtitati, authoritas datur libidini! Itaque nec caſta eſt quæ metu cogitur, nec, &c. Illa pudica quæ theſe tenetur. Ambroſ l.1. de Virg.*

long ſince τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν *The grace of Virginitie is loſt:* γελῶσιν αἱ κοσμικαί: *The world makes ſport with ſuch Maiden-head.* For the reſt; The God of Heauen iudge betwixt vs and our enemies; To him wee appeale how wee deſire to ſerue him in chaſte Wedlocke, whom they diſhonour with vncleane and falſe Virginitie.

Not to put my Detector in mind how honorably he now ſpeakes of mariage, how dares he talke of our fleſhlineſſe, and their chaſtity? as if he had to doe with a world, that were both deafe and blind. Do not their owne Records fly in their faces: and tell *him there are but a few of them honeſt?* Did not their owne [t] ſelect Cardinals complaine, that *the moſt of their Nunneries were iuſtly ſcandalized with ſacrilegious incontinencies?*

Do not our [u] Hiſtories tell vs, that in the raigne of *Henry* the third, *Robert Groſthead* the famous Biſhop of Lincolne, in his Viſitation, was faine to explore the virginitie of their Nuns, by nipping of their dugs, *indignum ſcribi*, as *Matth. Paris?* Doe not the [x] forenamed Cardinals find it a common greeuance, *that their Curtezans rode in ſtate thorow Rome it ſelfe, attended euen at noone day with the retinue of their Cardinals, and with their Clergy-men?* Doth he finde the Church of England to maintaine Stewes? and to raiſe rents from profeſſed filthineſſe? Can he deny the vnnaturall beaſtlineſſe that raignes in his Italy? But what doe I ſtirre this puddle? Let mee heare no more brags of their chaſtitie, no more exprobrations of our laſciuiouſneſſe.

Sect. XVI.

As if my Reſuter had vowed to write no true word, he challenges me for tranſlating *Iſidores Turpe votum, a filthy vow:* I turne to my Epiſtle, and finde it not engliſhed by me at all. His owne conſcience, belike, ſo conſtrues it, or if ſome former Impreſsion of mine (which I beleeue not) had ſo turned it, here is neither ignorance, nor vnfaithfulneſſe. Wheereſoeuer is ſinne, there is filthineſſe: And if a lawfull vow be *properly de meliore bono*, can there not therefore be an vnlawfull vow? What was that of *Iepthaes*, or that of St. *Pauls* Conſpirators? But the word there (ſaith he) ſignifies a *promiſe*; As if euery vow were not a promiſe: and if *Iſidore* takes *votum*, for *promiſſum*, [y] *Gregory* takes (by his conſtruction) *promiſſum* for *votum*, in this very caſe we haue in hand.

This vow of theirs therefore is metonymically filthy, becauſe it makes them ſuch. In one word, (that he may raue no more of Epicures, Turks, Pagans,) Their vow is in profeſsion glorious, filthy in effect. And now for a concluſion of this point, I muſt out of all theſe groſſe and ignorant paſſages of his (though vnproperly, yet) truly vow to the world, that a truer Bayard did neuer ſtumble forth in the Preſſe.

Sect. XVII.

Hee hath done with their owne vowes, and now deſcends to vs, whom hee confeſſes vowleſſe; His ſcorne cannot ſtrip vs of the benefit of that Truth, which hee confeſſeth: Thus then hee writes: *I freely with other Catholikes grant, that our Engliſh Miniſters, according to their calling, make no vowes: I grant their mariage to be lawfull; I grant that euery one of them may be the Husband of one Wife, &c.* And why did not this liberality of my wiſe Detector tye vp his Tongue in his purſe all this while? No more was required, no leſſe is yeelded; whereto is all his iangling? But, that his grant may proue worſe then a deniall, thus he proceeds: *But we deny them to be truly Clergy-men, or to haue any more authority in the Church, then their wiues or daughters haue: and this becauſe they want all true calling and Ordination; For, they entred not in at the doore, like true Paſtors, but ſtole in at the window like theeues; We deny their miniſterie (I ſay) to be lawfull, becauſe they did runne before they were ſent, tooke their places by intruſion. Let Maſter* Hall *diſproue this, and I will ſay, Tu Phillyda ſolus habeto.* Thus he.

[t] *Concil. Delect. Cardin. Paul. 3. Exhib. Alius abuſus turbat populum Chriſtianum in Monialibus, &c. Vbi in pleriſque monaſteriis fiunt publica ſacrilegia cum maximo omnium ſcandalo.*

[u] *Mat. Paris Hiſt. Angl. Hen. 3 p. 1085. Et quid indignum eſt ſcribi, ad domos religioſarum veniens, facit exprimi mammillas earundem, vt ſic phyſice, &c.*

[x] *In hac etiam vrbe meretrices, &c. Concil. del. Card.*

Turpius eſt quàm mechari continentiam, ducere criminoſum, de ſingul. cler. Refut. 88.

[y] *Diſt. 28. Greg. Petro. Diac. l. 1. Ep. 42.*

Refut. p. 89.

A deep crimination,and ſuch, as if it could be proued, would robbe our queſtion of the State,and vs of our duely challenged honour. Reader,this vehemency ſhewes thee where his ſhoo wrings him: It is the gall of Romiſh hearts that we proſper, and are not theirs; Where they haue preſumed vpon credulity,they haue not ſtucke to ſay, we are not men like others, but more frequently and boldly, that wee are no Chriſtian men; and here moſt peremptorily, that wee are no Clergie-men : There is no Church, no Chriſtianity, no Clergie not theirs; Neither can we be in Orders, whiles wee are out of Babylon.

The man dreames of the Nags-head in Cheapſide, where his lying Oracle Tradition hath not ſhamed to report, *Iewel, Sands, Horne, Scory,Grindall,* and others in the beginning of Q. *Elizabeths* time (being diſappointed of the Catholike Biſhop of *Landaffe)* to haue laid hands mutually on each other; and that from hence haue flowed our pretended Orders. This our ſhameleſs * *Sacroboſco* heard of ſome good old folkes,and they had it of one *Neale*,Profeſſor *Ebrius* in Oxford; *Kelliſon* tooke it of *Sacroboſco*,and *C. E.* of him. *Concordat cum Originali; Diabolus eſt mendax & pater eius*. And is not this a worthy engine to batter down the wals of a whole Church,to blow vp all our ordination? Is it poſſible that any Chriſtian face ſhould be ſo graceleſſe, as to beare out ſuch an apparent and ridiculous falſhood, againſt ſo many thouſands of witneſſes, againſt the euidence of authenticall Records, againſt reaſon, and ſenſe it ſelfe? For can they hope to perſwade any liuing man, that theſe hauing at that time a lawfull Archbiſhop of their owne religion, legally eſtabliſhed in the Metropoliticall chaire, by an acknowledged authority,the ſway of the times openly fauouring them, when all Churches,all Chappels gladly opened to them, that they would bee ſo mad as to goe and ordaine themſelues in a Tauerne? He that would beleeue this, may bee perſwaded that their adored blockes can weepe, and ſpeake, and moue; that their Cake is God; Neuer truth could be cleared, if not this; No leſſe then the whole Kingdome knew, that Q. *Mary* dyed in the yeare 1558,Nouember 17;and her Cardinall (then Archb.of Canterbury) accompanied her ſoule in death the ſame day. The ſame day was Q. *Elizabeths Initium Regni; her Coronation,Ianuary* 15 following. That leaſure enough might bee taken in theſe great affaires, the See of Canterbury continued void aboue a yeare. At laſt,in the ſecond yeare of Queene *Elizabeth* 1559, *December* 17, was *Mathew Parker* legally conſecrated Archb.of Canterbury,by foure Biſhops: *William Barlow* formerly Biſhop of Bathe, then elect of Chicheſter. *Iohn Scory* before of Chicheſter, now elect of Hereford. *Miles Couerdale* Biſhop of Exeter. *Iohn Hodgeskins* Suffragan of Bedford. *Mathew Parker* thus irrefragably ſetled in the Archiepiſcopall See, with three other Biſhops in the ſame Moneth of December, ſolemnely conſecrated *Edmund Grindall*, and *Edwin Sands*; The publike Records are euident and particular, relating the Time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Impoſition of hands; The conſecrators, *Mathew Cant. William Chicheſter, Iohn Hereford, Iohn Bedford*; The Preacher at the Conſecration, *Alexander Nowell,* afterwards the worthy Deane of Pauls; The Text, *Take heed to your ſelues,and to all the flocke,&c.* The Communion,laſtly adminiſtred by the Archbiſhop.

* *Alias* Halywell *the Ieſuite.*

For Biſhop *Iewel,* hee was conſecrated the Moneth following in the ſame forme by *Mathew Cant.Edmund London,Richard Ely,Iohn Bedford.*

Laſtly,for Biſhop *Horne,* he was conſecrated a whole yeare after this, by *Mathew Cant.Thomas S.Dauids,Edmund London,Thomas Coventry* and *Lichfield*;The circumſtances,Time,Place,Form,Preacher,Text, ſeuerally recorded. The particulars whereof,I referre to the faithfull and cleare relation of Maſter *Francis Maſon*; whoſe learned and full diſcourſe of this ſubiect,might haue ſatisfied all eyes,and ſtopped all mouthes. What incredible impudency is this then,for thoſe which pretend not Chriſtianity only,but the Conſecration of God, wilfully to raiſe ſuch ſhamefull ſlanders from the pit of Hell,to the diſgrace of Truth,to the diſparagement of our holy calling.

Let me therefore challenge my Detector in this ſo important a point, wherein his zeale hath ſo farre out-run his wit,and with him all the Brats of that proud Harlot, that no Church vnder Heauen can ſhew a more cleere, euen, vncontrolable, vntroubled Line of the iuſt ſucceſſion of her Sacred Orders, then this of ours; if his Rome, for her tyrannous Primacie, could bring forth but ſuch Cardes, the world would bee too ſtraight for her. He ſhall (maugre) be forced to confeſſe, that either there were neuer true Orders in the Church of England (which hee dares not ſay) or elſe that they are ſtill Ours. The Biſhops in the time of King *Henry* the eight, were vndoubted; If they left Rome in ſome corrected opinions, their Character was yet, by confeſſion,[a] indeleble. They laid their hands according to Eccleſiaſticall conſtitution, vpon the Biſhops in King *Edwards* dayes; and they both, vpon the Biſhops in the beginning of Queene *Elizabeths*; They againe, vpon the ſucceeding Inheritors of their holy Sees, and they laſtly vpon vs; ſo as neuer man could ſhew a more certaine and exquiſite Pedegree from his great Grand-father, then wee can from the acknowledged Biſhops of King *Henries* time, and thence vpwards to hundreds of Generations. I confeſſe indeed, our Archbiſhops, and Biſhops haue wanted ſome Aaronicall accouſtrements, Gloues, Rings, Sandals, Miters, and Pall, and ſuch other traſh: and our inferiour Orders haue wanted Greazing and Shauing, and ſome other pelting Ceremonies. But let *C. E.* proue theſe eſſentiall which we want, or thoſe Acts and Formes not eſſentiall, which we haue, *Et Phyllida ſolus habeto*. In the meane time, the Church of England is bleſſed with a true Clergy, and glorious; and ſuch a one, as his Italian generation may impotently enuy, and ſnarle at, ſhall neuer preſume to compete with, in worthineſſe and honour; And (as Doctor *Taylor*, that couragious Martyr, ſaid at his parting) *Bleſſed bee God for holy Matrimony.*

Sect. XVIII.

MY Cauiller purpoſely miſtakes my rule of *Baſil* the Great, and my Text of the Great Apoſtle, whiles from both I reſolue thus. *I paſſe not what I heare men or Angels ſay, while I heare God ſay, Let him be the Husband of one Wife:* he wil needs ſo conſtrue it, as if I tooke this of S. *Paul* for a command, not for an allowance: As if I meant to imply from hence, that euery Biſhop is bound to haue a Wife. Who is ſo blind as the wilfull? Their *Leo*[b] calls theſe words a Preception, I did not. If hee knew any thing, he could not be ignorant that this ſenſe is againſt the ſtreame of our Church, and no leſſe then a Grecian errour. Who knowes not the extreames of Greece and Rome: and the Track of Truth betwixt them both? The Greeke Church ſaith, *Hee cannot be in holy Orders, that is not maried:* The Romiſh Church ſaith, *He cannot be in holy Orders, that is maried:* The Church Reformed ſayes, *Hee may bee in holy Orders that is maried, and conuertibly.* Some good friends would needs fetch vs into this idle Greciſme, and to the ſociety of the old Friſons[c], and (if Saint *Ierome* take it aright) of *Vigilantius*, *Eſpencæus*, and *Bellarmine* and our *Rhemiſts* free vs. There is no leſſe difference betwixt them and vs, then betwixt May and Muſt, Libertie and Neceſſitie. If then *(Let him be the Husband of one Wife,)* argue that a Biſhop may bee a maried man, I haue what I would, and paſſe not for the contrary from Men and Angels. We willingly grant with *Luther*, that this charge is negatiue: *Non velut ſanciens dicit*, ſaith *Chryſoſtome*. But this negatiue charge implyes an affirmatiue allowance, we ſeeke for no more: As for the authorities which my Detector hath borrowed of his Vncles of *Rhemes*, they might haue beene well ſpared: He tels vs, Saint *Ierome* ſayes, *Qui vnam habuerit, non habeat; He who hath had one Wife, not hee that hath one*; I tell him Saint *Paul* ſaith[d] *(εἴ τις ἐστιν) if any man be the Husband of one Wife*, not, *If he haue beene:* Let[e] Saint *Chryſoſtome* therein anſwer *Hierome*, and *Epiphanius*, and all other pretended oppoſites: *Obſtruere prorſus intendit hæreticorum ora, qui nuptias damnant, &c. He purpoſ'd in this to ſtop the mouthes of Heretikes, that condemned mariage, ſhewing that that eſtate is faultleſſe, yea, ſo precious, that with it a man might be aduanced to the holy epiſcopall Chaire.* Thus hee; whom their learned[f] Biſhop *Eſpencæus* ſeconds;

[a] *Quis ignorat Cathol. &c. & ſimiliter Ordinatos verè eſſe Ordinatos, quando Ordinator vere Epiſcopus fuerat & adhuc erat, ſaltem quantum ad characterem.* Bellar. de Rom. Pont. l. 4. c. 10.

Refut. p. 90.91.

[b] *Leo ep.* 87 *alias* 85. *Tam ſacra ſemper eſt habita iſta Præceptio.*

[c] *Eſpenc. lib.* 1. *de Contin. c.* 1.

Refut. p 91, 92.

[d] *Tit.* 1. 6.

[e] *Chryſoſt. in* 1 *Tit. homil.* 2.

[f] *Eſp. vbi ſupra.*

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and by the true force of the Text cleareth this ſenſe againſt all contradiction. *Nec enim Paulini de Epiſcopis,&c. For* (ſaith he) *thoſe places of S.*Paul *concerning Biſhops, Prieſts, and Deacons, cannot be ſo eluded, as that they doe onely belong to men that haue beene ſometimes maried, and are now Widdowers and ſingle; but the Text doth plainely note out Huſbands, and thoſe that are now found in the preſent eſtate of mariage; which is implyed, both by the word* eſſe, *and by* vnius vxoris vir, *that is, hauing one Wife, not (as ſome haue vnderſtood it) which hath had one; for (as* Chryſoſtome *hath noted) the Apoſtle would by the ſocietie of Mariage and Prieſthood, ſtop the mouthes of Heretikes that condemned mariage: whereto adde, That the Apoſtle amongſt the vertues of a Biſhop reckons vp this, That he doth gouerne his owne houſe well, not, that he did gouerne it.* Thus he. Vnto which let mee yet adioyne this other conſideration, that the Apoſtle deſcribes what manner of Wife a Biſhop ſhould haue; which as in other profeſſions he hath not done, ſo in this would haue beene vſeleſſe, if he had onely aymed at an eſtate paſt, and not preſent.

Where it is a cunning tricke of the *Rhemiſts,* and their Vulgar, in ſtead of *Their Wiues,* to reade *The Women,* quite beſide the Scope and Context of the Apoſtle: As to the ſame purpoſe, Whereas their *Leo* in the fore-cited Epiſtle ſayes, that this Precept of a Biſhop, to be Huſband of one Wife, was alwaies ſo ſacred, *vt etiam de muliere Sacerdotis eligenda, eadem intelligatur ſeruanda conditio: Bellarmine,* and his Mates would needs face vs out, that the Copies are corrupted, and contends to haue it read *Sacerdotis Eligendi; of the Prieſt to bee choſen,* not, *of the Wife:* Whom our induſtrious and worthy Doctor *Iames* hath refelled both by the Preſſe, and the Pen; by the *Coleine* Edition and Manuſcript authority.

That the ſame condition is to bee vnderſtood of he that is to bee choſen for the wife of the Prieſt.

Refut.p.92,93.

As for that he cites from *Hierome* againſt *Vigilantius,* he might haue found the ſalue together with the Wound: Our *Rhemiſts* dare vs from the imputation of his opinion. For the reſt. Nothing is more plaine, then that our Apoſtle (according to the iuſt interpretation of *Chryſoſtom, Theoderet, Theophylact,* and others) alludes to the looſe faſhion, as of the Greekes, ſo eſpecially of the *Iewes,* with whom Polygamy and remariages, after vniuſt diuorces, were in ordinary vſe; Theſe the Apoſtolicall Spirit findes vnfit for the Man of God, whom he therefore charges to bee onely, *The Husband of one Wife.*

Refut p.94,95.

Neither doth it argue too much wit in my Refuter, to bring two Fathers vpon the Stage for his purpoſe, and then to ſet them together by the eares with each other, *Ambroſe* (I meane) and *Hierome,* who in this which he cites them for, confute one another, *Hierome* (though otherwiſe a backe friend to Wedlocke) cenſuring the opinion of *Ambroſe,* as ſauouring too ſtrongly of *Cainiſme,* and ſuperſtition: How euer, euen the more vehement of the two, out of this place doth hold Mariage, compatible with holy Orders, which is the onely thing I required: So as ſtill, *This one word ſhall confirme mee againſt all impure mouthes:* Impure, *Not for preferring Continency,* as my Cauiller will take it, but for deprauing of Mariage, by the foule titles of Fleſhlineſſe and Senſualitie; ſuch as his owne, a worſe we need not: Neither doth St. *Ambroſe* at all controll mee herein, whiles hee teacheth that the Apoſtle *doth not here inuite vs to beget children in the Prieſthood; Habentem enim dixit filios, non facientem:* we did not challenge hence any command, we challenge an allowance, which we haue and proclaime: That I may not ſay, ſome Copies of *Ambroſe* runne (according as I haue learned of our eminent Doctor *Fulke) Habentem filios, aut facientem, Hauing children, or begetting them:* The difference is not worth ſtanding for: Let it paſſe after his owne reading. I could ſtop his mouth with the ingenuous anſwer of his *Eſpencæus: Habentem enim, &c.* For he ſaid, *Hauing children, not begetting them: Debellatum hic eſſet, &c.* This field were wonne if either this were the Text, and not the Gloſſe, or they that thus interpret it, were Apoſtles, as they are not. Thus their owne Biſhop. But I need not call for any ayde. The words of *Ambroſe* doe plainely driue againſt an inuitation, or command, which we doe willingly diſclaime.

Refut.p.95.

Ibid.

Eſpenc.l.Præcit.

Sect. XIX.

HOw vnhappy is this man that ſtill ſhoots his Arrowes quite beſides the Butt? He proues, forſooth, with great zeale, that the Fathers neuer vnderſtood a poſitiue command in our Apoſtles words, which I neuer thought ſo much as in dreame: and then he bends his Forces againſt Bygamie, which I no-where auouched. The Man of valour loues to play his prizes alone.

Refut. p. 96.

Here is no command then (ſaith he) *but a permiſſion*; How much are we bound to him for his fauour? *Permiſſion?* Thus much hee, with his holy Father, yeeldes to their Stewes. No, here is a direct allowance. *Let him be the Husband of one Wife*; Not, *Hee may be ſo*: But this was onely for a time, he ſaith, becauſe of the paucitie of ſingle Clergy-men: Let him ſhew me the Apoſtles limitation, and I am ſatisfied; otherwiſe, this miſſe-grounded conceit (what countenance ſo euer it may finde in a priuate humane authoritie) ſhall paſſe with vs as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhameleſſely, how fraudulently, how like himſelfe, doth my Refuter cite *Chryſoſtomes Caſtigat impudicos, &c? He checketh the incontinent* (ſaith the Father) *whiles he permitteth them not after their ſecond mariages, to be preferred to the gouernment of the Church, and dignity of Paſtors*; and there my Refuter ſtops, with, *So he*; whereas, if he had gone forward, the place had anſwered him, and it ſelfe: For (ſaith *Chryſoſtome*) *he which is found not to haue kept his beneuolence towards his wife, which is* [c] *gone from him, how ſhould he be a good Teacher to the Church?* Plainely ſhewing vs, that hee intends this to thoſe vnchaſt Husbands, which after an vniuſt diuorce of their former wiues, haue maried alſo a ſecond; not after the death of the firſt.

Refut. p. 96.
Cqryſoſt. in Tit. Hom. 4.

[c] The word is τῇ ἀπελθούσῃ, by them tranſlated falſly, *Defunctum*.

The like Prieſtly fidelity he vſeth in the place of *Chryſoſtome*, Hom. 2. vpon *Iob*; the poore man had taken vp ſome ſcraps of quotations vpon truſt, hauing neuer ſeene the Authors; For, *Chryſoſtome* neuer wrote any Homilies vpon the Booke of *Iob*; onely he hath fiue Homilies of the Patience of *Iob*; whereof this cited is the ſecond; wherein his *errori ignoſcebat*, hath reference rather to, *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, then, to *vir vnius vxoris*, as the ſequel plainly ſhewes. As for Bigamy, it is out of our way; but ſince his loquacitie will needs roue thither, let him ſhew that before *Montanus* infected the World with a preiudice againſt ſecond Mariages, after deceaſe, they were held vnlawfull for any calling, or perſon, and we will grant him clamorous to ſome purpoſe.

Refut. p. 97.

To proue this opinion and practice of the Church, like a wiſe Maſter, hee brings in * *Tertullians* authoritie, in his Booke which he wrote in the time of his Hereſie; whiles he was ouer the eares in Montaniſme; where hee tels vs hee hath knowne ſome eiected for ſecond Mariages. But if he had euer read the Booke following, of Monogamie, hee might haue found his *Tertullian* (then Montanizing) to vpbraid the true and Catholike Church, which he cals *Pſychicos*, with the vſual practice & allowance of the ſecond Mariages of their Biſhops. * *Quot enim & digami, &c. For how many Biſhops are there amongſt you twice maried?* But who euer was matcht with ſo vaine a Babler? I proued from Saint *Paul*, that a Biſhop might haue one Wife: he proues by Councels and Fathers, that he may not haue two. It is pity that his Maſters the Ieſuites haue no more Trees for him to ſet with the rootes vpward: Any thing rather then to weary the World with his fooliſh clacking.

Refut. p. 98.
* *Tert. Exhort. ad caſtit. c. 7.*
* *Tert. de Monogamia, c. 12. Quot enim & digami præſident apud vos, inſultantes vtique Apoſtolo, &c. Miror te vnum protraxiſſe in medium, cum omnis mũdus his ordinationibus plenus ſit, non dico de presbyteris; ad Epiſcopos venio, quos ſi ſigillatim voluero enumerare, tantus numerus congregabitur, vt Ariminenſis Sinodi multitudo ſuperetur. Her. ad Ocean de Carterio Hiſp. Ep. digamo, &c.*

Out of this indiſcreet and odious verboſitie (leſt he ſhould want noiſe) he ſtumbles vpon the Councell of Conſtantinople, before it come in his way, and ſpends a whole leafe onely to tell vs, that he will talke of it hereafter. Hereafter he ſhall receiue anſwer enough; What needs this diſorderly anticipation? To conclude then, this place of our Apoſtle ſtands for vs vnſhaken, by any the impotent blaſts of his friuolous Eluſions, and ſhall warrant vs againſt Earth and Hell, that a Biſhop may be the Husband of one wife.

Refut. p. 99.

Sect. XX.

*Refut.p.*100, 101.

MY next place, of the honourableneſſe of Mariage amongſt all, hee ſmoothes ouer with a pretended conceſſion; profeſſing with *Fulgentius*, and *Hierom*, to giue all high Titles to that ſtate, only preferring the rule of a better life; praiſing Mariage, but more extolling Virginitie: But who euer made the compariſon? Theſe are faire Nets to catch Fooles; Whiles hee heapes vp all the reproachfull termes that ſpight can deuiſe againſt the very ſtate of Mariage, in ſome callings, not ſo much as preiudiced by Vow; how doth he grant Mariage honourable amongſt all? If the compariſon be the matter he ſtands vpon, let him ſay, Mariage is good, and lawfull for all conditions; Virginity is better; he ſhall haue no aduerſary. And whereas (to call him to reckoning for arrerages) he turned off this place (when it was) with a ſcoffe out of *Bellarmine*, That Mariage is honorable amongſt all, yet not between Father and Daughter, &c. The Man alluded ſure to their great & good *Alexander* the ſixt, and the chaſte *Lucrece*, of whom he knowes the Riddle.

Refut.p. 13.

[d] *Filia, ſponſa, Nurus.*

[d] Here lyes *Lucrece* in name, *Thais* in life. The ſame Popes daughter, Lemman, and his owne ſonnes Wife.

For vs, that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate, it can bee diſhonourable and vnlawfull. But to vntye *Bellarmines* trifling knot: I ſay, Mariage is honourable, ἐν πᾶσι, but not πάντων πρὸς πάντας: in all, but not betweene all: That is, euery man may marry with a woman, but not with any woman whatſoeuer, as with his Mother, or Siſter. So Father and Daughter may marry, but not one the other. See now what a worthy Meſſe of Sophiſtry is layd in St. *Pauls* diſh by theſe Caruers, and how eaſily ouer-turned: So as I might very well proclaime to all the world (which I do now confidently ſecond) *that if God might be Iudge of this Controuerſie, it were ſoone at an end.* If my Refuter make faces at this, their whole Schoole ſhall beare mee out in it. *Et* [e] *ſanè communis eſt ſcholæ reſolutio, &c. And in truth it is* (ſaith their *Eſpencæus*) *the common reſolution of the Schoole that if we inſiſt only in thoſe things which were ſpoken by Chriſt, and written by the Apoſtles in the Canon of the New Teſtament* (*ſeclading the Lawes of the Church*) *holy Orders, neither as Orders, nor as holy, are any hindrances of Matrimony.* Thus he. And ſaid I any more? any other?

Refut. p. 102.
[e] *Eſpenc.l.*1.*de Cont.c.*3.*Caiet. Opuſ.de Caſtit.*

*Ibid.p.*102, 103.

By their confeſſion then, God neuer impoſed this Law. My proofe was, that euen in the time of that legall ſtrictneſſe, he allowed Wedlock to the Miniſters of his Sanctuarie. Herein, how am I refuted? *If he meane* (ſaith my Detector) *that for puritie and perfection of life, the Law of* Moſes *was more ſtrict then the Goſpell, the vntruth is notorious*; To which he addes out of *Hierome*, that the greater perfection of the Euangelicall Sacrifice exacteth greater Holineſſe; and concludes, *that the permiſsion of Wiues in the Aaronicall Prieſthood, argues euidently the imperfection of that Law.* So he. Surely, God wanted this Counſell or vpon Mount Sinai; he could haue aduiſed him better Rules of his miſ-contriued Prieſthood.

Would my Refuter make himſelfe ſo ignorant, as not to know; that notwithſtanding the rather greater perfection of Moralitie required vnder the Goſpell, yet that Leuiticall Law placed impurity in many of thoſe creatures and actions, wherein the Euangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally vncleane? Did not the lawfull act of Coniugall Beneuolence; Did not the accidents of the holyeſt Child-bed carie in them an expiable impuritie? If he be not a Iew, he will not ſay it is ſtill thus vnder the Goſpell. How iuſtly therefore might I inferre, that if our holy God, vnto whoſe Wiſdome it ſeemed good to ſtand of old vpon ſuch points of outward vncleanneſſes, did notwithſtanding allow Wedlocke to his Prieſthood, much more (at leaſt no leſſe) vnder the Goſpell, doth he allow it, when as all thoſe imputations of impuritie are vaniſhed.

SECT. XXI.

Refut.103.104.

I Produced the Teſtimonie of their Pope, their Cardinall, their Doctor. *Baſils* Rule is a ſure one, that the Witneſſes of Enemies are moſt conuictiue. Their Cardinall was *Panormitan*, Their Pope, *Pius* the ſecond, Their Doctor, *Gratian*. For *Panormitan*; My Refuter likes his words ſo well, that like a ſawcy Fellow hee dare pull off his red Hat, and trample it in the Floore; denying his Cardinalſhip, and charging him *With participation of the Schiſme.*

But firſt, he cannot (I hope) deny him to haue beene their Abbot, then their Archbiſhop; As for his red Hat, it neuer came from Wittenberge nor Geneua; it was of their owne dying; *Felix the falſe Pope* (he ſayes) *gaue it him.* Reader, the famous Councell of *Baſil*, conſiſting of no leſſe then foure hundred reuerend Perſons, Cardinalls, Archbiſhops, Biſhops, Doctors, gathered and allowed at firſt, by Pope *Martin*, then by his Succeſſor *Eugenius* the fourth, afterwards was vpon ſome Politike conſiderations called off by *Eugenius*; The Fathers of the Councell finding their owne ſtrength, ſtood vpon the right of their Superiority, and (as they well might) cenſured the Pope; hee proceeded to obſtinacy; thoſe braue ſpirits (vpon ripe conſideration) iuſtly depoſed him. In the roome of this *Eugenius*, (otherwiſe called *Gabriel Condulmarius*) was by iuſt number of voices elected *Amadeus* the deuout Duke of Sauoy, and named *Felix* the Fifth; a man too good for that See; neither had he euer any ſo great blemiſh in all his life, as the name of a Pope: *Volateran* can tell vs, what a Kennell of Hounds he ſhoued to the Ambaſſadors, namely, whole Tables of poore ſoules daily fed by him; All Hiſtories ſpeake of his Deuotion, and Piety; This man called from his intended retiredneſſe, muſt carry the Keyes. He makes choice of Archbiſhop *Panormitan* for one of his Cardinalls: What offence is here? But he was a falſe Pope. If the Councell of *Baſil* were a true Councell, then was *Felix* a true Pope. It is in my Readers choice whether he will beleeue foure hundred Diuines repreſenting the whole Church, or a Popes paraſite. But *Panormitan* dyed in the Schiſme againſt *Eugenius*. The World knowes that the greateſt blot *Panormitan* euer had, was his violent plea for *Eugenius*; againſt the Biſhop of Argens, againſt eloquent *Segouius*, againſt the whole ſtreame of that Councell; This is the thanke he now carries away, *Felix ſcelus virtus vocatur*; If *Eugenius* had not dealt vnder-hand with the *Dolphin* of France, and *Fredericke* of Auſtria, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals, and to diuert the Neutrals, *Eugenius* had not beene *Felix*; and *Felix* had beene ſtill *Eugenius*, the true and vndoubted Succeſſor of *Peter*: How-euer, if theſe points ſhould be ſtrictly ſtood vpon, Rome would be at a loſſe, which many a time hath been to ſeeke for her head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call downe the authority of his iudgement and Writings? eſpecially thoſe which hee wrote before he was Cardinall or Archbiſhop, being onely Abbot: And yet may be cited by vs vnder the name of Cardinall: as *Bellarmines* Dictates and Compoſures elder then his red Hat, yet are fathered vpon that Title.

Once, this I am ſure of, that [f] Cardinall *Bellarmine* doubts not to ſtile *Panormitan* a Catholike and learned Doctor. This is the man that ſtands with his Hat off to this worſhipfull Clarke of Doway, and tells him that Continency is not of the ſubſtance of order, nor by Diuine Law annexed to it; whereto he ſhuffles out a miſerable and deſperate anſwer, as we ſhall ſee in the ſequell.

But in the meane time, ſee the cunning of my Catholike Cauiller; This is not the ſentence I ſtood vpon, of *Panormitan*; it was not this, whereto I proclaimed mine *Oyez*, but another, which he ſlily ſmothers, not daring ſo much as to repeat it, leſt his Romanizing popular ignorant Readers ſhould heare, and ſee, and ſmell, that the ſacred Celibate of Prieſts did ſtinke an hundreth yeares before *Luthers* time. I will therefore here ſupply for him, and, hoping hee will in his next take notice of the ſentence, will repreſent it here againe.

The

[f] Bell. de Cleric. lib. 1. c. 19. *Catholicum alioquin & doctum authorem.*

Abb. Panorm. de Cleric. coniugat. Cap. Cum olim.

Refut. p. 107.

The words are theſe : *Melius foret, et pro bono & ſalute animarum ſalubrius, ſi & vniuſcuiuſq; voluntati relinqueretur, ita vt non valentes aut non volentes continere, poſſint contrahere; Quia experientia docente experimus contrarium effectum ſequi ex illa lege continentiæ, cùm hodie plerique non viuant ſpiritualiter, nec ſint mundi, ſed emaculenter illicito coitu cum ipſorum grauiſſimo peccato, vbi cum propria vxore eſſet caſtitas.* That is, *It were better, and more wholeſome for the good and ſaluation of ſoules, if it were left to euery mans will; ſo as they which either cannot, or will not containe, might marry. For we finde by experience a contrary effect to follow vpon that Law of Continency; ſince the greateſt part (of our Prieſts) at this day liue not ſpiritually, neither are chaſte, but are defiled with vnlawfull copulations, not without their moſt hainous ſinne; whereas, with their owne Wiues it ſhould be Chaſtity.* Thus he. A ſentence worthy of that *Epiphonema of mine. (Is this a Cardinall thinke you or an Huguenot?)* With this, my Detector deales, as their Inquiſition doth with a miſ-named Heretike; he chokes it vp in ſecret, or, if he bring it forth, it is not without a gag in the mouth : All his anſwer is, *Wee tye not our ſelues to euery mans opinion; and, This ſentence is cenſured by* Bellarmine *as erroneous;* As if *Panormitan* were euery body, and *Bellarmine* an Oracle. It is enough for vs, that one of their owne greateſt, learnedſt, zealouſeſt Prelates iuſtifieth our Mariages; and wiſheth them in vſe rather then their Continency.

Refut. p. 105.

g *Decret. p. 1. diſt. 28.*

Luke 21.
h *Eſpenc. de cont. lib. 2.*

i Tit. 2.
Si quis legitimam commixtionem & filorũ recreationem, corruptionem & coinquinationem vocat, ille habet cohabitatorem dæmonem Apoſtatam. Ignat. Epiſt. ad Philadelp.

To that other Teſtimony of *Panormitan*, he anſwers by a grant, yeelding vs freely, *That if we take diuine Law for that which is expreſſely determined in Scripture, it muſt needs be ſaid, that there is no euident proofe ſet downe of continency in Eccleſiaſticall men by the Apoſtles; yet, that it is ſo inſinuated, and the obſeruation of it hath beene ſo ancient, as* Bellarmine *noteth, that it may be truly termed Apoſtolicall;* Thus he. And euen for this are we beholden to him; All his friends would not haue beene ſo liberall. His *Ioannes Maior*, his *Clictouæus*, his *Torrenſis*, and all their rigorous Clients would not haue ſaid ſo : As, on the other ſide, the old Gloſſe was not ſo wiſe, that could onely ſay (which is now expunged) *Apoſtoli docuerunt exemplo, The Apoſtles taught this by their example.* But what are theſe ſo pregnant inſinuations? Good wits haue found them out; One was that of [g] *Innocentius* the ſecond, *That theſe men are the veſſels and Temples of God, therefore they may not Cubilibus & immunditiis ſeruire, ſerue for chambering and wantonneſſe.* Ywis no Lay-man is ſuch; therefore hee may be allowed to be filthy. Another was of *Franc. Torrenſis, Take heed leſt your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life:* Whereof Biſhop [h] *Eſpencæus* is ſo aſhamed, that he anſwers it with an *Abſit; Godforbid,* (ſaith he) *that we ſhould thinke that the Lord, which is the Author and ſanctifier of Mariage, ſhould hold it in the ſame ranke with ſurfetting and drunkenneſſe.* Another was of the ſame Author ([i] *teaching vs to deny vngodlineſſe and worldly luſts:*) vs, of the Clergy; belike the reſt need not; And who knowes not the witty and learned inſinuations of their good *Siritius, Thoſe that are in the fleſh cannot pleaſe God?* Theſe, and ſuch like are the forceable inſinuations of this impoſed continency, which euen very boyes and Ideots can hiſſe out of the Schooles.

SECT. XXII.

Refut. 105.

FRom *Panormitan*, hee deſcends to my alledged *Gratian*, who becauſe he ſpeakes theſe words (by way of explication) in a continued tenor with a ſentence of *Auſtin*, is (to my mortall ſinne) cited by me as ſpeaking from *Auſtin*. The poſition and the inference of the words is ſuch, as might deceiue any eye that would truſt a *Gratian*; What might the price be (trow we) of ſuch a crime in the Apoſtolique chamber? In my next Shrift, he ſhall heare, *meâ culpâ*; The words are *Gratians*, that *Copula Sacerdotalis vel conſanguineorum, The mariage* or (as this Clerkly Grammarian tranſlates it) *the carnall copulation of Prieſts, or kinſfolke, is not forbidden by any Legall, Euangelicall or Apoſtolicall authority, but by Eccleſiaſticall Law it is forbidden.* Wee could not hyre a Proctor to ſay more. But herein *C. E.* hath detected two foule faults of the citation; The one, that I truſted his *Gratian* ſo far, as to make him ſpeake out of *Auſtin*, which *(*I truſt*)* a little Holy-water may waſh off. The other; *That I concealed the mariage of kinsfolke, within the prohibited degrees: which* (ſaith he) *although only forbidden by Eccleſiaſticall Law, yet dares not* M. Hall *(I thinke) tranſgreſſe it; ſo as this Law hath greater force then he ſuppoſeth it to haue.* So he. Plainly, my Refuter knowes not what he ſaith, elſe he would neuer thus palpably plead againſt himſelfe; For, what euer thing was there in all the conſtitutions of his Church, more ſubiect to variation, then the legall ſupputation of the forbidden degrees? which was a long time confined to the third degree incluſiuely; another while extended to the fourth; and ſometime to the ſeuenth. Let him herein reconcile his Pope *Nicholas* and *Gregory*, with Pope *Innocent*; Whereof the one left all free that were without the pale of the fourth degree, the other reſtrayned all to the ſeuenth; And when he findes an vnalterableneſſe in the determination of theſe degrees, let him plead for an equally-fatall neceſſity of his Eccleſiaſticall continence; in the meane time, let him take it patiently to be beaten with his owne Rod.

Refut. p. 106

No diuine Law then *(*he grants*)* hath inioyned this Celebate, but an Eccleſiaſticall. What is this other then I ſaid? *God neuer impoſed this Law of continence; Who then?* [k] *The Church.* And why may not I goe on, to aske, *Whether a good wife would gain ſay what her husband willeth?* Flouriſhing will not anſwer this. All the prayſes of beauty and fidelity which are giuen to the true Church, argue Rome to be the falſe. Whereas therefore the Prieſt ſhuts vp thus brauely; *And this Miniſter; who would make the one to gain-ſay the other, ſhould bring ſome place or ſentence to ſhew the ſame (which he may chance to doe the next morning after the Greeke Calends) or elſe neuer auouch ſo vnchriſtian a Paradoxe.* He ſhall vnderſtand that his Greeke Calends are paſt. The Spirit of God ſaith, *A Biſhop may be the Husband of one Wife.* The Church of Rome ſayes, *A Biſhop may not be the Husband of any wife at all:* Whether is this a contradiction? The Spirit of God ſayes, *Mariage is honourable amongſt all men.* The Church of Rome ſayes, *Mariage is diſhonourable to ſome.* The Spirit of God ſayes, *To auoid Fornication, let euery man haue his wife:* The Church of Rome, like a quick-huſwife, ſaies, *Some order of men ſhall not haue a wife, though to auoyd Fornication.* Let my Maſſe-Prieſt ſhew theſe to be no contradictions (which hee may chance to doe at the Greeke Calends*)* or elſe grant this to be neither Paradox, nor vnchriſtian.

*Refut p.*107.

SECT. XXIII.

FRom Cardinall *Panormitan*, I aſcended to Pope *Pius* the Second, whom I vſhered in with this Preface, *Let a Pope himſelfe ſpeake out of* Peters *Chayre,* Pius *the ſecond, as learned as hath ſit in that roome this thouſand yeeres.* Two things my Cauiller ſnarles at in the Preface, two in the authority it ſelfe.

Refu'. p. 108.

My firſt manifeſt vntruth is, that *Pius* the Second ſpake this as out of the Chayre. A witleſſe miſpriſion. I hope he ſate in *Peters* Chayre that ſpake it, if he ſpake it not as from the Chayre, I care for no more. Is not this ſufficient to win reſpect from a Catholike Prieſt? Otherwiſe, whether it were Stoole, or Chaire; or if a chayre, whether the conſiſtoriall, or the Porphyry chaire, wherein he ſits before his firſt Triumph, [l] *tanquam in ſtercoraria*, it is all one to me. Themſelues muſt firſt agree what it is to ſpeake as from the Chaire, ere I can affirme that *Pius* the Second ſo ſpake this. *Id Populus curet*, I referred the chaire to the man, not to the ſpeech: In the meane time *C. E.* is not ſo good a groome to the Chayre, as *Gregory* of Valence, who attributes infallibility to a Popes ſentence, though it be [m] *ſine curâ & ſtudio.* My ſecond wrong is the ſuperlatiue laſhing (ſo he cals it) of other Popes learning in compariſon of this. I cry him mercy; I did not know what ſinne it was to commend a Popes learning; That is not it (I confeſſe) that caries away the Crownes and the Keyes: But the compariſon offended. Perhaps *C. E.* hath knowne the Chaire more learnedly furniſhed: It may be he

[k] *Eſpenc. ex Teſt. Abb. l.* 1. *c.* 3. *Facerat igitur Eccleſia boni medici inſtar, medicinam quæ obſit magis quam proſit tollentis.* The Church ſhould therefore doe like a good Phyſitian in remouing the medicine which he ſees to doe more harme then good

[l] *Lib. ſacr. cerem.*

[m] *Vid. Rom. Irrecon.*

Hall, J.

[a] *Theod. Niem. lib.* 1. *c.* 6.

thinkes of ***Boniface*** the Ninth, called before ***Peter de Thomacellis***, a Neapolitan, [a] who could neither write, nor ſing; hardly vnderſtanding the propoſitions of the Aduocates in the Conſiſtorie; inſomuch as in his time, ***Inſcitia ferè venalis facta fuit in ipſa curiâ***; Ignorance was growne valuable. Or it may be he thinks of thoſe ancient ferule-fingred Boy-Popes; one of the ***Benedicts***, a graue father of ten yeeres old; or ***Iohn*** the Thirteenth an aged Stripling of nineteene. Or perhaps, hee alludes to thoſe learned times (within my compaſſe) which were acknowledged in the Councell of Rhemes, where, when offer was made of requiring the Popes iudgement, it was publikely replied, that beſides the expoſedneſſe of the City to ſale, ***Roma iam nullum fere eſſe qui literas didicerit, There was ſcarce a man at Rome, that could ſpell his Letters.***

Heu quàm perſatuæ ſunt tibi, Roma, togæ!

[o] *Alphonſ. contra hereſ. lib.* 1. *cap.* 4. *Edit. Colon. anno* 1543.

If I ſhould here adde out of ***Alphonſus de Caſtro***, that ſome Popes were ſuch great Clerkes, [o] ***vt Grammaticam penitùs ignorent, That they had no skill in Grammar***, **C. E.** would tell me that my Booke is not of a corrected edition, though it was printed at Coleine. Such bran hath beene caſt out in their latter ſifting and ſhifting of Authors.

SECT. XXIIII.

* Mariage vpon good reaſon was forbidden to Prieſts, but vpon greater reaſon ſeemes fit to be reſtored. *Refut. p.* 109.

IN the authority it ſelfe, his Cauils are childiſh; Where ***Pius*** ſaid * ***Sacerdotibus magnâ ratione ſublatas nuptias, maiore reſtituendas videri*** : My firſt fault is, that I turne *Sacerdotes*, *The Clergie*, in ſtead of *Prieſts*; which word is of a larger extent, including alſo Biſhops : The ſilly man ſees not that I tranſlated it to his aduantage, againſt my owne; For, euery ***Sacerdos*** is ***Clericus***, not euery ***Clericus***, ***Sacerdos***. Very frequently are Biſhops comprehended vnder the name of ***Sacerdotes***, as well as of ***Clerus***; and no leſſe vſuall vnder the name of ***Clerici*** the ſuperior Orders are not comprehended. He is not worthy to write himſelfe Prieſt, that vnderſtands his Orders no better.

My ſecond error is, That I turned the laſt Clauſe of the Sentence, *(Is to bee reſtored)* whereas the words are ***Reſtituendas videri***. Here could be no fraud, whiles I ſet the Latine words in the Margine. The Man thinks of his (δοκεῖ μὲν, οὐκ ἔστι) or his, *Videtur quod ſic; probatur quod non*, but if his Grammar had not been ill learned, he had known that (*Videri*) doth not alwaies ſignifie a doubtfull probability, but ſometimes a certaine euidence, as, *Viſum eſt Spiritui Sancto & nobis*; and *Qui videbantur columnæ*; Or (if this Logicke had fully taught him the Diſtinctions of *Sunt* and *Videntur)* this quarrell had beene ſpared. This *Seeming* was **Being**; Or, if this lawleſſe Lurker had euer had any taſte of the Ciuill or Canon Law, hee might haue beene able to conſtrue that Maxime, *Quod quis per alium facit; per ſe facere videtur* : and that iudged Caſe, ***Qui nomen debitoris legatum viuens exegerit, legatum ademiſſe videtur.*** In this ſtile ſpake this learned Pope, which my vnlearned Aduerſary cannot reach vnto. For, if ***Pius***, or ***Syluius***, may haue leaue to comment vpon himſelfe, when the queſtion was of ſuffecting ***Amadeus*** Duke of Sauoy, a maried man, in the roome of ***Eugenius***, ***Ex quo conſtat*** (ſaith he) ***&c.*** It is apparent that not onely hee, which hath beene maried, but hee that is maried, may bee aſſumed to the Popedome : and a little after; ***Fortaſſe peius non eſſet, &c. And perhaps it were not worſe, if more Prieſts had wiues for many would be ſaued in a maried Prieſthood, which now in a ſingle Prieſthood are damned***; hee ſaith directly, ***Damnantur, They are damned***, not, They ſeem to bee damned. And therefore to preuent this reall damnation, Mariage is really to be reſtored to them, not that it ſhould onely ſeeme to be reſtored. To conclude, take ***Videri***, for bare ſeeming, ſurely, it muſt be conſtrued, ***Videtur mihi, I Pope*** Pius ***thinke, or iudge, that it were fit that Prieſts ſhould haue the libertie of mariage reſtored againe to them***; which together with ***ſublatas*** implyeth, that in former times Prieſts were maried; and as the caſe now ſtandeth, ought againe ſo to be. Which is the very ſame ſtate of this queſtion, which we auouch.

And in his Epiſtle to *Iohn Freünd*, *Credimus te non inſulſo vti conſilio*; *I think it is no ill counſell for thee (ſince thou canſt not containe) to ſeeke for a Wife*; *although that ſhould haue beene thought of, before thou didſt enter into holy Orders*; *but wee are not all Gods, that we can fore-ſee future things*; *ſince it is comne to this, that thou canſt not reſiſt the Law of thy Fleſh, it is better for thee to marry then to burn.* Thus he. For which aduice, doubtleſſe he found good cauſe in his owne experience; who hauing beene imployed formerly in this Iland of ours, left two Baſtards behind him, the one, begotten of an Enliſh woman, the other, of a Scottiſh; The one whereof he commends to his Father *Syluius*, a Citizen of *Syenna*; the other he confeſſes to his friend *P. de Noxeto* : But this indeed was before his Prieſthood; Afterwards, it is ſtrange what he confeſſes of himſelfe in his 92 Epiſtle; *Mihi herclè parum meriti eſt in caſtitate*; *I cannot boaſt of any merit in my chaſtity, for to tell the truth* (*Magis me Venus fugitat, quam ego illam horreo*) *Venus doth rather flie from me, then I abhorre it.* It was not therefore out of ſpeculation, but ſenſe, not out of ſeeming, but certainty, that *Syluius* paſſes his *Reſtituendas videri.*

Whiles he was Cardinall, he had his Concubine, to whom at laſt hee gaue threeſcore Florens for her Dowry. *Epiſt.* 361.

So now to ſhut vp this point, the bleſſed Apoſtle St. *Paul*, and (in his Attendance) *Panormitan*, *Gratian*, and *Pius* (in their cleere ſuffrages for vs) are fully acquitted from the vaine cauils of my Detector; and God is on my ſide, the Church of Rome, on his. Let Sincerity iudge which Scale of the Ballance is heauier.

Sect. XXV.

FRom the lawfulneſſe of our Mariages, I deſcended to the Antiquity; where my Refuter takes an ignorant exception. I ſaid, *Some things haue nothing to plead for them but Time : Age hath beene an old refuge for falſhood :* Then I lay for my foundation *Tertullians* Rule; * *That which is firſt is trueſt*; My Detector findes here a flat contradiction, and cryes out, *Doe theſe men wake or ſleepe when they write ?* There are none of his wiſe friends which will not be aſhamed of this groſſe ſtupidity; For whether of theſe two Sentences can he diſlike ? and if both be allowable, how can they be contradictory ? neither am I his Aduerſary herein, but *Tertullian.* What ſurer way could there bee, then to controll the pretences of a ſecondary antiquity by the firſt ? And what contradiction is in this ? The firſt is true, all vnder the firſt is obnoxious to error, The puiſne poſthumous Antiquity hath beene a refuge for falſhood, the Primogenious Antiquity (which proceeded from the ancient of Dayes) is certaine. Let this Trifler goe learne to ſpell Engliſh, ere he preſume to Diuinity. This Antiquity is the touch, whereby we deſire all truth to be tryed; which eaſily findes all the gilded Coynes of Romiſh innouation, ſhamefully counterfeit.

Refut. p. 110.

* *Rectum eſt quodcunq; primum; adulterinum quodcunq; poſterius, Tert. de Præſc.*

Not to goe backe ſo farre as Paradiſe (though I well might) where God made the firſt wedding in perfect Innocence. I began with *Moſes* and his Leuiticall Brotherhood; to which my Refuter replyes; *That yet in eating their Paſchall Lambe they had their loynes girt.* Iuſtly concluded ! All the Iewes did eate the Paſchall Lambe with their loynes girt, for the expedition, or moment of their flight, therefore their Prieſts and Leuites did not conuerſe with their Wiues. If his Superiours of Doway doe not bluſh at this Logicke, his wit and their ſhame are gone together.

Refut. p. 111.

But, *They abſtained* (he ſaith) *from their Wiues, whiles they did miniſter in the Sanctuary*; What if we yeeld this ? Their miniſtration was by courſes, and had intermiſſions. There is an holy & decent modeſty in all thoſe which are worthy to ſerue at the Altar, which teacheth them to giue God his due times, with reſpect euen of outward purity; which is all that ᵍ *Euſebius* by them miſſe-tranſlated, and miſſe-alleaged by him, requireth. But what will my Refuter ſay to the High Prieſt himſelfe, which was bound euery day to a morning and euening Sacrifice, who yet was not reſtrained from a coniugall ſociety ? That Bone hath troubled, blunted, and broken better Teeth then his.

But (ſaith he) *The figure of the eternall Prieſthood of Chriſt* (to wit) *Melchiſedeck, is not read to haue had any wife at all*; What of this? He, whom he prefigured, was onely a ſpi-

ᵍ *Euſeb de præp. Euang.* *l.* 1. *c.* 9. τοῖς ἱερωμένοις. i. *Sacra facientibus*, they turn it, *Sacratis*, &c.

Refut. p. 112.

rituall Husband to his Church. If this man be not read to haue had a Wife; no more is he read to haue had Father or Mother. Nay, he is read to haue had neither. Why doe they not thence infer that Prieſts ought to haue neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference as that foppery is for a Legendary fable, that *Luther* was begotten by an *Incubus*. Yet had the Literall (not myſticall) *Melchiſedec* both Father and Mother: and if *Sem* were *Melchiſedec* (as wiſer men then mine Aduerſary haue vpon good probabilities thought) hee may paſſe, I hope, for a maried man.

As for the perfection of the new Law aboue the old, it onely bars thoſe inſtitutions which had in them an imperfection, not thoſe which God thought fit for Paradiſe it ſelfe. So as the practice of the Iewiſh Church, founded by God himſelfe, is an all-ſufficient warrant for the mariage of his Euangelicall Miniſters.

Sect. XXVI.

FRom *Moſes* and the Prophets I deſcend to the Apoſtles. What did they? *C.E.* anſwers roundly: *They did not marie; and they who were maried before, did leaue their wiues.* I vrge Saint *Pauls* report of the reſt of the Apoſtles, and the Brethren of the Lord and *Cephas*, that, they not onely had Wiues, but [r] caried them along in their Trauels. He anſwers, *They were not Wiues, but other deuout Women, which followed them to adminiſter maintenance to them.* A likely tale, if they could all agree in it; That the Apoſtles would caſt off their owne Wiues, and cary about ſtrange Women with them, vpon what-euer pretence *Credat Iudæus apella, Non ego.* Yet my ſhameleſſe Refuter cryes out of my pride and ignorance in not allowing this, which he dares proclaime for the receiued expoſition of all the Fathers, and all that euer wrote in the Greeke and Latine Church: When he knowes that his [s] *Clement* in his Recognitions and his own Pope in their Canon Law, hath expounded contrarily, of Wiues, not of ſtrange Women: [t] *Leo* the ninth, againſt the Epiſtle of *Nicetas* the Abbot, where he directly affirmes that the Apoſtles did cary about their Wiues, *Vt de mercede prædicationis ſuſtentarentur ab ijs; That they might be maintained by the reward of their preaching*, making the force of the word to lie in *circumducendi, non amplectendi*: Eyther therefore his Pope erres in a deliberate expoſition of Scripture, or elſe I haue not erred; And either his Popes are no Fathers, or *C.E.* hath no forehead.

Refut.p.112.

[r] *1.Cor.9.5.*

[s] *Clem. Recognit.l.7.*

[t] *Diſt.13.Omnino.*

Nothing can make the *Rhemiſts* (ἀδελφὴν γυναῖκα, *a Siſter, a Woman*) not ridiculous; not that Viſor of Age, which my Refuter pleaſes to faſten vpon it. *There wants an Article* (he ſaith.) Our Apoſtle ſhould haue comne to Cardinall *Bellarmine* and him to learne when, and where to vſe it.

Refut. page.113.

That our laſt acurate Tranſlation of the Engliſh Bible, hath Women in the margin, is a poore aduantage, who ſeeth not, that it is the manner of that exquiſite Edition, to ſet all the Idiotiſmes of either Language, and diuers readings in the Margin? Euery Schoole-Boy knowes that the word ſignifies both; but whether of them is fit to be receiued into the Text, our Text it ſelfe ſhewes. How wittily is Saint *Pauls*, *A Woman, a Siſter*, paralleled with Saint *Peters*, *Viri Fratres? Ye Men which are Brethren*, is a meet predication, but, *Ye Siſters which are Women*, is abſurd; Neither doth St. *Peter* ſay (ἀδελφοὶ ἄνδρες) *Brethren men*, as Saint *Paul* ſayes, ἀδελφὴν γυναῖκα, *A Siſter Woman*. As for the authority of *Hierome*, well may wee appeale from his iudgement as incompetent, whom his owne Doctors accuſe as partiall, and cenſure as * μεμψίγαμον, (if not μισόγαμον.) Yet euen he againſt *Heluidius* tranſlates it, *Vxores circumducendi.*

Men and Brethren.

* A Title giuen to Gregory, alſo *in Apolog. Tumultuaria.*

Refut.p.115.

For the reſt, it is worth my Readers note, how the Plagiary Prieſt hauing ſtolne this whole paſſage (as moſt of the reſt *verbatim* out of *Bellarmine*, yet ouer-reaches his Maſter; for where *Bellarmine* ſayes, *Ita ferè omnes Græci & Latini*; So almoſt all the Greeke and Latine; this Bayard dares ſay, All (ſauing *Clemens*) as well Greeke, as Latine; and when he hath done, names ſome that ſay nothing of it at all, as *Chryſoſtom*;

Another, that in Hereſie ſpeakes for him one where, another-where againſt him, as *Tertullian*; who being alſo himſelfe a maried Prieſt, could ſay in his exhortation, *Licebat & Apoſtolis nubere, & vxores circumducere*; Another that grounds vpon an euident miſreading, as *Ambroſe*; and to make vp the Bulke, puts in Saint *Bede* and St. *Thomas*, parties to the cauſe, and then ſings *Io pæan.* It is well yet that hee grants *Clemens* of *Alexandria*, and Saint *Ignatius* to be on our ſide, for this interpretation; and when he hath done, he muſt be forced to yeeld vs his Pope *Clement*, Pope *Leo*, ſeconded by his *Gratian*, and *Laurentius Valla*, and others cited by *Eraſmus*; in ſo much as *Eſpencæus* himſelfe grants herein, [x] *διαφωνίαν veterum, a difference amongſt the Ancient*, And if theſe had neuer beene, the Text cleares it ſelfe; for, not to inforce the word (*περιάγειν*) which implyes a power ouer the party caried; The Apoſtle ſpeakes of a matter of charge to the Church, by this circumduction; Now, that rich Matrones ſhould follow the Apoſtles, and miniſter to them of their ſubſtance, was a matter of eaſe to the Church. Neither was this attendance for miniſtration, ſo much an act of *Cephas*, and the other Apoſtles, as a voluntarie act of the women themſelues. To conclude, in this, the Apoſtles practice ſhould haue croſſed their doctrine. For if Saint *Paul* gaue that charge (of being the Husband of one Wife) on purpoſe (as [y] *Chryſoſtome* ſaith) to ſtop the mouth of the Enemies to Mariage; how muſt this needs open them againe, and breed a conceit of that impurity, which Saint *Paul* meant to oppoſe, that the Apoſtles themſelues as aſhamed of their wiues, forſooke them; and choſe rather to bee attended by Strangers?

So as I muſt take leaue to be euer in this Hereſie, that the Apoſtles had wiues, and caried them about.

Sect. XXVII.

BVt what Boyes play is this, To giue and take? Our doughty Champion hath granted vs *Clemens* of *Alexandria*, and now hee puls him backe againe; *Clemens* (ſaith he) *grants the Apoſtles to haue had wiues, but hee denyes that they vſed them as wiues*; cunningly diſſembling that which *Clemens* ſaid in the beginning of the ſame period; For *Peter* and *Philip* (ſaith hee) did beget children, &c. How did *Peter* beget them, if he were not *Peter* when he begot them? In the time of their painefull Euangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwaies forget to be husbands? Whence, in all likelihood, had S. *Peter* his *Petronella*, if ſhe were not borne after he was *Peter*? Whence was that inſcription on *Pilagiaes* Tombe, (if we may beleeue [z] *Perionius*) *Hic ſita eſt ſponſa Dionyſij, Thomæ Apoſtoli filia*? There is not (I grant) neceſſity in this proofe, there is probability. It is therefore too boldly affirmed by my Detector, that the Apoſtles, after that publike calling vndertaken, vſed not their Wiues. Is that of Saint *Ignatius* nothing againſt him? *Opto Deo dignus, &c. I deſire to be found worthy of God, as* Peter *and* Paul, *and the reſt of the Apoſtles which were maried men, and* [a] *not for luſts ſake, but for propagation of proſterity inioyed their Wiues*. Thus he. So much againſt *C. E*, that *C.E.* is no leſſe againſt him. The teſtimony of S. *Ignatius* (ſaith he) *is a meer forgery*, eaſily anſwered. If *Ignatius* had either denyed or diſliked theſe Mariages, no mans word had been more authentike; now, this clauſe hath made him falſified: He cannot (I hope) ſay, that the ſentence came out of our Forge; we take him as we find him; neither doth *B. Eſpencæus*, or any other ingenuous Writer, take ſuch exception, but finds the authority weighty. That more vnliked Epiſtle which *Ignatius* wrote to Saint *Iohn*, and the bleſſed Virgin (though palpably reiected by their owne) is claſſicall enough, when it may ſerue a *Coccius*, or [b] a *Bellarmine*, or a *Pierre Cotton*; But here the Epiſtle it ſelfe is not queſtioned, onely this clauſe is bored in the Eare. And why ſo? Forſooth the ancient Greeke Copies haue it not. Doubtleſſe the man hath vexed the old Greek Manuſcripts; but when he hath done, his owne Fellow ſhall giue him the lye; who confeſſes it to be in all Copies

[x] *Eſpenc. l. de Cont.* To lead about.

[y] *Chryſ. Hom. in Tit. præcitat.*

Refut. p. 116.

[z] *Cit. ad Eſpen. loco citato.* Here lyes the Wife of Biſhop Dionyſius, Daughter to Thomas the Apoſtle.

[a] *Ignat. Ep. ad Philadelph. non libidinis cauſa, ſed poſteritatis ſurrogandæ gratia coniuges habuerunt.*

[b] *Bell. Tom. 1. pag. 837.*

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both Greeke and Latine, old and new, whiles he ſaith, thoſe words (*[b] Et alij Apoſtoli) ex textu abradenda.* Or if that will not ſerue, there is yet to be ſeene in Baliol Colledge in Oxford, an old Copy of the age of ſeuen hundred or eight hundred yeeres, wherein the words are found; Onely the words (Saint *Paul*, and the other Apoſtles) blurred; yet ſo, as they are ſtill to bee well diſcerned: If the Greeke ſhould want the clauſe, what were this? The firſt Edition of *Ignatius* in Greeke was (1558.) as the *Centuriſts* haue noted; and how eaſie was it to leaue out one ſentence that ſeemed preiudiciall? Let him neuer caſt this vpon the *Grecians*: they neuer ſo excelled in this Faculty of counterfeiting as the Romans: Greece in this muſt yeeld to Italie, how-euer it pleaſes [c] Pope *Gregorie* and Cardinall *Bellarmine* herein onely to giue it ſuperiority.

[b] Theſe words (And the other Apoſtles) are to be razed out of the text. *Margar. de la Bigne. Not. in Epiſt. ad Philadelph.*

[c] *Erat conſuetudo Græcorum fere ordinaria corrumpendi libros. Bell. l. 4. de. Pont. c. 11. Quoniam Romani ſicut non acumina, ita nec impoſturas habent. Gre. l. 5. Ep. 14. ad Noorſen.*

Amongſt the reſt, this very place puts me in mind of a memorable iugling Tricke of his Fellowes. The old *Platina* printed at *Paris* by *Francis Regnault*, *Anno* 1500. (which I haue ſeene) and other old Copies, read thus of Saint *Luke*; *Vixit annos* 84. [d] *Vxorem habens in Bithynia.* Now comes the *Onuphrian* Edition ſet forth at *Coleine*, *An.* 1600. from the ſhop of *Maternus Colinus*, and reads, *Vxorē non habens in Bithynia*; with which authority *Eſpencæus* himſelfe was deceiued, citing *Hierom* for it, as the Fountaine, whence perhaps *Platina* might fetch it: but if my Reader pleaſe to turne to that [e] Catalogue of famous Writers, aſcribed (not vniuſtly) to *Hierome*, there ſhall he find the very ſame coozenage; the words runne ſo indeed, in the Latine printed Copies; but not acknowledged, not mentioned by *Sophronius* in the Greeke Tranſlation; and *Eraſmus*, reading it either, *Hauing, or not hauing*, at laſt ſhuts vp; *Hæc verba videntur adiecta; quando quidem nec adduntur apud* Sophronium, *nec in exemplaribus emendatioribus. Theſe words* (ſaith Eraſmus) *ſeeme patched to the reſt; ſince they neither are added in* Sophronius, *nor in the better Copies.* Thus he. It was fit my Reader ſhould haue a taſte of the Romane integritie.

[d] *Platin. in Cleto ad finem.* *Luke* liued 84. yeeres, hauing a Wife in Bithynia. Hauing not a Wife in Bithinia

[e] *Her. Catal. ſcript. Illuſtr.*

I alleaged the learned Cardinall *Caietan* for the likelihood of Saint *Pauls* Mariage; Can my Refuter deny this? The words are plaine: [f] *Locus cogere videtur; The place ſeemes to inforce it, not by demonſtratiue reaſon, but in all reaſonable ſenſe, that* Paul *had a Wife.* So he. Which is all I contended for. If now he ſhall thinke to choake me with a croſſe Teſtimonie of the ſame Author, concerning Saint *Pauls* not conuerſing with his Wife after his Apoſtleſhip, he may vnderſtand, that I well remember *Caietan* to haue beene a Roman Cardinall; and therefore in ſome points neceſſarily vnſound; whoſe ingenuity yet in this buſineſſe I haue formerly ſhewed.

[f] *Caiet. Com. in Phil. c. 4. Quia omnes Apoſtoli, exceptis Ioanne & Paulo, vxores habuerunt. Amb &c. Refut. p. 117.*

SECT. XXVIII.

FRom the practice of the Apoſtles (which is yet cleare for vs) we deſcended to their Canons. It troubles my Refuter, that I ſay, the *Romiſh Church fathers theſe vpon the Apoſtles, and that their Ieſuit* Turrian *ſweats to defend it*, (inſinuating my contrary opinion) and yet that I cite them for my ſelfe; whereas his wiſdome might haue conſidered, that their force is no whit leſſe ſtrong againſt them, notwithſtanding our doubt or denyall. For example, The Trent Canons rore terribly to them: to vs, or the French, they are but as the Pot-guns of Boyes: wee may cite theſe to them as Goſpell, they may cite them to vs as *Alchoran*.

Refut. p. 118

By this it appeares how farre not onely Schoole-learning, but euen Logicke tranſcends this poore Refuters capacity, who could not diſtinguiſh betweene diſputing *ad rem* and *ad hominem*.

What I ſayd in my Epiſtle to my reuerend and worthy friend Maſter Doctor *Iames*, the incomparably induſtrious and learned Bibliothecary of Oxford (a man whom their *Poſſeuine* thought ſo well of, that he hath handſomely ſtolne a booke of his, and clapt it out for his owne, a man whom ſo baſe a Tongue as my Detectors cannot diſgrace) I profeſſe ſtill, that I hold thoſe Canons of the Apoſtles vncanonicall; And doe

I hold this alone? Doth not his Pope *Gelaſius* ſo? Doth not *Iſidore*, Biſhop of *Hiſpalis* ſo? Doth not *Leo* the Ninth ſo? Are not ſome of them at pleaſure reiected by *Poſſeuine*, *Baronius*, *Bellarmine*? Or, in a word, if they be the true iſſue of the Apoſtles, are they accordingly reſpected, and obſerued of the Roman Church? Doth not his [g] *Medina* grant to their ſhame, that the Latine Church ſcarce obſerues ſix or eight of them? Theſe Canons then I doe not hold Apoſtolicall; I doe hold ancient, and not vnworthy of reſpect; and ſuch as I wonder they haue eſcaped the Roman Purgations. As for thoſe other nine or ten noted Counterfeits, which I ioyned herewith for company, in that Epiſtle, his ſhame would ſerue him to iuſtifie, if his leaſure would, whereas there is ſcarce one of them whom his owne Authors haue not branded.

Can.65.67,&c.
[g] *Mic. Med. de ſacr. hom. Contin. l. 5. Vix ſex aut octo Latina Eccleſia nunc obſeruat.*

My Refuter muſt haue a fling; In an idle excurſion therefore hee iuſtly railes on the Proteſtant practice, in reiecting thoſe Fathers for baſtardie one while, whom otherwhiles they cite for currant; when his own eminēt impudency in the very paſſage next going before, and in the next following (to goe no further) offends in the ſame kind. The truth is, The Proteſtants take liberty to refuſe thoſe Fathers, whom euen ingenuous Papiſts haue cenſured as baſe; The Papiſts take libertie, when they liſt, to reiect the authority of thoſe Fathers, whoſe truth they cannot deny. The inſtances hereof would be endleſſe. But with what face can any Papiſt taxe vs for this, when all the World may ſee aboue three hundred and twenty of their Authors, whom after the firſt allowance they haue either ſuppreſſed, or cenſured? To their eternall and open conuiction, Doctor *Iames*, (whom they may reuile, but ſhall neuer anſwer) hath collected and publiſhed the names and pages.

Reſp. p. 120. 120. vſque ad. 125.

SECT. XXIX.

NOt to follow therefore this babling vagary of my Aduerſary againſt *Zuinglius*, *Luther*, *Muſculus*, *Whitakers*, (what Puppy cannot barke at a dead Lyon?) we come cloſe to the Canon: That no Biſhop, Presbyter, or Deacon ſhall forſake or caſt off his Wife in pretence of Religion, or Piety, vpon paine of depoſition. Wherewith how much my Refuter is preſſed, appeares, in that hee is faine with *Baronius* to auoid it, with, *Apocryphorum non eſt tanta authoritas*; *There is no ſo great authority in Apocryphall Canons.*

Reſp. p. 126. 127. Apoſt. can. 5.

Where is the man that euen now vpbraided vs with the lawleſſe reiection of ancient Records; and by name would vndertake to iuſtifie thoſe whom my Epiſtle taxed for Adulterine, whereof theſe Canons of the Apoſtles, were a part? now he is fayne to change his note, *Apocryphorum non eſt tanta authoritas.* Hee hath caſt off *Ignatius* already, anon you ſhall finde him reiecting *Socrates*, *Sozomen*, *Nicephorus*, *Gratian*, *Sigebert*, *H. Huntingdon*, and whom not? vpon euery occaſion ſhameleſly practizing that which he cenſures.

If I alleage the ſixth generall Councell, that of *Conſtantinople*, proclaiming this ſenſe truly Apoſtolicall, euen the ſixth generall Councell is reiected as neither ſixth, nor generall, nor Councell; That this Apoſtolicall Canon is bent againſt the deniall of Matrimoniall conuerſation, is apparently expreſſed in thoſe Canons of *Conſtantinople*, how-euer the extent of it in regard of ſome perſons is reſtrained. There is no way therefore to vntie this knot, but by cutting it; and my cauilling Prieſt with his Ieſuits may gnaw long enough vpon this bone, ere they ſucke in *any thing from hence, but the blood of their owne iawes.*

Any of thoſe words ſingle might be auoided, but ſo ſet together, will abide no illuſion, *Let him not vpon pretence of religion eiect his Wife.*

The ſhift that *C. E.* borrowes from *Bellarmine*, is groſſe, and ſuch as his owne heart cannot truſt (προφάσει εὐλαβείας, ſaith he) *that is*, * *prætextu cautionis.* Looke ouer all the Copies; all interpretatiōs of theſe Canons; that of *Dionyſius Exiguus*; that of *Gentianus Heruetus*; that of *Caranza*; that which *Gratian*, (whom my either graceleſſe or igno-

Refut. p. 128.
* *In pretence of heedineſſe.*

rant aduerſarie dares name againſt me) citeth from hence; all of them runne *prætextu religionis*. How cleere is that of their owne [h] Law? *Si quis docuit Sacerdotem*, &c. *If any man ſhall teach that a Prieſt, vnder pretence of Religion, may contemne his owne Wiſe, let him be accurſed.*

And *Zonaras*, whom both our *Iunius*, and their *Eſpençæus* cite out of *Quintinus* his Expoſition, is moſt cleere; *Hoc enim videtur in calumniam fieri nuptiarum*, &c. [k] *For this eiection* (ſaith he) *would ſeeme to be done in reproach of mariage, as if the Matrimoniall knowledge of Man and Wife cauſed any vncleanneſſe.* Thus he. Where it is plaine, that he takes it not of maintenance, but (περὶ τῆς Μίξεως) of the Coniugall act. The neceſſity of which ſenſe alſo is euicted by their owne * *Eſpenſæus* out of Saint *Chryſoſtome*, in his ſecond Homily vpon *Titus*. And [i] *Balſamon* no leſſe directly; *Becauſe* (ſaith hee) *before that Law of* Iuſtinian, *it was lawfull for a man vpon any cauſe to diuorce his Wife: therefore the preſent Canon giues charge, that it ſhall not be lawfull for a Biſhop, Prieſt or Deacon, vpon pretence of Piety, to put away his Wiſe.* Thus he.

From all which it is not hard to ſee, that in thoſe young dayes of the Church, the myſtery of iniquity began in this point to worke; ſo as Mariage, according to the Apoſtles prediction, began to be in an ill name, though the cleere Light of that Primitiue Truth would not endure the diſgrace.

So as in all this I haue both by *Moſes*, and the examples of that Leuiticall Prieſthood; by the Teſtimonie of the Apoſtles, by their practice, by their
anciently-reputed Canons, and by the teſtimonie of the
ageſt Fathers, ſo made good the lawfulneſſe and
antiquitie of the Mariages of perſons Eccleſiaſti-
call, that I ſhall not need to feare a Diuorce
either from my Wife, or from the
Truth in that my Confident
and iuſt Aſſertion.

⁂

THE

[h] Diſt. 28. Sub obtentu religionis propriam vxorem contemnere.

* Eſpenc. l. 1. de Cont. c. 4.

[i] In Canon. Apoſt. in Phot. in nouo Can.

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The ſecond Booke.

Sect. I.

AND now, ſince in this point wee haue happily won the day; leſſe labour needes in the other. It is ſafe erring with *Moſes* and the Prophets, with Chriſt and his Apoſtles; ſoone after (according to Saint *Pauls* Propheſie) Spirits of Errors were abroad; and whether out of the neceſſarie exigence of thoſe perſecuted times, or out of an affectation to win fauour and admiration in the eyes of Gentiliſme, Virginitie began to raiſe vp it ſelfe in ſome priuate conceits, vpon the ruines of honeſt Wedlocke; neither is it hard to diſcerne by what degrees; yet neuer with ſuch abſolute ſucceſſe, as to proceed to any Law of reſtraint. *I doe not therefore faine to my ſelfe* (as mine idle Refuter) *golden ages of mirth, and*[k] *marying, vnder thoſe tyrannous perſecutions, but in thoſe bloody ages, I doe auouch to him*, and the World, an immunitie from the tyrannous yoke of forced continency. This if hee could haue diſproued by any iuſt inſtances, he had not giuen vs words.

If he be angry that I ſaid, *ſome of the pretended Epiſtles of his ancient Popes to this purpoſe are palpably foyſted:* Let him faſten where he liſts, if he haue not an anſwer, let me haue the ſhame; in the meane time, it is enough to ſnarle where he dares not bite.

That which I cited from *Origen*, aduiſing the ſons of Clergie-men not to bee proud of their parentage, he cannot deny, he can cauill at. *The ſame perſwaſion* (ſaith he) *might be made to Saint* Peters *daughter (as many are of opinion that he had one) yet will it not follow that he knew his wife, after he was an Apoſtle.* So he. But what needs this Parentheſis, if the man be true to his owne Authors? Did wee deuiſe the Storie of *Petronilla*? Did we inuent the paſſage of her Sutor *Flaccus*; Of her Feuer, the cure whereof her father denyed? Of her Epitaph ingrauen in Marble, by her fathers owne hand: *Aureæ Petronillæ, dilectiſſimæ filiæ, To my deare and precious* Petronilla, *my moſt beloued daughter*, found by *Paul* the Firſt? Are not theſe things reported by their owne *Volateranus Petr. Natalis, Beda, Vſſuradus, Sigebertus, Platina*? Still where is the man that cryes out of reiecting authorities in other caſes allowed? either then let him giue the lye to his Hiſtories;

Refut. 130.

[k] Though *Amram* the Leuite father to *Moſes* maried in the heat of *Pharaohs* perſecution: and *Dauid* did the like in *Sauls*.

Refut. p. 131.

Refut. p. 131, 132, 133.

[l] *Eſp.* 1. *c.* 8. *Volat.* 1. 18. *Pet. Nat. l.* 5. *c.* 69. *Plat. vit. Paul* 1. *Sigeb.* 757.

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Hiſtories; or elſe let him compute the Time when *Flaccus*, the Roman Count, was a Sutor to her, and ſee if he be not forced to grant that ſhe was begotten of S. *Peter* after his Apoſtleſhip: and ſo (for ought he knowes) might thoſe ſonnes be whom *Origen* thus dehorteth: This man was not their Midwife. The place of *Origen* which he [m] cites to the contrary, he took vp ſomewhat on truſt: let him goe and enquire better of his Creditor, by the ſame token, that in the Homily of *Origen*, whither hee ſends vs, he ſhall finde nothing but *Balaams* Aſſe; an obiect fit for his meditation. As for that parcell of the teſtimony, which hee ſaith my chin-cough cauſed mee to ſuppreſſe *(in ipſa Chriſtianitate)* it is a Herbe-Iohn in the Pot, to the purpoſe of my allegation. *Origen* ſpeakes of that Text, *Many that are firſt, ſhall be laſt, &c.* Which he applies as a cooling-card to the children of Chriſtian Parents, eſpecially, *Si fuerint ex patribus Sacerdotali ſede dignificatis, If they be the ſons of them, which are dignified with Sacerdotall honour:* The change of the Prepoſition is remarkable, *ex Patribus*, arguing that hee ſpeakes not of their education, but their deſcent, and therefore implying no leſſe then I affirmed, that their parentage giues them a ſuppoſed cauſe of exaltation.

[m] *Orig. Homil. 13. in Numer.*

*Refut.p.*133.

Sect. II.

Holy [n] *Athanaſius* was brought by me *in ſtead of a thouſand Hiſtories*: Who tels vs that it was no rare thing to finde maried Biſhops in his time. My wiſe Refuter, after he hath idlely gone about the buſh a little, comes out with this dry verdict, *What will* Maſter Hall *hence infer? That Biſhops and Prieſts may lawfully marrie? Saint* Athanaſius *ſaith it not, but onely recounteth the fact, that ſome maried of both ſorts, but whether they did well or ill, or whether himſelfe did approue or condemne the ſame, there is no word in this ſentence.* Thus he. We take what he giues, and ſeeke for no more: We cited *Athanaſius* in ſtead of many Hiſtories, not of many Arguments: Hiſtories *de facto*, not diſcourſes *de iure*: The lawfulneſſe was diſcuſſed before; the practice and vſe is now inquired of. This *Athanaſius* witneſſes, and *C.E.* yeelds: Wherein yet I may not forget to put my Refuter in minde, how brittle his memory is; who in the ſame leafe contradicts himſelfe: For when he had before *confeſſed that* Athanaſius *doth neither approue nor condemne the practice, either as good or euill*, now he plainely tels vs, *that the words were not ſpoken by way of ſimple narration, but of miſlike and reprehenſion.* He would be a good lyer, if he could agree with himſelfe. Why of diſlike? *For* (ſaith he) *it was neuer lawfull for Monks or Biſhops to beget children. Ipſe dixit*, wee muſt beleeue him: Not to tell him that [o] *Chryſoſtome* teaches vs (δυνατὸν μετὰ γάμου τὰ τῶν μοναζόντων ποιεῖν) *it is poſsible with Mariage to doe the acts of Monkes:* not to conuince him with counter teſtimonies, let him tell me what fault it is, to doe or not to doe miracles. Theſe in this ſentence of * *Athanaſius* goe in the ſame ranke with Mariage. But, to cleare *Athanaſius*, he brings *Hierom* againſt *Vigilantius*, (impudently called by him, The father of the Proteſtants, who would haue all Clergie men to marry; when his very Rhemiſts haue checkt him for this ſlander) pleading againſt that neceſſitie, from which wee haue oft waſht our hands; when as the ſame Author againſt *Iouinian* affirmes *de facto*, the ſame with *Athanaſius*, and vs.

[n] *Athanaſ. Epiſt. ad Dracont.* Many Biſhops, &c. *Refut.p.*134.

*Refut.p.*136.

[o] *Chryſ. ad Hebet.* ϑ.λ.ζ.

* *Athanaſ. Ibid. We haue knowne Biſhops working miracles, and Monkes working none; Many Biſhops not to haue maried &c. As likewiſe you may finde Biſhops to haue beene fathers of Children, and Monkes not to haue ſought for mariage.*

To ſay then that *Athanaſius* ſpoke this onely of Lewd licentious Monks or Biſhops, is but the Lewd libertie of a licentious tongue that hath ouer-runne both Truth and it it ſelfe.

From hence this Orator, this parcell of wit, flyes out into a pleaſant frumpe, as hee thinks, but indeed an vgly, inhũmane, lothſome ribauldry, ill-beſeeming the mouth of any that was borne of a woman, I will not ſay whether ill or well beſeeming the Pen of a Virgin-Prieſt, forſooth ſo pure and angelicall, that Mariage would vn-Saint him. His vnmanly vnnaturall Stile belcheth thus: *Thus* Luther, *of* Katherine Bore, *his Sow, had ſixe Pigs.* Away naſty *C. E.* transformed by *Circe*! Hoy! backe to her Styes, yea thine, where thou maiſt freely

*Pag.*137.

Grunnire in ſeptis cum fœdo hoc agmine clauſus.

Then proceeds he, enuying the matrimoniall fruitfulneſſe of ***Bucer:*** who ſurely, had hee vnder the vaile of maydenly Prieſthood beene farre more fruitfull in a whole ſwarm of Biſtards, ſhould neuer haue heard of it, vnleſſe perhaps he had denied to pay *Taxam Cameræ.* As for *Ochius*, allowing Polygamy, and perhaps other worſe obliquities in his opinions, what are they to vs? For the mariage of *P. Martyr, Oecolampadius, Pellican, &c.* Let him take for an acquittance that which hath beene paied them thus, *Nobis noſtræ ſunt* Iunones, *vobis veſtræ* Veneres. And then I aske, *Viuat vter noſtrum cruce dignior.* If this will not ſerue for repaiment, I muſt eeke it out with a ſmall, yet currant, commodity of two poore verſes, which I learned of his ***Mantuan*** at the Grammer Schoole:

Sanctus ager ſcurris, venerabilis ara Cynædis,
Seruit, honorandæ Dinûm Ganymedibus ædes.

Let him take this ſpoonfull of Holy-water to digeſt his Hogges fleſh.

Sect. III.

HItherto my Refuters [p] Yron hath beene as Straw, his Braſſe as rotten Wood, his Sling-ſtones as ſtubble, but now he hath found that will kill me dead; and ſayes no leſſe then ***Hoc habet.*** [q] *Cyprian* is by me alledged for the Hiſtory of *Numidicus*; whom I auouched a maried Presbyter, by the ſame token that hee ſaw his wife burning (beſides him) with the flames of Martyrdome. And Lord, what out-cryes are here of fraud and corruption! and how could this Maſſe-Prieſt wiſh himſelfe neere me when I ſhould be vrged with this impoſture, to ſee what face I would make thereon? Euen ſuch a one (good ſir *Sborne*) as is framed by the confidence of honeſt innocency. God deale ſo with my ſoule, as it meanes nothing but ingenuous ſincerity; neither hath my pen ſwarued one letter from the Text: My margine ſaid, *Numidicus Presbyter*; ſo doth *Cyprian* himſelfe, two or three lines before this report of his wife; ſo (beſides the Text) doth the margine of *Eraſmus.* And what trechery could it bee to adde the word of *Cyprians* owne explication? But *Numidicus* was not then Prieſt, when his wife was martyred; rather vpon that conſtancy was honored with holy Orders. How appeares that, when *Cyprian* only ſayes, *Numidicus Presbyter aſcribatur Presbyterorum Carthaginenſium numero & nobiſcum ſedeat in clero.* He was before a Prieſt, for ought this Libeller, or any mortall man knowes, and now was aſcribed into the honoured Clergie of *Carthage*, ſoone after to be promoted to Epiſcopall dignity. Before the report therefore of his wiues martyrdome, he is named a Prieſt. What haue I offended in ſeconding Saint *Cyprian*? Let this peremptory babler proue this ordination to be after that noble proofe of his faith; I ſhall confeſſe my ſelfe miſtaken in the time, neuer falſe in mine intentions.

[p] *Iob* 41. 27. *Refut. p.* 138. 139.

[q] *Cypr. l.* 4. *Epiſt,* 10.

Numidicus Prieſt.

Let ***Numid.*** the Prieſt be receiued into the numbe of the Prieſts of ***Carthage.&c.***

Till then, he ſhall giue me leaue to ſtile the man as I finde him, *Numidicus Presbyter.*

If *Cyprian* had ſaid, *Numidicus Presbyterorum numero aſcribatur*, the caſe had beene cleare; but now doubling the word, he implies him a Prieſt before; and how long before, and whether not before his Confeſſion, it will trouble my learned Aduerſary to determine. How faine would this man crow, if hee could but get the colour of an aduantage?

Numid. Presbyter Presbyterorum Carth. numero aſcr.

In the meane while, this impotent inſultation bewrayes nothing but malice and ignorance.

Sect. IIII.

MY Refuter may tranſpoſe the Hiſtory of *Paphnutius*, but hee ſhall neuer anſwer it. After his old guiſe therefore he falls to his Hatchet, and when he hath tried

Refut. p. 140.

to

[r] *Socr.l.* 1.*c.*8. *Sozom.l.*1.*c.*22.

*Refut.p.*143.

*Refut.p.*146.

to bow it a little and findes it ſtiffe, he cuts it vp by the roots. What one word can hee controll in the relation of [r] *Socrates*, or mine Illation? *The Biſhops went about to bring in a new law of Continency to be impoſed vpon their Clergie*, ſaith *Socrates* and *Sozomen*, therefore before it was not. *Paphnutius* reclaimed and called that yoake heauy and vnſupportable, the vſe of the Mariage-bed, Chaſtity. The iſſue was, *Poteſtas permiſſa cuique pro arbitratu: Euery man left to his owne libertie*: the ſtory is plaine, there is no place for cauils. The onely comfort that my Detector and his Tutors finde in the Hiſtorie, is, that *Paphnutius* is not all ours: Hee cals for the vſe of mariage to the wedded Clergie, not for wedlocke of the vnmaried. True; therein I muſt retort the anſwer of *Sotus*, that the good Martyr gaue way to the corruption of the Times; wherein the wicked myſtery had begun with St. *Pauls* (κωλυόντων,) But in the meane time, let him know, that if *Paphnutius* pleade but by halues for vs, hee pleades againſt them altogether; yea, this he knowes already, elſe he would neuer bee ſo audacious as to condemne the authors for vnſincere, and fabulous, yea hereticall; and to bring the clamours of his *Bellarmine*, to diſcredit *Socrates* in three groſſe vntruths, and *Sozomen* with *Multa mentitur*. O impudency without meaſure, without example! *Caſſiodorus* and *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, graue and approued Authors of our Eccleſiaſticall Story, for but reporting one piece of an Hiſtory, in fauour of Clergiemens mariages, are ſpit vpon, and diſcarded with diſgrace. This is no new Song; my Refuter hath learned it of *Copus*, *Torrenſis*, *Bellarmine*, *Baronius*, and others. All whoſe mouthes together with his, in theſe particular exceptions, let mee ſtop with that ingenuous anſwer of * B. *Eſpencæus*, there needs no other Aduocate, *Excipit Torrenſis, &c. But* Torrenſis *excepts againſt* Socrates *and* Sozomen, *as though they had lewdly, and ſhamefully belyed this ſtory of* Pathnutius; *and ſayes, the one was a friend of the* Nouatians, *the other an abettor of* Theodorus *the Heretike; that both their Hiſtories are in this, voyd of credit, authority, probability. As if they could not at once be bad Men, and yet good hiſtorians:* or *if they lye in any other place, they muſt needs lye in this: For* Sozomen, Tritemius *commends him for a worthy furtherer of ſecular learning, and well verſed in the Scriptures. And for* Socrates, *he extols him for a learned and eloquent man, for a very excellent, and greatly experienced Hiſtorian.* Thus he, and much more; to which (for breuity) I referre my peremptory Refuter; who ſhall there finde ſatisfaction to his Obiections of the ſilence of other Authors, and the Canon alledged againſt the ſub-introduction of (*Mulieres extraneæ*) *ſtrange women* into the houſes of Clergie-men: His *Clictonæus* telling him *vxores dici non poſſe extraneas*, and the Law made afterwards by *Honorius* and *Theodoſius*, plainly commenting vpon this Conſtitution.

* *Eſpen.l.*1.*de Contin.*

*Refut.p.*144. 145.
That Wiues cannot be comprehended vnder the name of Strange Women.

Sect. V.

* *Socrat, l.*5. *c.*22.
Refut.p. 148.
[c] *Socr. vbi ſupr.* They containe of their owne accord, and at their owne choice.
[d] *Diſt.* 84. *cùm in præterito.* They ſay that of old, before *Siricius*, Prieſts might contract Matrimony.
*Et quòd Gregorius introduxit continentiam Subdiaconis, ſed Presbyteris & Diaconis, Siricius, Diſt.*82.

As for his Teſtimonie of *Leo* the Great, liuing in the time of *Socrates*, I anſwer it by the teſtimony of * *Socrates*, liuing in the time of *Leo* the Great, *Multi enim, &c. For many* (ſaith he) *in this Epiſcopall dignity, in their Epiſcopall houſes, in the time of their being Biſhops, doe beget children of their Wiues, whom they had before lawfully maried.* Thus he. A place that anſwers for it ſelfe, and many others. Wherein yet my Refuter findes ſome of my faulty concealments. Firſt, that the more, and more famous Biſhops, and Prieſts did the contrary. True, they did ſo, but voluntarily, as with vs ſome of the Heads of our Clergie, and others of the Body, doe containe, not forced; [c] *Continent ſponte ac pro arbitrio*: This I thinke is not the Roman faſhion. Secondly, *They conuerſed with the Wiues which they maried before their Ordination, they did not marry after.* Let his wiſedome ſhew mee vpon what reaſon the act of marying ſhould be vnlawfull, where the act of Mariage is lawfull, and we will yeeld him iuſtly to ſticke at this difference. And when hee hath done, let him bite vpon their old [d] Gloſſe (though now by them defaced,) *Dicunt quod olim, ante Siricium ſacerdotes poterant contrahere.*

Sect. VI.

IN the reſt, he fals not vpon me, but the receiued Hiſtorians, *Socrates* and *Nicephorus*, They haue done him a ſpight, and he will reuenge it. Theſe hee will conuince of a double lye. The one, that *Heliodorus was the firſt Author of the Law of Continencie in Theſſalia*; the other, *that this Continencie was arbitrarie*. His reaſon for the former is weighty; *It is not likely* (ſaith he) *that* Heliodorus *which would rather loſe his Biſhoprick then recall his laſciuious Booke, would be ſo eager aboue the reſt for the Continencie of his Clergie*. As if euer any man had beene more luxurious then the greateſt enemies to mariage; as if it were poſſible for Pope *Iohn* the thirteenth (from whom *Dunſtan* receiued his rigorous Commiſſion) to be vnnaturally inceſtuous; as if it were impoſſible for his great Prelate of Crema, when he came to oppoſe the Mariage of our Engliſh Clergie, to be [e] found that night in bed with an Harlot?

Refut.p.150

[e] Vid.Poſ.l.3.

And here my childiſh Aduerſarie will needs make ſport for Boyes; I cited in my Margin *Heliodorus*, the Author of the *Æthiopick* Hiſtory; *As if* (ſaith he) *Heliodorus had written ſome Hiſtorie of Æthiopia, whereas he onely intuled his worke Æthiopia*. Ridiculous head! what Schoole-boy, what apprentice knowes not *Heliodorus*? *Noſque manum ferulæ, &c.* If this learned Critick had but euer opened the Book, he had found Αἰθιοπικῶν; Neither doth any Engliſh man know it by any other name, then, as it is tranſlated (ere I was borne) *The Æthiopick Hiſtory*; yea, if a man were not reſolute to ſhut his eyes in the very place of *Socrates*, which he cites; the Booke is called *Æthiopica*; whereto what conſtruction can be giuen, but this of mine? Such folly is for the rod or Feruſe; This is (I confeſſe) a Trifle; yet ſuch as may giue my Reader a taſte of the bold blindneſſe of my impudent Detector.

Sect. VII.

THe other ſtings yet more, that this Epiſcopall and Prieſtly Continency was vpon no other termes, then [f] *Modo ipſi voluerint*, and, *Nulla lege coacti*, and *conſuetudo inualuit*. And now all in a rage my Refuter will proue againſt *Socrates* that there was a Law for this, and to this purpoſe he *brings in two Canons of the Conſtantinopolitane Councell in Trullo*: Marke, Reader, with what iudgement. The *Trullan* Councell was aboue two hundred yeares after: *Socrates* ended his Hiſtory in the yeare [g] 443. The *Trullan* Councell was held (as their *Binius* computes it) in the yeare 692, and yet the Canon of the *Trullan* Councell, in a matter of fact, diſproues *Socrates*. The other Councels of *Ancyra*, *Cæſaria*, and *Nice*, are either Prouinciall, or againſt him. As for the plea of *Syneſius*, that he might not be a Biſhop, becauſe he would not leaue his wife, it is anſwered by the fact of *Syneſius*, that he was made a Biſhop, and left not his Wife. But what an idle and inſolent boldneſſe is this, for an obſcure Libeller, to goe about now almoſt 1200 yeares after, to controll a graue approued Hiſtorian of the Church, in a matter of ordinary practice, which his owne eyes and the Worlds did dayly witneſſe; As if he durſt haue publiſhed ſuch a report of the common vſe of his time, wherein all the Age he liued in, could haue conuinced him?

Refut.p.151.

[f] Socrat l.5.c.22 *If themſelues will; Forced by no Law. The cuſtome haue beene.*

[g] *Hiſtor. Sact. ad finem.*

The witleſſely-malicious Proſopopey, wherein my Refuter brings in the Reuerend and Peereleſſe Biſhop of *London*, pleading for his wife to his Metropolitan, becomes well the mouth of a ſcurrile Maſſe-Prieſt, and is worthy nothing but a ſcorne. Thoſe two incomparable Prelates are the chiefe obiects of theſe euill eyes; whom God hath raiſed happily aboue the reach of their enuy. It galls this Romiſh Rabble, that theſe two Ring-leaders of the *Engliſh* Clergie (beſides their buſie imploiments in their carefull, prudent, and zealous gouernment) preach more Sermons in a yeare, then, perhaps, all the Biſhops vnder the Papacie. *Rumpantur & ilia.*

Refut.p.153.

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Sect. VIII.

IT pleaſeth his diſcretion to marſhall my Epiſtle as he liſts, and then to complaine of diſorder, and my leaping ouer hundreds of yeares from the *Nicen* Councell to *Gratian* the Canoniſt; My Readers eyes can confute him, which cannot but witneſſe that I name diuers in all ages recorded for maried Biſhops and Presbyters. This *Beadrole* (ſaith he) *is idle, becauſe I ſhew not that they then vſed their Wiues when they were Biſhops.* An hard condition; That I muſt bring witneſſes from their Bed-ſides. It is not enough that we ſhew they had wiues, that they had children? No (ſaith my Refuter) *It muſt be proued that they had theſe children by theſe Wiues after Ordination.* Wee were neither their Midwiues nor their Goſsips, to keepe ſo ſtrict an account. But what meanes, * *Cum vxoribus dormiunt?* and, *Tempore Epiſcopatus filios gignunt ex propriis vxoribus.* This we haue ſhewed out of *Socrates.* What was that which *Dionyſius*, the ancient B. of *Corinth*, (before euer *Paphnutius* was) wrote to *Pinytus*, charging him, [x] *Ne graue ſeruandæ caſtitatis onus neceſſario fratribus imponat.*

What was that, for which *Euſtathius*, B. of *Sebaſtia*, the vnworthy ſonne of *Eulanius* B. of *Cæſaria* was cenſured? was not this one of the Articles, [y] *Benedictionem, &c?* *That he taught men to decline the bleſsing and communion of maried Prieſts?* Away then with this either ignorant, or impudent facing of ſo euident a falſhood.

The teſtimony of *Hierom*, the example of *Vrbicus* B. of *Claramont*, and of *Genebaldus* B. of *Laudune*, ſhew what was the conceit & practice of thoſe particular places wherin they liued. And yet *Hierome* in the ſame Booke can ſay; *Quaſi non hodie quoque plurimi ſacerdotes habeant matrimonia.* In the ſtory of *Vrbicus*, related by *Greg. Turonenſis*, I can but wonder how far men may bee tranſported by ſuperſtition; ſo as to make the Apoſtles charge giue way to an humane opinion. The wife of [a] *Vrbicus* comes to his doore, and alledges S. *Pauls* charge; (*Meet together againe, leſt Satan tempt you, &c.*) *Cur coniugem ſpernis, &c?* he yeelds to do the duty of an Husband, and now in remorſe inioynes himſelfe a perpetuall penance. What penance do we thinke S. *Paul* was worthy of, for giuing this charge which ſhe alledged? Let my Reader iudge whether of the two was the better Diuine. How inſolent is tradition, thus to trample vpon Scripture? But ſince it pleaſed my Refuter to lend me this one example of *Greg. Turonenſis*, I am ready to giue him vſe for it. In the 2. booke of *Turonenſis* he ſhall find [b] *Sidonius* a maried Biſhop, and his Wife, a Noble Matron, in all likelihood liuing with him, for (*neſciente coniuge*) without his wiues knowledge he gaue ſiluer plate to the Poore. [c] In the fourth Booke he ſhall finde *Anaſtatius* a maried Presbyter, feoffed in ſome Temporalties which he would rather die then not leaue to his iſſue. [d] In the eight Booke hee ſhall find *Badegiſilus*, the cruell Biſhop of the *Cenomans*, matched with an ill wife, who yet liued with him (as it ſeemes) all his time, and had altercations with *Bertran* Archdeacon of *Paris*, for his goods, deceaſed. In theſe there is ſtrength of legall preſumption, though no neceſſity of inference. But what doe I inſtance in theſe, or any other, when *Balſamon* tels vs cleerly that before the ſixt Synod [e] it was lawfull for Biſhops to haue wiues, *Etiam poſt dignitatem Epiſcopalem?* And his owne Canon law can tel him that in the Eaſt Church, their Prieſts, *Matrimonio copulantur*; which his warieſt Maſters expounding, would interpret by *copulato vtuntur*. Iudge then, Reader, what to think of the metall of this mans forehead, who would beare vs downe, that *no one Biſhop or Prieſts was allowed, after Orders, to haue any wife.* Yea, euen for the very contraction of mariage it ſelfe after Orders, [f] honeſt *Eſpencæus* can cite one [g] *Ioannes Marius*, a Dutch-man by birth, but a French Hiſtorian, to whom hee allowes the title of (*non indiligentis*) who writes, that he knowes that in the times of Pope *Formoſus*, & *Ludouicus Balbus*, Prieſts were maried, *Et iis licuiſſe ſponſam legitimam ducere modò Virginem, non verò Viduam*; *and that it was lawfull for them to marry a Wife, ſo ſhe were a Virgin, not a Widow.*

As for that baſe ſlander wherewith this venemous Penne beſprinkles the now glori-

Refut. 254.

* *They ſleepe with their wiues, and in the time of being Biſhops, beget children of their owne wiues.* Socr. Vbi ſupra.

[x] *That he doe not neceſſarily impoſe the heauy burden of continence vpon his Brethren.* Euſeb. l.4. hiſt. c.22.

[y] Socrat. l.2. c.22.

Refut. p.155.

[z] *Hier. l.1. aduerſ. Iouin.* As if now adayes many Prieſts alſo were not maried.

[a] Greg. Tur. l.1. c.44. *Cur coniugem ſpernis, cur obturatis auribus Pauli præcepta non audis? Scripſit enim, Reuertimini ad alterutrum, &c. Ecce ego ad te reuertor, nec ad extraneum, ſed ad proprium vas occurro, &c.* *Why deſpiſeſt thou thy wife? why doſt thou ſhut thine eares againſt the precept of S. Paul? For he hath written, Meet together againe, leſt, &c.*

[b] *Greg. Turon. l.2. c.21. Nat. Theodoſ. Iun. & Valen. 2. Imperat. Vxor Papianilla, cum qua concorditer vixi liberoſque ex ea ſuſcepit vtriuſque ſexus, Ad Apoll. epiſt.16. l.5.*

[c] *Turon. 4. c.12.*

[d] Tur. l.8. c.29.

[e] After their Epiſcopall dignitie, *Balſam. in Can. Apoſt.* 5. Are ioyned in Mariage. *vid. ſupr.* Vic Mariage contracted. [f] *Eſpenc. l.1. c.11.* [g] *Io. Maior, & comptuar. Concil. Refut. p.159.*

ous face of our renowned Archbiſhop and Martyr Doctor *Cranmer*; whom hee moſt lewdly charges with laſciuiouſneſſe and incontinent liuing with I know not what *Dutch Fraw*, it is worthy of no other anſwer then, *Increpet te Dominus*. It is true that the holy man wiſely declining the danger and malignitie of the times, made not at the firſt any publike profeſſion of his Mariage; as, what needed to inuite miſchiefe? But that hee euer had any diſhoneſt conuerſation with her or any other, it is no other then the accent of the mouth of Blaſphemy. And if any one of our Clergie, after a legall and iuſt Diuorce long ſince, haue taken to himſelfe that liberty which other Reformed Churches publikely allow (as granting in ſome caſe a full releaſe, both *à thoro* and *à vinculo*) what ground is this for an impure wretch to caſt dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Maſſe-Prieſt, caſt backe thoſe emiſſitious eyes to your owne infamous Chaire of *Rome*; and if euen in that thou canſt diſcerne no ſpectacles of abominable vncleanneſſe, ſpend thy ſpightfull cenſures vpon ours. I reckoned diuers examples of maried Biſhops and Prieſts out of *Euſebius*, *Ruffinus*, others; amongſt the reſt *Domnus* Biſhop of *Antioch*, which ſucceeded *Samoſatenus*, for which my Margent cited *Euſebius*, in his 7 Booke, and 29 Chap. My Detector taxes me for citing Authors at random; as *Euſeb. lib. 7. cap. 29.* when as there are (he ſaith) but 26 Chapters; and for things which are not found in him; As if the man had deſperately ſworne to write nothing but falſe. Truſt not me, Reader; Truſt thine owne eyes; Thou ſhalt finde that Booke of [h] *Euſebius*, to haue one and thirty Chapters; and in the cited place thou ſhalt duly finde the Hiſtory of *Domnus*. Whoſe patience would not this impudency moue?

If I reckoned not examples enow, or ſuch as he likes not, (as vniuſtly ſeeming litigious,) there is choice enough of more; *Tertullian*, *Proſper Hilary*, *Eupſychus*, *Polycrates*, and his ſeuen Anceſtors; to which let him adde 24 Dioceſſes at once in *Germanie*, *France*, *Spaine*, *Anno* 1057 of maried Clergie-men, recorded by their owne [i] *Gebuilerus*, and make vp his mouth, with that honeſt confeſsion of *Auentine*, [k] *Sacerdotes illa tempeſtate publicè vxores, ſicut cæteri Chriſtiani habebant, filios procreabant*; *Prieſts in thoſe dayes publikely had wiues as other Chriſtians had, and begat children*; *which the old Verſe (if he had rather) expreſſes in almoſt the ſame termes*;

Quondam Præsbyteri poterant vxoribus vti:

which his *Mantuan* hath yet ſpun a finer thred, as we ſhall ſhew in this Section.

What [l] danger is there now therefore either of the breach of my promiſe to my worthy friend Maſter Doctor *Whiting*, or of my diuorce, or of his victory? If the man and his modeſty had not been long ſince parted, theſe idle crackes had neuer beene.

But whereas this mighty Champion challenges me with great inſultation in many paſſages of his brauing diſcourſe, to name but one Biſhop or Prieſt of note, which after holy Orders conuerſed coniugally with his Wife; without the ſcandall of the Church branding ſuch (if any were) for infamous; and daring to pawne his cauſe vpon this tryall; I doe here accept his offer, and am ready to produce him ſuch an Example, as if all the Ieſuites heads in the world ſtood vpon his ſhoulders, they could not tell how to wrangle againſt. I doe not vrge to him that *Proſper* of *Aquitane*, a Biſhop and a Saint, whoſe Verſes to his Wife are famous, and imply their inſeparable conuerſation.

Age iam precor mearum
Comes irremota rerum, &c.

Nor yet the fore-named *Hilary*, Biſhop of *Poitiers*, who in his old age (if that Epiſtle be worthy of any credit) writing to his Daughter, confeſſes her yeares ſo few, that through the incapacitie of her age, ſhee might perhaps not vnderſtand the Hymne or Epiſtle; of whom the honeſt *Carmelite Mantuanus* could ingenuouſly confeſſe:

Non nocuit tibi progenies, non obſtitit vxor
Legitimo coniuncta thoro. Non horruit illa
Tempeſtate Deus thalamos, cunabula, tædas.

Nor Biſhop *Simplicius*, of whom [m] *Sidonius* giues this praiſe, that his Parents were

eminent

Refut. p. 160.

[h] *Vid. Euſeb. Edit Baſil. Anno* 1587.

[i] *Fox Act. & Mon. in hac quæſt.*

[k] *Auent. hiſt. Boior. l.* 5.

Their Wiues called, *præsbyteriſſæ, ibid &c. honeſto vocabulo,* as he there ſpeakes.

[l] *Hodie apud Græcos Sacerdotes poſt ſuſceptum ordinem ducere vxorem, ſed vnicam ac virginem, à Græco didici. Propoſit. Eraſmicorum, cenſur. cum declaratione c. de cælibatu.*

Tu vero ſi quid minus per ætatem in hymno, & Epiſtola inteligis.

His children hurt him not, nor his Wife lawfully conioyned in Wedlocke. In thoſe dayes God miſliked not the Mariage-bed, nor the cradle, &c.

[m] *Sidon. Apol. Conc adiunct. Ep. 9. l. 7.*

nent either in *Cathedris*, or *Tribunalibus*, and that his Pedigree was famous either *Epiſcopis*, or *Praſectis:* and for his wife, that ſhe was of the Stocke of the *Palludii, qui aut literarum, aut altarium cathedras cum ſui ordinis laude tenuerunt*; of whom alſo *Sidonius* can ſay, hee did *reſpondere Sacerdotiis vtriuſq; familiæ, anſwer the Prieſthoods of either Family.*

Nor *Alcimus* [n] *Auitus* the French Archbiſhop, who writing to his Siſter, of her Parentage, hath thus,

[n] *Alcim. Auit. Vien. Gal. Arch. l. ad ſororem, circa An. 492.* I will not deare Siſter, make report of the Pedegree of thy great grandfathers, &c. whom the renowned life of Prieſts made famous to the World.

> ——*Stemma Parentum,*
> *Quos licet antiquo mundus donârit honore,*
> *Et titulis à primæuo inſignierit ortu,*
> *Plus tamen ornantur ſacris inſignibus illi, &c.*
> *Nec jam atauos ſoror alma tibi proauoſq; retexam;*
> *Vita Sacerdotum quos reddidit inclyta claros.*

Nor *Paulinus* Biſhop of *Nola* in *Campania*; to whom *Auſonius* writes, *Tanaquil tua neſciat illud*; And *Formidatamq; iugatam objicis, &c.*

These and ſuch like might ſuffice reaſonable men; but ſince wee haue to doe with thoſe Aduerſaries, whom S. *Paul* cals ἀτόπους who, if we vrge hundreds of ſuch euident examples, turne vs off with bold ſhifts; and will needs put vs to proue thoſe acts which ſeeke ſecrecy; Let him and all his complices whet their wits vpon that cleare and irrefragable place of *Gregory Nazianzen*, a man beyond all exception; who brings in his Father *Gregory*, whom the world knowes to haue beene Biſhop of the ſame See, ſpeaking thus of him,

Greg. Naz. Car. de vita ſua, Edit. Morel. Paris. To. 2. p. 9.

> οὔπω τοσοῦτον ἐκμεμέτρηκας βίον
> ὅσος διῆλθε θυσιῶν ἐμοὶ χρόνος
> Δὸς τὴν χάριν, φίλος, &c.

Nondum tot anni ſunt tui, quod jam in ſacris mihi ſunt peracti victimis, &c. That is, *The yeares of thy age are not ſo many as of my Prieſthood.*

Words that will conuince the moſt importunate gain-ſayer, that *Greg. Nazianzen* was borne to his worthy father, after the time of his holy Orders. And leſt any man ſhould ſuſpect that this (οὔπω *nondum*) may reach only to the birth, not to the begetting of *Gregory Nazianzen*; ſo as perhaps he might be borne after his Fathers Orders, begotten before them: Let him know (to make all ſure and plaine) that *Gorgonia* and *Cæſarius* the ſiſter and brother of this *Gregory*, where by the ſame father begotten afterwards; as is euident both by that Verſe of *Nazianzen*; who ſpeaking of his mother, as then childleſſe when ſhe begged him of God, ſayes,

Ibid. de vita ſua, &c. Iamb.

> *Cupiebat illa maſculum fœtum domi*
> *Spectare magna vt pars cupit mortalium.*

Elias Cretenſ. In Orat. Greg. Naz. 19.

And the cleare Teſtimonie of *Elias Cretenſis, Quamvis enim ſi natiuitatem ſpectes, &c. Although (ſaith he) if you regard his birth, he was not the onely child of his Parents, foraſmuch as after him both* Gorgonia *and* Cæſarius *were borne.* Thus he.

O infamous *Gregories*, the ſcum of the Clergy! O irregular Father, that durſt defile his ſacred function with ſo carnall an act! O ſhameleſſe ſonne, that bluſhes not to proclaime his owne ſinfull generation! Goe now petulant Refuter, and ſee whether you can either yeeld, or anſwer.

As for that glorious ſhew of Antiquity, wherewith C.E. hopes to bleare his Readers eyes, gracing himſelfe herein with the aſtipulation of our Reuerend *Iewel*, I neede not returne any other anſwer then of his *Beatus Rhenanus: Quanquam veteres omnes, &c. Although all the Ancient, and* Hierome *himſelfe were no whit equall or indifferent to Mariage; eſteeming Virginity and Chaſtity very high; both becauſe they thought the Laſt day was neere at hand, as remembring that ſentence of* St. Paul, *Tempus incollectoeſt; and becauſe they ſaw many impediments grow from Mariage, which marred the puritie of Chriſtianitie, in thoſe dayes, eſpecially when Chriſtians liued amongſt Heathens, and matched in mariage with them: Surely it is euident, that for this cauſe* Hierome *was in an ill*

Aug. lib. Tert. Exhort. caſt. matrimonio parum æqui fuerint, &c. The time is ſhort.

name at Rome, &c. Thus he. We durſt not haue ſaid ſo much for our ſelues. The higheſt Antiquitie is ours, the later had beene ours, if it had not beene vpon theſe grounds which were then their owne, proper to the time, place, occaſion.

Sect. IX.

I Deſcend to the Teſtimony of *Gratian*; Champion *E.* calls this picking of Strawes. If picking of Strawes be boyes play, and argue that they which vſe it are foiled, and haue loſt all, as our Refuter merrily pipeth, let him acknowledge how beggerly the proofes are growne of the martyrdome of their Saintly Ieſuits and Prieſts amongſt vs, did they not ſtoop to picke ſtrawes, to threſh out a miracle (when it was) for tranſlating Father *Garnet* from a Traytor to a Martyr? yea, and that Chaffe, the gullery whereof themſelues ſmile at here, is deuoutly tranſported beyond the Seas, and enſhrined for a ſacred relique, and proclaimed by their *Kornmannus* for one of the great Wonders of the Dead; *Ridet aruſpex vbi aruſpicem viderit.*

It is well that the great Compiler of the Canon Law of Rome is grown ſo baſe with Catholique Prieſts. He witneſſes plainly, that ſome Biſhops of Rome were the ſonnes of Prieſts, not ſpurious, but begot in lawfull wedlocke; [m] Which was (according to *Gratian*) euery where lawfull to the Clergie, before the prohibition. *C.E.* bites the lip at this authoritie, and firſt hee tells vs, it is the *Palea*, not *Gratian*. But if this bee the Chaffe, there is no Corne. Reader, try by this the egregious impudence of this fellow. Turne to the place, thou ſhalt finde the words to be none but *Gratians*: and the notes allowed by publique authoritie, openly to confirme it: *Hic aperte oſtendit Gratianus ſe in ea fuiſſe opinione, &c. Here Gratian openly ſhewes, that he was in that opinion, that heretofore the Prieſts of the Latine Church might be maried.*

[m] *Diſt. 56 Cenomanens &c.*

Refut.p.161.

Secondly, my Parentheſis diſpleaſes him (*As now adayes*!) But what needes this quarrell? He muſt grant if the Romiſh Prieſts haue ſonnes, they can be no other then ſpurious. It is his beſt not to preſſe this point too farre. This idle iealouſie of his can argue no good. I touched not the continency of his *Paulus Quintus*, ſo much as in my thought, I onely wiſh that his holineſſe would beſtow ſome of the offals of his Nephewes great Benefices, vpon this Maſſe-Prieſt for the reward of his ſuperfluous *Oleum peccatorum*.

Refut.p.162.

My third vntruth, (and that a groſſe one) is, that *I ſay many Biſhops of Rome followed their Fathers in the Pontificall Chaire:* whereas in this Chaffe of *Gratian*, he findes but one *Syluerius* Pope, ſonne of *Syluerius* Biſhop of *Rome*. And what if in his Chaffe hee finde but one, whiles I in my Corne-heape can finde more? Did I tye my ſelfe in this clauſe onely to *Gratian*? Was not Pope *Iohn* the Eleuenth, or, in ſome accounts, the tenth, ſonne to Pope *Sergeus*? And is there no Chaire Pontificall but the Romane? Whas not *Theodorus* Pope, ſonne to *Theodorus* Biſhop of *Ieruſalem*? *Felix* the Third, ſonne to Biſhop *Valerius*? Pope *Adrian* the Second, ſonne to Biſhop *Taralus*? His *Platina* can ſupply his *Gratian* in theſe.

Refut.p.263, 164.165.

What haue I to doe with his quarrels about *Hoſius*, *Felix*, *Agapetus*, *Steuen*? They are their owne; Let him wring *Gratian* by the eare, till I feele: And ſurely, the poore Canoniſt bleedes on all hands. *Bellarmine*, *Baronius*, *Poſſeuine*, & this ſtout Beagle haue euery one a ſnatch at him; and hee muſt bee content to goe away with this gaſh; (*We are not bound to follow him as an infallible Writer, but may with free libertie reiect him.*) Yea, how merry doth my Refuter make himſelfe with his deſpiſed *Gratian*? Like a Philiſtim he hath pulled out the eyes of this *Sampſon*, and now makes ſport with him; If *Doway* like it well, it ſhall not be diſpleaſing to vs. The man (as ill as he loues mariage) will needes make a match betwixt his *Gratians* Pope *Steuen*, and his Pope *Ioane*, *Iô Hymen*! Was euer man ſo mad, to make himſelfe paſtime with his owne ſhame? Was the Hiſtory of that their monſtrous Papeſſe of our making? Doe not [n] the whole ſtreame of their Writers of Chronicles, their owne Biſhops, Monks, Recluſes,

Refut. p.166.

[n] *Sigebert. Martin. Polon. Platin. Mart. Minorit Oth. Friſ. Flores Temp. Petrarcha &c.*

hall, J.

Regiſters record it openly to all poſterity, without the contradiction of the next ages, yea of any, till this laſt? Let them take to themſelues therefore, this fruitfull Succeſſor in the infallible Chayre; ſhee is their owne, they may diſpoſe of her, where they liſt; and ſince my Refuter will finde out a match for her out of the Chayre of exploration, why ſhould not we dance at the wedding? Why doe we not helpe him to a piece of an Epithalamium?

Papa pater patrum,
Papiſſa pandito partum.

• A floure that neuer came out of *Luthers* Poſie.

• *Flor. temp. Impr. vlt. 1486.*

Sect. X.

I See, that whiles I follow this Wrangler by the foote, I am become inſenſibly tedious, the reſidue of his longſome Treatiſe is ſpent vpon the Councell of *Conſtantinople*, *Gregories* charge, *Iſodores* rule, *Hulderick*, *Hildebrand*, *Dunſtan*, and *Anſelme*, and the eſtate of our fore-fathers in the Engliſh Clergie. The diſcuſſion of all which, as not being eſſentiall to our buſineſſe, (except onely the laſt) will admit more breuity of diſpatch. The vitall parts of our cauſe being ſecured, there will be leſſe danger in the remoter lims, which yet, if our Target gard not, our ſword ſhall. In all theſe, it ſhall be beſt to reduce his Cauils vnto heads, that we may crop them with more ſpeed and eaſe; Onely I muſt craue leaue to dwell ſome while in the laſt.

Concil. 6. Conſt. in Trullo.
Refut. p. 168. vſque ad 174.

Concerning the Councell of *Conſtantinople* (after ſome idle miſ-taken diſcourſe of the occaſion thereof) he inſiſts vpon theſe foure points.

Firſt, That it was not generall: Secondly, Not the ſixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced or torne out.

Firſt, it is no truſting what a Romane Prieſt ſayes in choller of a Grecian Councell. The Greeke Church is equally in their Bookes with ours; and this Councell, with the Synod of *Dort*. It is an eternall quarrell, which all the vaſſals of *Rome* haue againſt this Councell, that it equalled the Biſhop of *Conſtantinople*, with the Romane: A crime that cannot be forgiuen.

[p] *Vid. Bell. de Rom. Pont. l. 4. cap 18.*
[q] *Balſam. in Phot. Nomoc.*
Refut. p. 174.
Balſam. ibid.
Refut. p. 171.
Conſtantinus Pogonatus.

The inuectiues of our Popiſh Diuines, eſpecially *Pighius*, [p] *Bellarmine*, *Baronius*, haue made good that note of [q] *Balſamon*, *Occidentales Epiſcopi, &c. The Weſterne Biſhops* (ſaith he) *that is, the Italian or Latine (Ab huius Synodi Canonibus opportunè icti) finding themſelues galled with the Canons of this Synod, haue giuen it out not to bee Generall:* Thus he. And why was it not generall? It had no forme *of a Councell* (ſaith my Refuter) *No Legates of the Pope, no inuitation of the Latine Biſhops, neither were any of the other Patriarkes preſent or conſenting.* Euery word a ſhameleſſe vntruth! *Baſilius* Biſhop of *Gortyna* the Metropolis of *Creete*, (which was then vnder the Archbiſhop of *Rome*) and the Biſhop of *Rauenna* (ſaith *Balſamon*) were there to repreſent the Romane Church; The Biſhops of *Theſſalonica*, *Sardinea*, *Heracles*, *Corinth*, were there and then the Popes Legates. And for the Patriarkes; *Baſilius* (ſaith the ſame *Balſamon*) Biſhop of *Gortina*, which was preſent in the name of the Romane Church, is found to haue ſubſcribed after the foure Patriarks, and certaine other Metropolitans, what can be more plaine? But *S. Beda* (ſaith *C.E.*) *tels vs that* Iuſtinian *the Yonger, commanded* Sergius *Biſhop of Rome to be caried to Conſtantinople, becauſe he would not ſubcribe huic erratica Synodo.* Still miſtaking and ignorance. His *Surius* and *Turrian* could haue taught him out of *Theophanes*, this was another a Pſeudo-Synode, which the ſame *Iuſtinian* had in his firſt gouerment called in fauour of the Monothelites; which was ſome yeares after the true Synode vnder *Conſtantine* the Bearded. This mans wit wanders with his erraticall Synode.

SECT. XI.

FOr the number of *Sixt*, wee neede not be ſcrupulous, whether it were the fiſt, or ſixt, or both (as *Balſamon* cals it, πενθέκτην) or neither. It is enough for me that *Gratian, Caranza, Eſpencæus*, and other his owne great Maſters call it familiarly both *Sixt*, and *Generall*; In this I cannot but be ſafe enough. I grant, that (to ſpeake preciſely) the ſixt Synode vnder *Conſtantine* publiſhed no Canons, but afterwards many of the ſame Fathers which had formerly met in the ſixt Synode, and others to the number of 227, being called together by the then penitent & reſtored *Iuſtinian*, (ῥινότμητος) gathered vp, and ſet forth with vniuerſall conſent, the Canons formerly made, and by them re-enforced. But what need I trouble my ſelfe with any other anſwer to all theſe windie cauils of my Aduerſarie, then that which *Tharaſius* himſelfe, the Patriarke of *Conſtantinople*, hath moſt fully giuen; [r] *Quæ eſt hæc ignorantia, &c. What ignorance* (ſaith he) *is this, wherewith many men are tainted about theſe Canons? For it is a ſcandall to doubt whether they were the Canons of the ſixt Synod. Let theſe men therfore know, that the ſixt Synod was gathered in the time of* Conſtantine, *againſt thoſe which aſcribe one onely action and will to Chriſt; The Fathers then condemning thoſe Heretikes, and confirming the Orthodoxe Faith about the fourteenth yeere of* Conſtantine, *returned home: After foure or fiue yeares, the ſame Fathers (being met vnder* Iuſtinian *the ſon of* Conſtantine) *ſet forth the foreſaid Canons; Neither let any man doubt of this; For thoſe very ſame Fathers, which in the time of* Conſtantine *ſubſcribed, did alſo vnder* Iuſtinian *ſubſigne this preſent Paper; which thing is euident enough by the vnchangeable likeneſſe of their owne hands.* So he. Whether therefore the computation of *Tharaſius* or *Theophanes*, be followed, we haue what we deſired; The ſame acts are ſet forth, if not by altogether the ſame perſons, and [s] *Gratians* iudgement is herein ours.

Quini-ſextam.

Slit-noſe.

[r] *Gratian diſt. 26. Habeo librum.*

[s] *Diſt. 16. vbi ſupr.*

SECT. XII.

FOr the third point. To proue that this Synode is not peremptorily for vs; Hee vrgeth diuers other Canons for it, which in other things ſound againſt vs. Then he ſhewes the inſtanced thirteenth Canon, not to bee ſo abſolutely and fully ours, as is pretended.

Refut. p. 175. vſq. ad 182.

Firſt, where findes he this Law, that no man may alledge one teſtimony of a Father, or a Councell, but he muſt be tyed to iuſtifie all the reſt? Himſelfe would be the firſt that would ſhrinke at this condition. This challenge is vnreaſonable, and might turne off all allegation. For example, If a man ſhould alledge the *Nicene* Counſell, *Canon* 1. againſt any ſuperſtitious Foole that hath made himſelfe a corporall Eunuch; might he ſtraight for his iuſtification fly vpon the laſt Canon of that Councell, vnneceſſarily inioyning vs to ſtand at our Sundayes Prayers. Or if a man ſhould cite the Synode of *Laodicea* againſt a Deacon (though a Cardinall) ſitting before a Prieſt, or againſt the worſhipping of Angels; were it meet to choke him with a return of the laſt Canon of that Councell, forbidding the Apocryphall bookes; or the 37 Canon forbidding his Holineſſe to take ſo much as a Bible in his ſolemnitie, from the hands of Iewes: If a man ſhall alledge a Teſtimonie of *Cyprian*, were it fit to vpbraid him with the errour of re-baptization? Or if of *Auguſtine*, with the errour of the neceſſity of Infants communicating? This is *clauum clauo*. For mee, I haue vndertaken no ſuch taske, to warrant them that once ſayd true, from euer erring: I doe therefore herein ſcorne my ſilly Refuters *compaſſion*, who is ſo farre from cruſhing me in this, that he hurts none but his owne fiſts, in beating them about his own hard head. For, if the preſſing vs with the authority of ſome of theſe Canons, be to iuſtifie the reſt, then the 36 Canon of that Councell beares him and his *Rome* down before it, whiles it ſets *Conſtantinople* cheeke by jole with it, maugre. A point, which rather then they will yeeld, they

Synod. Laodic. Can. 20. Can. 35. Can. 60. Can. 37.

Refut. p. 181.

Refut.p. 182. *vſque ad* 192.

they will be glad to abate vs all the reſt: This we are ſure of, that the alledged Canon is peremptorily, fully, cauteloully ours: For this, my credit is at the ſtake, which my Refuter pleaſes himſelfe with the hope to impaire, inſulting in the idle fancy of a iuſt aduantage, whiles he ſhewes the Canon to come ſhort in ſome points of our requiſition and practice; For there, Biſhops are excepted, and the freedome of Mariage after Ordination.

Reader, compare the Canon with the words of my ingagement, I vndertooke thou ſhouldeſt find no decree could be made more peremptory, more cautelous, more full and abſolute, for the lawfulneſſe of the Mariage of Eccleſiaſticall perſons.

For firſt; The Fathers profeſſe herein to croſſe the practice and Decree of the *Romane* Church. Secondly, they profeſſe the coniugall cohabitations of ſacred perſons to ſtand by the Apoſtolike Canons, and to be a ſincere, exquiſite, and orderly conſtitution. What could be ſaid more? They (thirdly) ratifie this libertie for euer. They (fourthly) giue charge that no man by the cohabitation with his lawfull wife, bee hindred from aſcending to the higheſt degree of holy Orders. (Fiftly) that in the time of their Ordination, it be not ſo much as required of them, to abſtaine from the lawfull companying with their Wiues; which were (ſay they) to offer iniury to mariage ordained by God, and bleſſed by his preſence; and to croſſe him that ſaid, *Thoſe whom God hath ioyned together, let no man ſeparate*; and, *Mariage is honourable amongſt all, &c.* (Sixtly) That if any man ſhall preſume ſo farre, as to offer to debarre any Prieſt, Deacon, or Subdeacon, from the coniunction and ſocietie with his lawfull Wife, he ſhall be depoſed; Or if any Prieſt, or Deacon ſhall voluntarily caſt off his Wife, vpon pretence of Religion, that he ſhall be ſuſpended, and (if he goe on) depoſed. Iudge now whether herein my proteſtation haue erred; Not that there can be no circumſtance deuiſed, as of the extent of the perſons, or time, or manner, wherein curioſitie might inlarge the ſcope of this libertie (ſo I neuer meant:) but if this one point (*That the mariage of perſons Eccleſiaſticall is lawfull*) can be more fully and warily ſet downe, let me lye open to cenſure; if not, hate the vanity of this idle Mountebanke, and confeſſe with *Ariſtophanes*,

There is no ſalue for the ſting of a Sycophant. *Refut.p.* 192. 193. 194.

Aduerſus ictum Sycophantæ non ineſſe pharmacum.

The Parliamentall law in the time of King *Edward*, was (I grant) more full in extending the liberty, could not bee more full in auouching the lawfulneſſe of our Mariages. Where I muſt take leaue to tell my Refuter, that the compariſon he preſumes to make of King *Edwards* Parliament, with the proceedings of *Iacke Straw*, *Wat Tiler*, *&c.* is, like himſelfe ſeditious and traiterous. And what maruell if ſuch repiners blow out the foggie vaporous blaſt of ſeditious words, againſt our higheſt Court of Parliament, which ſome of their companions haue attempted to blow vp with a blaſt of fire? This Conſtitution was not ciuill onely, but Synodicall: And may not a lawfull Synode or Conuocation, with the concurrence of the three States, and the ſway of Royall authority, make or re-eſtabliſh a Law agreeable to the Word of God, and the receiued practice of their Progenitors, but euery Iacke-ſawce of Rome ſhall thus odiouſly dare to controll and diſgrace it? One of his Capitoline gods of Rome called England his Aſſe; So it was whiles it might beare nothing but his Trumperie, and goe but where his Groomes would either leade, or driue it: now that it hath taken heart, and (with Cardinall *Campegius* his Sumpter) caſt off this baſe loade, and hath happily ouer-runne his ſeruitude; they are ready, with the Keeper of metamorphoſed *Apuleius*, to ſeeke a deſperate remedie from the next Tree.

Etiam Aſinus meus recalcitrat?

Sect.

SECT. XIII.

SVch then is the Canon of *Conſtantinople*, which therefore (I ſaid) becauſe they cannot blemiſh enough, they haue indignely torne out of the Councels: and here is much vehement and brauing Rhetoricke, ſpent vpon me as a ſhameleſſe Writer; and this paſſage as the groſeſt lye, that euer was publiſhed by Proteſtant, and now I am coniured, how blemiſhed? how torne? what? where? how? when? Becauſe innocence is bold, the man will be bold, that he may ſeeme innocent; but we ſhall well find that facing will not ſerue his turne. Is he ſo ignorant as not to know that all his great [r] Maſters diſcard this whole Counſell as *ſpurious*? Doth he not know that it is (if not torne) yet left out in diuers of their Editions of the Councels? Let him learne, if he know not, that their ancient collection of Canons, which was called *Codex*, or *Corpus Canonum*, which was in vſe in *Leo* the fourths time, mentioned by *Gratian*, *diſt*. 20. *c. de libellis*, and printed *Anno* 1526 at *Mentz*, and re-printed at *Paris*, in *octauo*, *Anno* 1609. omits it. The other Collection of Councels by *Iſidorus Mercator*, which began to bee receiued about *Charles* the Great his Time, wherein, beſides the forged Decretal Epiſtles of diuers Popes, are the Canons of many Prouinciall Councels of *Africke*, *France*, *Spaine*, *&c.* ſet forth by *Iac. Merlin* at *Coleine* 1530. and which hath beene vſually receiued in the Weſterne Church, in the times of the Schoolemen, who vſually (as doe alſo *Iuo* and *Burchardus*) alledge them, likewiſe omits it. The two Editions of the Councels by *P. Grabbe*, likewiſe omit it; and if it had not been for ſtarke ſhame, ſo would the reſt alſo. Doth he not know what his *Anaſtatius* & *Nübertus* proteſt of ſome particular Canons, and this for one, [u] *Hæc capitula omnino refutamus*, and, *nullatenùs recipiantur*. And for this very particular Canon; If he know not; There is firſt an attempt of a double blemiſh to be caſt vpon it: The one, in that they read it ſo, as if the Romane Clergie profeſſed *quòd copulentur vxoribus non ſuis*, as by way of ſcorne; whereas the words runne, *ſe deinceps cum vxoribus ſuis non congreſſuros*.

Refut. p. 195. vſq. ad 198.

[r] *Baron. An. 58. nu. 18. & Bell. l. 1. de verbo Dei, c. 2. & 2 de Rom. Pont. c. 17. l. 1. de Conc. c. 7 l. 1. de Cleric c. 21. Bin. Tom. 1. p. 14 &c*

[u] *Diſt. 16. In Notis.* These Chapters we do altogether reiect. Let them by no meanes be receiued. That they are ioyned with Wiues not their owne.

The other, in that ſome of their Authors would refer *Sacrorum virorum* to *Conſtitutiones*, not to *Nuptias*; marring quite the ſenſe of the Canon. This for the blemiſh. For the wiping out of this very Canon, and denying it place with the reſt; Let him heare his owne [x] *Eſpencæus*, telling him, that euen they which allowed this Synod reiected by *Pighius*, & others, yet *hunc Canonem duriter tractant, &c. Vſe this Canon ſomewhat hardly, as altogether prophane, ful of errour, inſolence, immodeſtie, manifeſt falſhood, Apocryphal, and moſt corrupted*; and his ingenuitie is faine to plead, in concluſion, *Canonem hunc legitimum eſſe non gratis, ſed neceſſario donemus*; *That they muſt (not vpon courteſie; but of neceſſity) yeeld this Canon for legitimate, not ſuppoſiticious*. And what is this in my Detectors conſtruction, but a caſhiering of this Canon out of the Councels againſt the authority of *Gratian*, and the Greeke Copies? Laſtly, the eyes of learned *Chemnitius*, are vndoubted witneſſes to vs, what credit ſoeuer they finde with this *Italianate* generation; *In Tomis Conciliorum prorſus expunxerunt, & omiſerunt hunc Canonem*: [y] *In the Tomes of the Councels they haue altogether whip't out, and omitted this Canon*. So as if we had thoſe blurred Copies which hee ſaw bleeding from the hand of the Inquiſitors, there could be no fence for this charge, but that which ſerues for all, impudent denials.

[x] *Eſp. l. 1. de Contin. Vt ictum ſcilicet profanum, erroris, inſolentiæ, impudicitiæ plenum, manifeſtæ falſitatis Apocryphum, & corruptiſſimum.*

[y] *Chemnit. hiſt. de Cœlib. Sacerd. p. 65.*

Neither needed my Refuter to take it ſo highly, that I obiected to them the tearing, blemiſhing, and defacing of this, and other Records againſt them; Ere long the World ſhall ſee, to the foule ſhame of theſe ſelfe-condemned Impoſtors, that in the writings both of ancient and later Authors, they haue blotted out more then an hundred places (ſome of them containing aboue two ſheetes apiece) concerning this very point which we haue in hand.

Refut. p. 196.

Eraſm. Lang. in Niceph. Io. Neuizan. D. Venatorius P. Crinitus I. de ſolas, Polyd. Virg. Rolewinch Thuanus Ignat. Sigebert, &c.

This is no newes therefore; neither needed my Detector to make it ſo dainty.

Sect. XIV.

Refut.p.198: vſq; ad 203.

They are ioyned in Mariage.

So alſo *Funccius* in his *Chronol.*

z *Bin. Steph.2. A pluribus è Serie Rom. Pontificum dimittitur.*

Caiet. Opuſ. Caſtit.

Refut.p.203.

I Cited from *Gratian* the free confeſſion of Pope *Steuen* the ſecond, acknowledging the open liberty of Mariage to the Clergie of the Eaſterne Church, *Matrimonio copulantur.* A place truely irrefragable; My Refuter firſt excepts againſt the number, telling vs that *Steuen* the ſecond liued but three or foure dayes at the moſt, and therefore he could not be the man; what ſpirit of Cauillation poſſeſſes this Maſſe-Prieſt? He cannot but know that his owne *Sigebertus* aſcribes fiue yeares to this *Steuen*, and *Hermannus*, ſix: But fiue is the leaſt: And his *Binius* tels him that the *Steuen* he ſpeakes of (ſitting but two dayes excluſiuely) [z] *is by the moſt omitted in the Catalogue of the Romane Biſhops:* whence it is that the Chronicle names not two *Steuens* betwixt the firſt & the fourth. *But this man* (he ſaith) *called no Councell*; what is that to me? *Gratian* affirmes it, I do not. Let him fall out, for this, with his friends. And now according to the old wont, (after he hath tryed to ſhift off, *Matrimonio copulantur*, with the ſleeueleſs euaſion of a falſe gloſſe (i. *vtuntur*) which *Cajetan* hath ſufficiently confuted for vs) hee fals to a flat reiection of *Gratian*, and tels vs, out of *Bellarmine*, *That Canon to bee perhaps of no authority, but an errour of the Collectors.* Good God! what face haue theſe men? That none of their receiued Authors can be produced againſt thẽ, but they are ſtraight counterfeit, and yet the very ſame, where they ſpeake for them, canonicall? Their Clyents, if they might but know theſe tricks, would be aſhamed of their Patrons.

Refut. p.204.

That the Clergy not onely of the Eaſt might *Matrimonio copulari*, but of the Weſt alſo might *Matrimonium contrahere* (which are the words they are vnwilling to know in their owne Canon Law) ſhew ſufficiently that they not onely were maried of old, but might marry; But for the Eaſterne Clergie, it is freely granted, by all ingenuous ſpirits; inſomuch as *Eſpencaus* tels vs, that neuer Author, either old or new, imputed this for a fault vnto the Greeke Church, that their Clergie was maried.

Refut. p.206, 207.

Refut. p.207, 208.

What ſhall we ſay then to this bold Bayard, that *compares this toleration of Mariage in the Greeke Church with* Moſes's *permiſsion of the Bill of Diuorce vnto the Iewes?* As if Mariage had beene only tolerated, not allowed; as if vniuſt Diuorce were a fit match for lawfull Wedlocke; while he here talkes of *Duritia cordis*, well may we talke of his *Duritia frontis.* It is true, euery Church, euery Country, hath their Cuſtomes and Faſhions; which *Ioannes Maior* pleades againſt *Beda's* Cenſure of the *Engliſh* and *Scottiſh* and *Brittiſh* obſeruation of Eaſter, and may be as iuſtly in this caſe pleaded for vs. This was of old no leſſe ours, then the Greekes; And if any Church will be preſcribing againſt God, we haue no ſuch Cuſtome, nor the Church of God; But what a ridiculous inſinuation is it, that the Greek Prieſts are diſpenſed with by ſupreme authority Eccleſiaſticall? Forſooth, by the Pope of Rome. Faine would I learne when, vpon what termes, at what rate the Græcians purchaſed in the Court of Rome Diſpenſation for their Mariages.

I would my Refuter had the Office appointed him to ſhuffle ouer all the Records of the Apoſtolike Chamber, till hee finde ſuch a grant made *propter duritiem cordis*; then ſhould a great deale of good Paper eſcape the miſery of being beſmeared by his Pen.

What ſtrange fantaſtike Dreames are put vpon the World? Where the Papacy cannot preuaile, there forſooth his Holineſſe diſpenceth. The Greeke Church admitteth maried Prieſts, the Pope diſpenſeth with them; They deny and defie the Popes Supremacie; I trow he diſpenſeth with them for that too: and why not with the Church of *England?* We pay no *Peter*-pence, we run not to *Romes*-market to buy traſh, I hope his Holineſſe diſpenſeth with vs for theſe *Peccadillo's*; we take liberty here to marry rather then to burne, why ſhould wee not hope to receiue that Diſpenſation, whereof wee heard the newes of late from a poore Bankrupt Carier? *Ad populum phaleras.*

Sect.

SECT. XV.

Refut p.209. uſq. ad 214.

AS for the contradiction, which his ſagacitie findes (not without much ſcorne) in the two Parliamentall Lawes of the Father, and the Sonne, King *Henry* the Eight, and King *Edward* the Sixt; whereof the one forbids, the other allowes the Mariage of Eccleſiaſtiques, it needed not haue beene any wonder to a learned Prieſt, which might haue knowne Councels enow, diametrally oppoſite to each other: what fault was it in the recouer'd blind man, that he firſt ſaw men walk like Trees, and after like men? Euen the beſt man may correct himſelfe. Neither was there here any contradiction. King *Henry* ſpake with the Romane Church, (whoſe one halfe of him then was) King *Edward* ſpake with the Scriptures, and purer antiquitie: King *Henry* neuer ſaid, God diſallowed theſe Mariages; King *Edward* neuer ſaid, they were allowed by the Romiſh Church.

And why may not wee draw out the like abſurditie out of Queene *Maries* Parliaments; wherein ſhee reuerſed many things eſtabliſhed by King *Edward*, as in this very caſe concerning Mariage of Prieſts? May not wee hereupon aske, What will you ſay to ſuch Parliaments wherein the Brother is thwarted by the Siſter, and that with the conſent of the moſt of the ſame Parliament-men enacting in a few yeares contrarily?

Or as if it were any newes with Popes *reſcindere acta prædeceſſorum*; euen of thoſe which immediately preceded them. Who knowes not the Story of Pope *Formoſus*, and *Stephanus*, and the many and ſtrong contradictions of decrees in the frequent long and deſperate Schiſmes of the Romiſh Church.

This laſh is indifferently fit for all backs; let him that hath no cauſe to ſmart, complaine.

Refut p.212.

What needed this foule mouth then to breake forth into ſo palpable ſlanders of that holy Archbiſhop and Martyr Doctor *Cranmer*, charging him with deepe diſſimulation, in ſoothing vp both theſe Kings in their contrary Decrees? When it is moſt manifeſt, that this Worthy Metropolitan was the onely man, which durſt for three dayes together openly in Parliament oppoſe thoſe wickedly proiected Articles of King *Henry*; and this in ſpeciall. Inſomuch, as he was willed out of the houſe, till the act might paſſe; which (notwithſtanding hee well knew King *Henry*) hee ſtoutly refuſed. Would this man (thinke we) care to bely all the Saints in Heauen for an aduantage? What will not hee dare to ſay, that will obiect inconſtancie to him who ſealed Gods truth with his blood?

Refut.p.226.228

The contradictions and weakneſſes that he findes in this Synode of *Conſtantinople*, doe no whit moue vs; If he can allow and commend, and cite againſt vs the ſeuen and thirtieth Canon of the councell, for the worſhip of the Croſſe, or the fourescore and fifteenth for the holy Chriſme, and yet diſallow the thirteenth, why, may not we by the ſame Law cite and approue the thirteenth Canon againſt them, and yet diſallow thoſe other?

SECT. XVI.

Refut.p.220.

NEither was it for want that I mentioned onely this Councell of *Conſtantinople*; The more ancient Conſtitutions of *Ancyra*, and *Gangra*; and the firſt and fourth of *Toledo*, beſides the Apoſtolicall and Nicene, might haue beene vrged by mee. It was not mine intent (with this blabber) to ſay more then all; but onely to take an handfull out of the Sacks mouth for a taſte to the buyer; That faire flouriſh therefore of Councels which hee muſters vp againſt me herein, will be but, *Arma armis contraria*: Wherein ſince my Refuter will needs make himſelfe ſo buſie, let mee intreat him by the way to compare the Councell of [a] *Gangra*, with the Decree of his Pope

Refut.p.225.

[a] *About Ann.* 324.

Pope *Hildebrand*; The Councell ſayes flatly, *Si quis diſcernit Presbyterium coniugatum, &c. If any man make difference of a maried Prieſt, ſo as that by occaſion of his mariage hee ought not to offer, and doth therefore abſtaine from his oblation, let him bee accurſed.* But, this *Hildebrand, vxoratos Sacerdotes à diuino remouit officio, & laicis miſſam eorum audire interdixit; nouo exemplo, &c. That is, remoued maried Prieſts from their diuine office, and forbade Lay-men to heare their Maſſes,* ſaith [b] *Sigebert*; Therefore by the ſentence of the Councell, Pope *Hildebrand* is accurſed; And accurſed for that very point which made him a Romiſh Saint: When my Refuter hath gnawed a while vpon this bone, he may hope to be rewarded with a cruſt.

[b] *Sigeb. de Gregor. Pap. an. 1074. Idem & Math. Paris.*

Refut. p. 225. vſq; ad 234.

And now for his Councels, to make vp the number hee names for the foreman of the Queſt, the Councell of *Ancyra* (ſomewhat before the *Nicene*) one who hath paſſed a direct verdict againſt him, allowing Deacons, vpon their profeſſion, to marry. The miſerable euaſions of his [c] *Binius*, and *Baronius*, in this point, argue both a minde and a cauſe deſperate; whiles (without all colour of warrant) they imperiouſly turne downe theſe maried Deacons to a lay-communion, and faine this libertie onely in a forced Ordination, not in a voluntarie.

[c] *Vid. Bin. ibid.*

Refut. p. 226.

As for that firſt Canon which hee citeth of the Councell of *Arles, That a man cannot be made Prieſt in the band of Wedlocke, vnleſſe hee promiſe conuerſion*: It is a groſſe counterfeit: And that the world may ſee wee vſe not to paſſe theſe cenſures without euident reaſon; It mentions the Arrians which were not yet hatched; It mentions *Bonoſus*, which liued long after in the time of *Innocent* 1. It mentions the *Concilium Vaſenſe*, which was yet later, in the time of *Leo* the firſt. When his authors can agree of the time, and make good the Synode, hee ſhall receiue an anſwer to it: In the meane time, it was either before the Councell of *Nice*, or after it; if before, it was corrected by the *Nicene*; a Prouinciall muſt yeeld to a Generall; if after, it was preſumptuous, in decreeing that peremptorily which the Generall determinately left free.

Refut. p. 227.

Carthaginen 5. African. Can 3. ſub Cæleſt. Can 37. Secundum proprios terminos, vel propria ſtatuta. Where they read it, *Secundum priora ſtatuta.*

The Councell of *Arauſica* is cited by him in direct termes oppoſite to the *Ancyran*. He muſt make them friends, ere hee can bring it forth againſt an enemie. As for the maine ſtay of this cauſe of his, which is the two Councels of *Africke*, lent him by his *Bellarmine*, it is grounded (as our learned *Iunius* hath probably anſwered) vpon meere corruption, and miſ-taking; the Latine Copies taking *propria*, for *priora*: The charge of the Councell being onely, that Deacons, Prieſts, Biſhops (κατὰ τοὺς ἰδίους ὅρους) *according to their turnes of miniſtration, ſhould abſtaine from their Wiues*, which no modeſt Diuine will not willingly ſubſcribe vnto. Moreouer, I am ſure, if the one word be not corrupted, the other is ambiguous, and may as well ſignifie *Balſamons* ἑρμηνείας. And if theſe Canons were firſt Latine, and after tranſlated into the Greeke; yet the Greeke ſhewes what was the firſt Latine, and may well correct the miſtaken Originall. But to diſcuſſe the ſeuerall Councels, which he onely thinkes fit to name, and vtter by whole-ſale againſt vs, were a worke for a volume apart. The old word is *Doloſus verſatur in generalibus*; *There is deceit in generalities*; It were eaſie to ſhew that ſome of theſe are impertinent; others plainly againſt them; others corrupted to ſpeake againſt vs, as that of *Mentz*, and *Wormes*, whereof in the ſequell; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*; Hee thinkes to cary it by number, not by weight; where with vs, one piece of Gold is worth a whole bagge of Counters. But, if after the Tyrannicall impoſitions of his *Siritius* and *Innocentius* tooke place in the Church, he could name for euery one of his Prouinciall Synods, an hundred, it were all one to vs; wee are not the worſe, his cauſe no whit the better. This Tradition, after that in an emulation of the Montaniſticall vaunt of Virginitie, it had gotten head in the Church, ranne like fire in a traine; Thoſe Prouinces that held correſpondence at *Rome*, according to the charge of [d] *Gregory*, ſpake as ſhee did prompt them: What ſhould they doe but follow their Miſtreſſe? The Greeke Church, and thoſe that

either

[d] *Ad ſimilitudinem ſedis Apoſtolicæ, eos cuncta obſeruare conſtituat, Greg. Epiſt. lib. 3. 34.*

either had dependance vpon it, or which had continued in the ſucceſſion of this cuſtome of mariage, ſtill maintaining the lawfulneſſe and vſe of it inuiolable. So then, in ſumme. This he hath gained, which I am ready euer to auow; The ancienteſt Councels are againſt him; The later are againſt vs; and God with vs againſt them; of which we haue learned [e] to ſay, *Va vobis filij deſertores, vt faceretis Concilium & non ex me.* And if his Miſtris of *Rome* haue elſe-where found vaſſals, it followes not, that we may not be free. Yea, it is more than manifeſt, by thoſe euidences we haue already produced from their owne records, that notwithſtanding this cogged number of his prouinciall Synods, and *Priuate decrees* (as *Voluſian* termes them) all the time of the firſt ſeuen hundred yeares, the freedome of this practice continued in many parts of the Chriſtian world; In ſo much as amongſt the reſt, the Church of *Armenia*, for the time of the yeares mentioned, vpheld a Tradition, [f] not to admit of any Clergy-man, but thoſe which deſcended *ex genere Sacerdotali, deſcended from Prieſts*; Witneſſe the Fathers of *Conſtantinople*, in their three and thirtieth Canon. Where my Detector ſhould doe well to inquire what *Balſamons Clerici Chryſo-bullati* meanes; Sure I am, that this example ſufficiently proues the practicall libertie of thoſe Churches in the queſtioned limits of the ſeuen firſt Centuries. To which we may adde the Church of *Bulgaria*, out of his [g] *Gratian*; The Church of *Germany* out of [h] *Auentine*; The Church of *Ireland* out of [i] *Bernard*, who confeſſes the Epiſcopall See of *Armach* to haue beene furniſhed with a lineall deſcent of Biſhops, for eight generations, before the time of his *Malachias*; which were ſtill both *vxorati* and *literati*. How thoſe men were Biſhops, and yet *ſine ordinibus*, is a Riddle which (I confeſſe) I cannot aread. Perhaps, they were without Romane Orders, but if they were not Clerkes after the then Iriſh faſhion, what needed they be *Literati*, that they might be Biſhops? The Church of our *Britaine* (as we ſhall ſee in the Proceſſe) and others. Theſe are more than enough to let the World ſee this reſtraint, for all this pretence of Prouinciall and partiall Councells neuer vniuerſally obtained.

SECT. XVII.

YEt the man hauing vnmercifully cruſht me in peeces with this emptie bladder of windy and worthleſſe authority, crowes ouer me, thus, in concluſion: *And truly to me he ſeemeth not to be more mad, than blinde; for otherwiſe he would neuer haue proclaimed this freedome of ſeuen hundred yeeres, ſeeing the very forme of words vſed by his owne ſacred Councell, doth ſo ſtrongly withſtand his fond collection; For there it is decreed, Qui ſunt in ſacris, &c. We will that the mariages of ſuch as be in holy Orders, from this time forward be firme and valid: For in caſe this freedome had beene common before, why did they ſay, Deinceps, from this time forward?* Thus he. Wherein I would his ſuperiours did but ſee how kindly he buffets himſelfe. For if this be the force of *Deinceps* or *A modo*, I thus argue againſt him; He hath pleaded before, that neither this nor any other Church euer allowed, nor euer practiſed the celebration of mariage after Ordination; Now, if hee turne to the ſixth Canon of this Councell of *Conſtantinople*, hee ſhall finde *Decernimus vt nulli deinceps hypodiacono, &c. Wee decree that from hence forward no Sub-Deacon, Deacon, or Prieſt may marry after his Ordination*; Therefore by the force of his inference before this time (for almoſt ſeuen hundred yeeres) this was commonly practiſed. And now to anſwer my Refuters *Deinceps*: If his wit had beene any way matchable with his malice, he might haue ſeene that this *Deinceps* had relation to the Roman Church, not to the Greeke; For, (if he know not) this Synod meant to preſcribe Lawes to his Miſtreſſe, and to correct that their iniurious Tradition of reſtraint, and to inlarge this liberty thorow all the Territories of the Vniuerſall Church; For this purpoſe is the *Deinceps* of the Conſtantinopolitane Fathers, who well knew, how much it needed in the Weſterne Church, which had inthralled their Clergie in the bondage of that vnlawfull prohibition. So as the Refuter, whiles hee playes

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[e] *Gnaphæus Orat. in defenſ. 10. Piſtorij.* Woe to you rebellious Children, that you ſhould hold your Councell, and not of me.

Priuata decreta.

[f] *Concil. Conſtant. 6. Can. 33. Quoniam Cognouimus in Armeniorum regione eos ſolum in Cleri Ordinem referri, qui ſunt ex genere Sacerdotali.*

[g] *Diſt. 28.*

[h] *Annal. Boyorum, ſupra.*

[i] *Vita S. Malach. Lib. Synod. Wigorn. Eccleſ. Canon. Concil. Hybern. ſub Patricio, Auxilio Iſernino. Quicunque Clericus ab oſtiario vſque ad Sacerdotem ſine tunica viſus fuerit, &c. & vxor eius ſine velato capite ambulauerit, pariter à laicis contemnantur, &c. Matth. Park. Def. of Pr. Mar. Refut. p. 235.*

From this time forward.

vpon my want of Logicke, in not deſcrying the dangerous neceſſitie of this inference vpon me, plainly bewrayes his owne want of braines, in not deſcrying the ſolly of his obiection; and where he tels me (like a dull Ieſter) Refut.p.236. *That all the Walls and Windowes, from the Hall to the Kitchin, may mourne to ſee an Vniuerſitie-man haue ſo little wit,* I muſt tell him that all the Doores of *Doway* may leape off their hindges, to ſee their Champion ſo childiſhly abſurd.

Refut. p.237. Now then to anſwer his idle Epilogue; if it appeare that his owne Pope and Canoniſt, and the receiued Hiſtories of the Church, and the examples of ſeuerall Nations and perſons acknowledge this ancient liberty both in the Eaſterne and (ſome) Weſterne Churches *de facto*; And *Moſes* and the Prophets, Chriſt and his Apoſtles, the ancient Councels, with this ſixt of *Conſtantinople*, approue it *de iure*; it followes that the neceſſarie impoſition of profeſſed continencie, is but a part of that ſowre milke wherewith the Shee-Wolſe of the Seuen-hills feeds the faction of her Romuliſts and Rhemiſts, and none of that wholeſome ſuſtenance which God and his purer Church haue prouided for their Children.

THE

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The third Booke.

Sect. I.

THe Mariage of Eccleſiaſtiques, which had the common allowance of the firſt Times, had in ſome parts but the conniuence of the ſubſequent, and the prohibition of the laſt. Thoſe Churches that were not parties to the faction of Rome, could not but be much moued with ſo peremptory a Decree of a famous Councell, reducing them, in this point, to the exactneſſe of Apoſtolique inſtitution, and profeſſing to rectifie that Romane deuiation; No maruell therefore, if not long after, there enſued a colliſion of oppoſite parts, and much ſcuffling betwixt the abettors of Antichriſtian ſeruitude, and Euangelicall liberty; whom this Hedge-creeper dare terme ***incontinent Grecians***, ***Schiſmatikes***, ***Heretikes***; his Pen is no ſlander: The multitude of his Synods, wherein was ſuch reiteration of the ſame Law, ſhewes the oppoſition which it ſtill found in the Church, and the preuailing vſe of the contrary practice.

Refut. p. 241.

The Epiſtle of Pope ***Gregory*** the Third, to the Clergie of ***Bauaria***, which giues that diſiunct charge, ***Of either liuing chaſtely, or marying a Wife whom they may not diuorce***, is no where (forſooth) extent, becauſe he findes it not in his ***Binius***, or ***Baronius***; as if no water had gone beſide their Mill; and here I am threatned with ***the Cornelian Law for forgery***; no leſſe crime: To auoid the perill whereof, let my farre ſeene Detector turne to the ***Bauarian Annals*** of * ***Auentine***, in the third Booke, there he ſhall finde it; An Epiſtle ſent to ***Viuilus***, and the other Clergie of ***Bauaria***, by the hands of ***Martinian***, ***George***, ***Dorotheus***, a Biſhop, Prieſt, Deacon, with this expreſſe diſiunction, ***Aut caſtè viuat, aut vxorem ducat, &c.*** That which he brings from the ſucceſſor of this ***Gregory***, ***Zacharias***, ſhewes what his Pope wiſhed, when he had gotten better footing in ***Germany***, but the ſucceſſe makes for vs; for B. ***Boniface*** either neuer durſt, or at leaſt neuer did vrge theſe Rules to his ***Germans***. So, I hope, his mouth is ſtopt for my forged Teſtimonie of his ***Gregory***, which could not in his conceit be other, becauſe he neuer ſaw it

Refut. p. 243.

* *Auent. Boyorum Annot. l. 3.*

Refut. p. 244.

Hall, J.

peepe forth *before this in other mens bookes.* Ywis nothing euer lookt forth of the Preſſe, that eſcaped that bookiſh eye: witneſſe the next paſſage, which if his Superiours could haue had the leiſure to haue viewed, they had bluſhed at their Champion. This *charge* Refut. p. 245. *of* Gregory (I ſaid) *was according to that rule of Clerkes cited from* Iſidore, *and renued in the Councell of* Mentz; *but by our iuggling aduerſaries clipped in the recitall:* Here the man cries out, as before of forgery, ſo now of ignorance, telling his Readers, that I haue onely taken this vpon truſt from another mans note-booke. Reader, by this iudge of the ſpirit of my Detractor. It is true; *Iſidore* wrote no booke of this title: But in the ſecond Booke of his Eccleſiaſticall Offices, he makes the title of his ſecond Chapter, *De Regulis Clericorum*; *Of the Rules of Clerkes.* From this Chapter, I cite a confeſſed paſſage, and am thus cenſured; whereas the Councell of *Mentz* cites it by this very ſtile, *Sicut in Regulâ Clericorum dictum eſt, As it is ſaid in the Rule of Clerkes.* Is it ſimplicitie that he knowes not this title of *Iſidore?* or maliciouſneſſe, that he conceales it? One of them is vnauoidable. It is cleere then, to his ſhame (if he haue any) that the teſtimony is aright cited; and is it leſſe cleere that it is maimed, and cut off by the hams Conc. Mogunt. 1. in their *Moguntine* Councell? Compare the places, the fraud ſhall be manifeſt. That Councell in the tenth Chapter profeſſes to tranſcribe *(verbatim)* the words of *Iſidore* in the forecited Tract; and where *Iſidore* ſaith, *Caſtimoniam inuiolati corporis perpetuò conſeruare ſtudeant, aut certè vnius matrimonij vinculo fœderentur*; *Let them liue chaſte or marry but one:* Their good Clerkes haue vtterly left out the latter clauſe, and make *Iſidore* charge his Clerkes with perpetuall continencie; *Let them liue chaſte.* He that denies this, let him deny that there is a Sunne in the Heauen, or light in that Sunne; what need I ſay more? Let the bookes ſpeake.

Here my Refuter doth ſo ſhuffle and cut, that any man may ſee he ſpeakes againſt his owne heart; for (to omit his ſtrained miſſe-interpretation of *Iſidore*, ſince we now contend not of the ſenſe, but of the citation) how poorely doth he ſalue vp the credit Refut. p. 246. & 249. of his *Moguntine* Fathers, whiles hee ſaith, *Iſidore ſpake in generall, the Fathers in that Councell more ſtrictly*; when hee that hath but one halfe of an eye may ſee, that both ſpeake in one latitude of the ſame perſons? Thoſe Fathers giuing the ſame title to that Chapter, and profeſſing to follow the Letters and Syllables of *Iſidore*; both name onely *Clericos* in that rule, without diſtinction. Away then with this graceleſſe facing of wilfull frauds in your faithleſſe Secretaries, which haue alſo fetcht two Canons out of *Carthage* to *Wormes*, and learne to be aſhamed of your groſſe falſifications, and iniurious expurgations; elſe doubtleſſe the World will be aſhamed of you.

SECT. II.

Refut. p. 252. & 281.

I Did but name *Huldericus* his Epiſtle in mine, as a witneſſe, not as the foundation of my cauſe; my Refuter ſpends but one and thirty whole Pages vpon him: how elſe ſhould he haue made a Volume? In all this what ſayes he? Little in many words; and the ſame words thrice ouer for failing.

And firſt, he wonders at my extreme prodigality of credit, and ſeareedneſſe of conſcience, in citing an Epiſtle ſo conuicted by *Bellarmine*, *Baronius*, *Eckius*, *Faber*, *Fitz-Simons* the Ieſuite, and others. Why doth he not wonder that the Moone will keepe her pace in the skie, whiles ſo many Dogs barke at her below? When theſe Proctors of *Rome* haue ſaid their worſt, there is more true authority in the very face of this Letter, and better Arguments in the body of it, than in an hundred Decretal Epiſtles which he adoreth. Let the World wonder rather at his ſhameleſneſſe, who relating the occaſion of this fable (as he termes it) faines it to be only a *Lutheran* fiction to couer their inceſtuous mariages, whereas their owne Cardinall *Æneas Syluius*, almoſt two hundred yeares ago, mentions it, and reports the argument of it; whereas it is yet extant (as *Illiricus*) in the Libraries of *Germany*; whereas *Hedio* found an ancient copy of it in *Holland*; and our *Iohn Bale*; Archbiſhop *Parker*, B. *Iewel*, *Iohn Fox*, had a copie of it remarkable

able for reuerend Antiquitie, in aged Parchment here in *England*; which, I hope to haue the meanes to produce. Whereas, laſtly, the very ſtile importeth age. As well may he queſtion all the Records of their *Vatican*, all report of Hiſtories, all Hiſtories of Times: He that would doubt whether ſuch an Epiſtle were written, may as well doubt whether Pope *Zachary* wrote to B. *Boniface* in *Germany* a direction when to eat bacon: may doubt whether *Paul* the fiſt wrote to his Engliſh Catholikes to perſwade them not to ſweare they would be good ſubiects: may doubt whether Spider-catcher, corner-creeper *C. E.* Pſeudo-Catholike Prieſt, wrote a ſcurrilous Letter of aboue two quire of paper, in a twelue-yeeres anſwer to three leaues of *I. H.* It is not more ſure that there is a Rome, or that *Gregory* and *Nicolas* ſate there, than that ſuch an Epiſtle was written thither aboue ſeuen hundred yeeres agoe. It was extant of old, before euer thoſe Lutheran quarrels were hatched. Let him therefore goe fiſh for Frogs in the Pond of his *Gregory*; whiles he deriues thence the vaine pleas of improbabilitie. If there were differences in relating the circumſtances of that ſtory (as I know none) muſt it needs thereupon be falſe? Which of their Hiſtories is not lyable to variety of report? To begin with the firſt: The ſucceſſion of *Linus*, and *Cletus*, and *Clemens*, is diuerſly reported; is there no truth in it? To end with the laſt: The title of *Paul* the fiſt to the chaire of *Peter* in the lawfulneſſe of his election, is diuerſly reported; hath hee therefore no true claime to his ſeat? But who euer placed *Gregories* pond in Sicily? This is one of the fittens of his *Fitz-Simons*. If other authors haue mentioned this narration, then all the ſtrength of this Hiſtory lyeth not on *Hulderick*; If none beſides him, his words vary not; Theſe are but trickes to out-face truth.

The Epiſtle, in ſpight of contradiction, is ſo ancient; and what care wee then for names? Whether it were Saint *Vdalricke*, or *Hulderick*, or *Voluſianus*, wee labour not much. Let it be the taske of idle Criticks to diſpute who was *Hecuba's* mother, and what was her age; No leſſe vaine is my Refuter, that ſpends many waſte words about his Saint *Vdalricke*, in ſhewing the difference of time, betwixt him, and Pope *Nicolas*; the one dying, *Anno* 869. the other being borne, 890. and prouing out of his obſcure *Sorboniſt Monchiacenus*, that there were fiue Biſhops of *Auſpurge*, betwixt the times of the one, and the other: whereby a ſimple Reader might eaſily be deluded, and drawne to thinke, there is nothing but impoſſibility and vntruth in our report: whereas there is nothing in all this peremptory and colourable flouriſh of his, but meere cogging or miſpriſion: For both *Illyricus* apart, and the *Centuriſts*, and *Chemnitius* (all Germanes that ſhould be beſt acquainted with the ſtate of their owne) haue long ſince told him, that his Saint *Vdalrick* was not the man, whom they held the Author of this Epiſtle, but, *Hulderick*, another, not much different in name, but differing in time, aboue ſeuentie yeares; *Ne nominis æquiuocatio lectorem turbet*, and *leſt the equiuocation of the name (ſaith Chemnitius) ſhould trouble the Reader; There is another Vdalrick of Augusta, whom Auentine writes to haue died Anno* 973. *But this Hulderick, Æneas Syluius writes to haue died, Anno* 900. *and in the yeare of his age* 83. Thus he: from the authoritie of two their famouſeſt Hiſtorians: from whoſe account *Onuphrius* differs not much: But (that my Refuter may hereafter ſaue the labour of ſcanning their diſcordant Computations) whether it were either, or neither of them, it is not worth to vs one haire of his crowne: ſince with our faithfull and learned *Fox*, we rather from the authority of ancient Engliſh Copies, aſcribe it to *Voluſianus*, whoſe ſecond Epiſtle alſo in the ſame ſtile, to the ſame purpoſe, is extant from the ſame Records, not inferiour to the former: What matters it for the name, when it appeares that the Epiſtle it ſelfe is truly ancient, ponderous, reuerend, Theologicall, conuictiue: and ſuch as the beſt *Romanes* heads cannot after ſeuen hundred yeares ſhape a iuſt anſwer vnto? Euen in ſome Canonicall Bookes, though there be difference in the names of the Pen-men, there is full aſſent to to their diuine authoritie: And why is it not ſo in humane? Thus then we haue eaſily blowne away theſe light bubbles of Diſcourſe, which our Aduerſarie hath raiſed out of the Nut-ſhell of his computation; from the Age, Perſon, Writings, of his Saint *Vdalricke*; and returne his *impuram neſcio cuius nebulonis Epiſtolam*; with his *ferrei oris*,

Chem. hiſt. de Cælibatu.

Act. & Mon. pag. 1055.

and ***plumbei cordis***, backe whence it came; to the Writer cited by my Aduerſarie, not named: But by better due to the next hand; whereto I am no whit beholding for leauing it vn-engliſhed: In that ***C.E.*** ſpared not me but himſelfe: who is ***neſcio quis***, but he that leapeth into the Preſſe without a name? Who ***Nebulo***, rather than he that maſketh and marcheth ***ſub nebulâ***, hoping to paſſe in the conflict for a doughtie Knight or Champion ***Sconoſciuto***, not daring to lift vp his Beuer? Who writes ***impuram Epiſtolam***, but he that hath ſcribbled a Voluminous Epiſtle, to cry downe pure and Honourable Mariage, for the inhauncing of impure Celibate? not that, ***in Theſi***, Celibate is impure, but ***in Hypotheſi***, theirs, forced and hypocriticall.

SECT. III.

As for the difference that he findes in our number of Pope ***Nicolas***, whether firſt, or ſecond, or third, we may thanke his ***Gratian***; whoſe faſhion it is (as likewiſe ***Sigeberts***) to name the Popes without the note of their number; we are ſure it was not ***Nicolas Nemo***, which wrote to ***Odo***, Biſhop of ***Vienna***, reprouing him for giuing leaue to ***Aluericus*** a Deacon to marry: thereupon ſending his contrary Decree to the Germane Churches; which it ſeemes, (or the like impoſition) gaue occaſion to this noble Epiſtle.

But can there be any Game amongſt our ***Engliſh Popiſh Pamphleters***, where the Fox is not in chaſe? Where is the ſhame of this Romane Prieſt, whiles hee ſo manifeſtly belyes our holy, reuerend, worthy Maſter ***Fox***, whom this ***Scoganly*** Pen dare ſay playes the Gooſe in the inconſtancie of his Relation of this ***Nicolas***, firſt reporting him the firſt, then the ſecond; when it is moſt manifeſt in the during Monuments of that induſtrious and excellent Author, that he ſtill inſiſts vpon ***Nicolas*** the ſecond; reiecting by many Arguments, the opinion of them which haue referred it to the firſt? Such truth there is in ſhorne crownes.

Iohn Huſſe was a Gooſe by name, and now ***Iohn Fox*** is a Gooſe by reproch; Two ſuch Geeſe are more worth than all the fawning Curres of the Romane Capitoll.

And how much more wit than fidelitie is there in my Detector, whiles he would proue that Pope ***Gregory*** had then no pond; becauſe there is now no ponds at Rome? As if Rome were now in any thing as it was; as if twelue hundred yeeres had made no alteration; As if the ſtreets of ***Troy*** were not now Champaine; As if his ***Lipſius*** could now finde Rome in Rome: As if laſtly, that man were vncapable of a large pond, whoſe Sea is vniuerſall.

Nunc ſeges eſt vbi Troia fuit.

As for the number of childrens heads, I ſay no more for it than he can againſt it; this Hiſtory ſhall be more worth to vs than his deniall; But this I dare ſay, that I know perſons both of credit and honour, that ſaw betwixt fifty and threeſcore, caſt vp out of the little Mote of an Abbey where I now liue: Let who liſt caſt vp the proportion.

Vid. quæ ſupra. l.1.S.12. Hiſtor. Radulphi Bourn, &c.

After the refuſall of this worthy Epiſtle, according to his faſhion he tries to diſgrace it with vs; telling vs, that therein the Biſhop of Rome is ſtiled Supreme Head and Gouernour of the whole Church. If it were thus, ſo much more powerfull is the Teſtimony againſt them, by how much more the witneſſe was theirs. There muſt needs be much cauſe, when he that ſo humbly ouer-titles the perſon, reſiſts the Doctrine ſo vehemently. But the truth is, that the Epiſtle ſtiles Pope ***Nicolas*** no otherwiſe in the ſuperſcription, than ***Sanctæ Eccleſiæ Romanæ prouiſorem: Ouer-ſeer of the holy Romane Church***. And in the body of the letter, ***Summæ ſedis Pontificem***; ***Biſhop of the chiefe See; to whom the examination of the common affaires of the Church doth appertaine***; which is far other, than in the now ***Romane*** ſenſe, the Supreme Head of the Church. Secondly, he tels vs that this Epiſtle both grants and allowes a Vow of Continency: ***Nullum excipit niſi profeſſorum continentiæ***; wherein we are no other than friends, we yeeld no leſſe; where there is good euidence of the gift and calling of God. But whiles our ***Voluſian*** grants the profeſſor of continency bound, and pleads the Clergy to be free, how plainly doth

He excepts none, but a profeſſor of Continence.

he ſhew vs that there was no ſuch Vow, then required of, no ſuch made by the Clergie:

But what needs the man to be ſo furiouſly angry with the good old Epiſtler, for ſaying, that the Apoſtles charge (*Let euery one haue his own Wife*) is generall to all; reaching to the Clergie as well as the Laity? excepting none but thoſe which haue the gift of Continency. What Logick, (the want whereof he ſometimes cauſleſly obiecteth of me) euer taught him that ἕκαστος, *vnuſquiſque* was any other than vniuerſall? Or what other ſenſe can be put vpon the words of the Apoſtle? Could I as truly vpbraid Sir Refuter with reading the Logick Leſſon, as he doth me with the Rhetorick, ſurely I ſhould not now be put to paines to teach this Nouice, that ἕκαστος (*vnuſquiſque*) is a terme of collectiue vniuerſalitie, and muſt be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this caſe muſt needs be acknowledged to be; fore-prizing none but ſuch as haue the gift of Continencie; which S. *Paul* toucheth vpon in that Chapter.

Pag.272.

Euery one.

Iudge then, Reader, whether the Catholike Biſhop that wrote this, or the Miſ-Catholike Maſſe-Prieſt that reproues it, be more worthy of *Bedleem*.

Sect. IV.

Refut.p.273.

LAſtly yet, as if in the looſe he would ſhake hands and be friends with him, whom he had ſo long defied; he thus cloſes vp: *Then if Prieſts haue this gift, and haue prefixed this courſe to themſelues in the Lord, they ſhall not need to marry. And this is the caſe of all Clergy-men who vow Chaſtitie.* Thus he. Beleeue him, Readers, if ye can: All the *Romiſh* Clergie, all Votaries haue the gift of Continencie; Witneſſe our foreſaid *Voluſianus* in the ſame Period; *Multos eiuſdem conſilij aſſentatores hominibus non Deo pro falsâ ſpecie continentiæ placere volentes, grauiora vides committere, patrum ſcilicet vxores ſubagitare, maſculorum ac pecudum amplexus non abhorrere.* I will not Engliſh it for ſhame: Would God the World did not too well finde ſtill theſe proofes of Romiſh Chaſtitie.

Nunc etiam Roma quidlibet audet Amor.

Propert.

Refut.p.274.

But as one that thinkes no man can be his friend, except alſo he be our enemy; like a true Make-bate, he will tell vs a tale in our eare, that ſhall ſet a perpetuall iarre betwixt vs and our *Hulderick*. Iwis, ſayes my Refuter, your *Vdalricke* is not the man you take him for; *For thus he there writes to the Pope, Wherefore, O reuerend Father, it ſhall be your part to cauſe and ouer-ſee, that whoſoeuer either with hand or mouth hath made a Vow of Continencie (as all Clergy men in holy Orders haue) and afterwards would forſake the ſame, ſhould be either compelled to keepe his Vow, or elſe by lawfull authoritie ſhould be depoſed from his order.* So he. But we are not ſo light of beleefe to loſe a friend thus eaſily. Know then, Reader, that the * Parentheſis (which is the harſheſt peece of this clauſe) is foiſted into the Text, and forged by this Cauiller; the quite contrary whereof is affirmed in the former Period of our *Vdalrick*, where thus he writes: *Non parùm quippe, &c. From this holy diſcretion thou haſt not a little ſwarued, when as thou wouldeſt haue thoſe Clergie men, whom thou oughteſt only to aduiſe to Abſtinence from Mariage, compelled vnto it by a certaine imperious violence; For is not this iuſtly in the iudgement of all wiſe men to be accounted violence, when as againſt the Euangelicall Inſtitution, and the charge of the Holy Ghoſt, any man is conſtrained to the execution of priuate Decrees? The Lord in the old Law appointed Mariage to his Prieſt which he is neuer read afterwards to haue forbidden*; So he. Let my Refuter then reconcile this falſe Parentheſis with the true Text, (which hee can neuer doe, ſince it directly croſſeth the whole ſcope of *Huldericks* Epiſtle) and then he ſhall ſee vs eaſily reconcile *Huldericks* propoſition with ours.

* (As all Clergie men in holy Orders haue.)

But, not ſo long to delay my Readers ſatisfaction; the truth is; The Author pleads for an indifferent immunitie of Clergie men from the neceſſitie of this Vow, elſe the Epiſtle were contradictorie to it ſelfe: for if he ſuppoſe that all the Clergie had vowed, and all that had vowed ſhould be compelled to keepe their Vow, how could he plead that the Clergie ſhould not be compelled to Continence? The driſt of *Vdalricke* or *Voluſian*, then, is, that it may be equally lawfull, equally free for Prieſts either to vow,

hall, J.

Præfixit hoc ſibi in Domino, ibid.

or not to vow continency; which granted, if any one hauing liberty not to haue vowed, or obſerued it, ſhall notwithſtanding *prefix this courſe to himſelfe in the Lord*, out of a long-ſetled experience and aſſurance of this calling and gift of God, and now, when he hath thus ingaged himſelfe to the expectation of the Church, *voluerit apoſtare, ſhall be froward wantonly to abandon this vow*, willingly neglecting all good meanes for the continued obſeruation thereof, ſuch a one ſhall be liable either to compulſion, or depoſition; As now, if any one of ours ſhould in the midſt of freedome binde himſelfe by a voluntary vow, it were pitie and ſhame that he ſhould play faſt and looſe at pleaſure with impunitie.

What Wooll then is here worthy of this crie? Or wherein hath our Author offended vs? whiles we neither make this vow, nor can therefore euer breake it, nor euer allowed the breakers of ſo made vowes, guiltleſſe?

Refut. p. 276.

One quarrell yet he cannot remit to Maſter **Fox** and me; that for this fore-named *Hulderick*, we cite *Æneas Siluius* in his *Germania*; a booke that neuer was.

This great *helluo librorum* hath wearied all Libraries, and conſulted with his *Trjtemius* and *Poſſenine*, neither of them mention any ſuch worke of *Æneas Siluius*; whereas, if he had but taken the booke next the doore, *Geſners Bibliotheca*, he had found (if at leaſt he could haue ſeene the Wood for Trees) *Siluius* his *Germania*; which (for failing) he might haue heard of in a double Edition; The one larger, the other more contracted. The firſt; *Geſner* expreſſes thus, *Extat eiuſdem Germanja, quâ continentur grauamina nationis Germanicæ, & confutatio eorundem, cum replicâ.* The latter is, *Æneæ Sylujj Germania excerpta, &c. The Germania of Æneas Syluius gathered out of that booke, wherein the grieuances of the Germane nation obiected to the See of Rome, by Martine Mere a Lawyer of Mentz, are reſelled.*

There is extant the ſame Authors Germania *wherein are contained the grieuances of the German nation, and a confutation of the ſame, with a reply.*

See now, Reader, whether my Refuter can bluſh. In the one of theſe, which (after deniall) he confeſſeth to haue ſeene, he findes ſomewhat that likes him not. *Syluius* ſpeaking of *Auſpurge, Sanctus Vdalricus huic præſidet* (ſaith he) *qui Papam arguit de Concubinis; Vdalrick is the Saint of that Citie, who reproued the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which becauſe he findes hard to breake, he caſts it from him in a chafe, and tells vs for the Laſt refuge; *He hath ſeene a printed Copie, and two manuſcripts without theſe words. In verbo Sacerdotis.* And ſo iuſt haue we found him of his word, all this while, that hee were hard-hearted that would not beleeue him.

In ſua Germ. Illyr. Catal. Teſt. lib. 19. Æneas.

SECT. V.

Refut. p. 280.

BVt ſtill I am taken tardie in my time, or rather doe ouer-take. I reckon this Libertie to haue continued in Germany after *Huldericke*, for ſome two hundred yeares; *Whereas betwixt Saint Vdalricke and Gregory the ſeuenth, were but a hundred and twelue yeeres.*

But ſtill his Saint deceiues him, and (if I ſhould haue erred) his owne Chronologers ſhould haue deceiued me. For his *Onuphrius* in his Eccleſiaſticall Chronicle, makes our *Huldericke* Biſhop of *Auſpurge* in the beginning of Pope *Nicolas, An.* 859. And his *Sigebert*, and other Chroniclers caſt *Gregory* the ſeuenth his oppoſition to Prieſts mariage, vpon the yeare 1074. Where now is my errour? Where is my ouer-reaching? Count it, Reader, and ſee whether I cannot make my word good, and giue him fifteene yeares in to the bargaine: and now iudge whether of vs may ſay, *Non ſat commodè diuiſa ſunt temporibus tibi, Daue, hæc*; and whether of vs it is, from whom nothing commeth, ſauouring of any learning or truth: and if thou thinkſt it fit, bluſh for him.

Refut. p. 281.

The like (I feare) willing errour vpon the ſame ground is the miſ-calculation of the times of *Leo* the ninth, and *Nicolas* the ſecond, betwixt whoſe times, and *Vdalricke*, he makes but fiftie yeares; abating one other halfe of the hundred, to expoſe mee to the laughter of his credulous Clients, which may now ſay, Loe the man which in a reckoning of 200. yeares did out-laſh but 150. When as both their *Sigebert* and *Hermannus*

Contractus, (and who not?) make *Leo* the ninth, Pope, *An.* 1049, and *Nicholas* the ſecond ſome ten yeares after him; The very elder whereof, if we reckon to *Huldericke*, *An.*856, will be in no leſſe then 196. yeares diſtance. The man wanted either counters, or wit, or honeſty; Truth I am ſure he wants.

Sect. VI.

Antichriſt, which was conceiued in the Primitiue times, ſaw the light in *Boniface* the third, and was growne to his ſtature and ἀκμὴν in *Gregory* the ſeuenth. So as I might well ſay, that the body of Antichriſtianiſme, together with the prohibition of mariage, began to be compleat in that *Hildebrand*. The times accord better than our Papiſts would haue them. After a thouſand yeares Satan was looſed: at that very time did this *Hildebrand* (otherwiſe *Gregory*) *by the inſtigation of the Deuill* (*as himſelfe confeſſed at his death* (*witneſſe Cardinall Benno and Sigebert*) *trouble the Church*; belike with the violent obtruſion of this doctrine of Deuils (prohibition of mariage) and inſolent detruſion of imperiall authority. It is then but a Sardonian laughter that my Refuter takes vp at our compleat Antichriſt; whoſe ſupparaſitation may one day coſt him teares and gnaſhing.

Refut.p.283.

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; the Legend of whoſe holineſſe ſhall anon make any man ſaue *C. E.* aſhamed.

Since it will be no better; *Pergementiri*; I am now charged with a faire contradiction, whiles I am accuſed to ſay, *That the liberty of Prieſts mariages was vniuerſall for a thouſand yeares, and yet had before granted, that in* Steuen *the ſecond his time* (*which was two hundred and forty yeares before*) *the Weſterne Clergy was reſtrained.* In all which hee perſwades his friends that I would faine lye groſſely, if my memory would let mee. Reader, doe but reuiew my words. Theſe they are: *After him* (that is, *Huldericke*) *ſo ſtrongly did he plead and ſo happily, that for two hundred yeares more, this freedome ſtill bleſſed thoſe parts.* I ſpeake of Germany, he of Italy: I ſpeake of thoſe parts, he of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and falſe hand dares write, that *Leo* the ninth, and *Nicholas* the ſecond, *neuer medled with the prohibition of theſe mariages*; *Onely the one made a decree againſt Harlots, the other againſt Concubines: neither of which* (*he hopes*) *we will apply to our ſelues.* We are ſo vſed to theſe impudent aſſertions, that now we ceaſe to wonder at them. Let him tell mee what was that Epiſtle which *Leo* the ninth wrote to *Peter* the Hermite? Whoſe very title is *Incontinentiam Clericorum deteſtatur, & puniendam deſcribit.* The Epiſtle is bitter, like my Libellers. And leſt he ſhould ſay we guiltily take to our ſelues the imputation of Incontinencie, it is bent againſt *quadrimodam carnalis contagionis pollutionem: a foure-fold pollution of Clergy-men: Whereof one he will not ſure deny to be mariage.*

Refut.p.284.

Refut.p.285.

He deteſts the incontinencie of Clerkes, and writes to haue it puniſhed. Append.Epiſt.Leon. 9. Binius.

Let him tell me what was done vnder *Leo* in the Councell of Mentz (about the yeere 1049) of which, *Adam Bremenſis* (who was there preſent) writes, *Simoniaca hæreſis & nefanda Sacerdotum coniugia holographa Synodi manu perpetuò damnata eſt.* That is, [a] *The hereſie of Symony, and the wicked mariages of Prieſts, by the conſent of the Synod was condemned.* Is this nothing done by his *Leo*, the *Leo rugiens* of that time.

[a] *Adam Brem. l.3.c.31.Bin. not. in Synod. Mogunt. Refut. p.286.*

As for his *Nicholas* the ſecond; good man, he did nothing neither: Onely hee ſtayned women as honeſt as himſelfe, with the name of Concubines, and men more holy than himſelfe, with the name of Nicolaitans, (whom he muſt needs loue for the names ſake) and an eſtate of life, as holy as his owne, with the name of *Filthy copulation.* Let his Popes ſhamefull decrees, and his ſhameleſſe lyes, goe both together for company whence they came.

Sect.

SECT. VII.

YEt ſtill the further we goe, the worſe. My Refuter ſurpaſſes himſelfe in the prizes that he playes for his Pope *Gregory* the ſeuenth, who firſt (hee ſaith) did not ruine this liberty of mariages: Let *Vincentius*, and *Radulphus de Diceto* and *Sigebert* ſpeake for vs both; [b] *Vxoratos Sacerdotes à diuino, &c. Hee remoued maried Prieſts from their function, and forbade the people to heare their Maſſes; a new example, and as many thought inconſiderately preiudiciall, againſt the iudgement of the holy Fathers, &c.* But hee fully preuailed not (ſaith my Refuter,) What thanke is that to him? hee did his beſt, and kindled thoſe coales that could neuer be quenched. Hee ledde the way to his *Vrban* the ſecond, and *Paſchal* the ſecond. They followed him, and preuailed; The broyles were his, if not the victory. *Gratum opus ſcortatoribus* (ſaith *Auentine*.) *Auentine* (ſaith my Refuter) *a late Goſpelling brother*. For vs, we are glad of the fraternity of ſo worthy an Author, whom *Beatus Rhenanus* gratulates to his *Germany*, and cals [c] *Eruditiſſimum Auentinum*, and [d] *Variarum cognitione diſciplinarum præſtantem*; and *Eraſmus*, [e] *Hominem ſtudio indefatigabili, ac reconditæ lectionis*. Laſtly, whom his iuſt Epitaph ſtiles, [f] *Rerum antiquarum indagatorem ſagaciſſimum*: But the truth is; no man by his Hiſtorie can tell his Religion: The Canons of *Auguſta* praiſe him for the light hee giues to the inſtitutions of their Monaſteries; And when he ſpeakes of the Shrines of *Berg*, *Valentia*, and *Halle*, I am ſure he mentions them with too Popiſh deuotion; and when of *Io. Huſſe* and *Ierome* of *Prage*, he taxes them with *crimen irreligioſitatis*; Yet this man (borne *Anno* 1466.) when he but ſpeakes a famous truth of *Hildebrand*, and the *German* Clergie, he is become a *late Goſpelling brother*. Still let vs haue Brethren that care more for their honeſty, than their faction.

Refut.p.287.

[b] *Chron. Sigebert. Anno* 1074. *Polydor Virg. Exemplo poſt homines natos importuniſſimo. Ex qua re tam graue oritur ſcandalum, vt nullius hæreſis tempore ſancta Eccleſia grauiore ſchiſmate ſciſſa ſit. Sigeb. ibid.*

*Refut.p.*288.

[c] Moſt learned *Auentine.*

[d] Excelling in the knowledge of all varietie of learning.

[e] A man of vnweariable paines, and deepe reading.

[f] A moſt diligent and accurate ſearcher of antiquities.

Neither yet (to giue the Deuill his due) doe wee thinke ſo ill of thoſe enemies of maried chaſtitie, that they did purpoſely enact Lawes of vnmaried looſeneſſe: but that all abominable filthineſſe did follow vpon the reſtraint of lawfull remedies, who ſees not? [g] *Sigebert* himſelfe (their owne Monk) freely acknowledges it. *Iohn Haywood* our old Epigrammatiſt told Queene *Mary*, her Clergie was ſawcy; if they had not Wiues they would haue Lemans. Where there is not the gift of holy continency, how could it be otherwiſe? Where the water is dammed vp, and yet the ſtreame runnes full, how can it chooſe but riſe ouer the bankes? There is purity therefore out of Wedlocke, but not out of Continence. And what needed my detector to trauell ſo farre as *England*, for an example of incontinencie in a King *Henry*, or any wife of his, whether falſely or truly obiected, when he might haue looked neere the centre of their Church, and haue found his owne Pope *Iohn* (in the very time now queſtioned for his prohibition) [h] killed by the Deuill in the act of adultery with anothers mans wife? This end of the Wallet hangs behinde him.

*Refut.p.*289.

[g] *Porro continentiam paucis tenentibus, aliquibus eam modo cauſa queſtus ac iactantiæ ſimulantibus, multis incontinentiam periurio aut multiplicum adulterio cumulantibus, &c. Sigeb. An.* 1074.

*Refut.p.*291.

[h] *Io. autem Papa ſe cum vxore cuiuſdam obiectans, a diabolo in tempore percutitur, Sigeb. An.* 963.

SECT. VIII.

HIldebrand (as I learned of *Auentine*) is as much as *Titio amoris*. But how little hee differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* cals him) his Hiſtory ſhewes too well. And is it poſſible that any man ſhould riſe vp after ſo many hundred yeares, to Canonize Saint *Hildebrand*, euen in that for which hee condemned himſelfe? My Reader muſt know the man a little from the witneſſe of his owne Conclaue, his Cardinall *Benno*, Arch-prieſt of the Romane Church, then liuing: Others, beſides, tell of his beginnings in wicked Necromancie, and murderous vnderminings, and tyrannicall ſwaying of the Keyes, ere he had them: *Benno* tels how hee got them, how he vſed them gotten: Hee got them by fraud, money, violence; vſed them with tyranny. There was a knot, and a ſucceſſion of Necromancers in thoſe dayes. *Gerbertus*, which was *Sylueſter* the ſecond, was the Maſter of the Schoole: His chiefe

The brand of Loue.

Brand of Hell.

*Refut.p.*293.

Schollers in the Blacke Art, were *Theophylactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. Theſe were the Tutors of *Hildebrands* younger times, of whom he learned both Magicke and Policie. It is a world to ſee what worke theſe Magicians made (like the ill ſpirits they raiſed) in Church and Commonwealth; oppoſing Emperours, ſetting vp what Popes they pleaſed, poiſoning whom they diſliked: at laſt it came to *Hildebrands* turne to take the Chaire: [i] ***To which purpoſe he ſeparated firſt the Biſhops from the Cardinals auerſe from him: when hee had done, hee compelled them by terrour and force to ſweare vnto his part; which done, he was elected in ſpight of the Canons, only by Lay-perſons, by Souldiers; he expelled the Cardinals, raſhly excommunicated the Emperour, of his owne head, without any Canonicall accuſation, without ſubſcription of any Cardinall; hired a bloudie Villaine to murder the Emperour; conſulted with the Oracle of his breaden God, which becauſe it anſwered not, he caſt it into the fire; he exerciſed moſt horrible cruelties vpon many, hanging vp men at his pleaſure vnconuicted***; in a word, ***quantis hæreſibus mundum corruperit, &c?*** ſaith ***Benno*** in his concluſion, ***His hereſies, his periuries, can ſcarce be deſcribed by many Pens***; Clamat tamen altiùs, &c. ***But the Chriſtian bloud ſhed by his inſtigation and command,*** (ſaith he) ***cries yet louder to God; yea, the bloud of the Church, which the ſword of his tongue in a miſerable prodition hath ſhed, cries out againſt him; for which things, the Church did moſt iuſtly depart from all communion with him.*** Thus *Benno*; who yet (to make amends) [k] tells vs, that ***Hildebrand*** vpon his death-bed repented of theſe lewd courſes, and ſent to the Emperour and the Church to crie them mercie: confeſſing (as ***Sigebert*** reports) that he had by the perſwaſion of the Deuill raiſed theſe wicked tumults.

Yet this is the man whom ***Bellarmine*** will iuſtifie by ſeuen and twenty Authors, and *C.E.* can adde two more to the heape; yea, in thoſe very things for which he condemned himſelfe.

Reader, if one of his euill ſpirits ſhould haue ſtept into ***Peters*** chaire, doe yee thinke he could haue wanted Proctors? But how good an account we were like to haue of ſeuen and twenty Authors (if it would requite the coſt to examine them) appeares, in that [l] ***Lambertus Schaſnaburgenſis*** (which is cited for the man that magnifies the miracles of this *Gregory*) ſayes only this one word of him, that he wrought many prodigies. And what prodigies theſe were, *Benno* the Cardinall tells vs, that he raiſed Deuils familiarly; that he ſhaked ſparkes of fire out of his ſleeue by his Magicke. A tricke that well beſeemed an ***Hellebrand***, who ſet all the world on fire by his wicked impetuoſitie. We will not enuie Rome this Saint, let them enioy him, let them celebrate him, and crie downe ***Henry*** the Emperour, and all that oppoſed him. Still may ſuch as theſe be the Tutelar gods of that holy Citie; For vs, it is comfort enough to vs, that our mariages had ſuch a perſecutor.

That the Churches did hereupon ring of him for Antichriſt, ***Auentine*** is my Author: ***Pro concione, &c. In their Sermons*** (ſaith he) ***they did curſe*** Hildebrand, ***they cried out on him as a man tranſported with hatred and ambition***, Antichriſtum eſſe prædicant, ***They declared him to be Antichriſt; They ſaid that vnder the colourable title of Chriſt, he did the ſeruice of Antichriſt; That he ſits in Babylon in the Temple of God, and is aduanced aboue all that is called God.*** So he. And little better is that which his [m] ***Schaſnaburgenſis*** (ſo much extolled by *C.E.*) recordeth: ***Aduerſus hoc decretum infremuit tota factio Clericorum, &c. Againſt this Decree*** (ſaith he) ***all the whole faction of Clergy-men fretted and mutined; accuſing him as an Heretike, and a man of peruerſe opinion, who forgetting the word of Chriſt, which ſaid*** All men cannot receiue this, ***did by a violent exaction compell men to liue in the faſhion of Angells.***

To which if I ſhould adde the ſentence of the Synod of ***Wormes***, and that of *Brixia*, my Reader would eaſily ſee, that it is not the applauſe of ſome deuoted Pen, that can free him from theſe foule imputations of deſerued infamie.

That vntruth then cleared, another belike hangs vpon the ſcore; My refuter charges me with falſhood, in ſaying, ***That*** Gregory ***the ſeuenth was depoſed by the French and German Biſhops. Onely the Germans*** (hee ſaith) ***were Actors in that Tragedie.*** But if not at

Wormes,

[i] *Benno Cardin. vita Hildebr.*

[k] So our *Rogerus Ceſtrenſ. l. 7. Papa Hildebrandus laborans in extremis, vocauit ad ſe Cardinalem quem plus dilexerat, & confeſſus eſt ſe ſuſcitaſſe odium & ſchiſma inter Imperatorem, & alios Chriſtianos, vnde diſſoluit vincula bannorum, & obijt.*

Refut. p. 295. vſque ad 306.

[l] *Lamb. Schaſnab. Hiſt. rerum German.*

Refut. p. 306. vſque ad 309.

Antichriſti negotium agitat.

[m] *Lamb. Schaſnab. lib. de Rebus German.*

Refut. p. 307.

Wormes, yet let him tell me what was done at *Brixia*, and by whom : *Quamobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherefore* (ſaith *Auentinus*) *the Biſhops of Italy, Germany, and France, the ſeuenth of the Kalends of Iuly, met at Brixia in Bauaria, and ſentenced* Hildebrand *to haue ſpoken and done againſt Chriſtian pietie, &c. and condemned him of Hereſie, Impietie, Sacrilege, &c.* And that my Refuter may finde himſelfe anſwered at once to the laſt of his Cauills, wherein *he pleads that this depoſition was not ſo much as pretended for the inhibition of theſe mariages,* but for other cauſes, let him ſee the Copie of the iudgement paſſed againſt him in the ſaid Councell; wherein, after the accuſation of his Simoniacall *climbing into the Chaire* (the vice which he pretended moſt to perſecute in others) *his forcible poſſeſſion, his hereſie, his machinations againſt the Emperour, his peruerting of the Lawes both of God and Men, his falſe doctrines, ſacrileges, periuries, lies, murders, by him ſuborned and commended, his tyrannie, his ſetting of diſcord betwixt Brethren, Friends, Couſins*; It followes; Inter coniuges diuortia facit; ſuauis homo ſacerdotes qui vxores habent legitimos ſacrificos eſſe pernegat; interim tamen ſcortatores, adulteros, inceſtuoſos aris admouet, &c. *He cauſes diuorces betwixt Man and Wife; The fine man denies thoſe Prieſts, which haue lawfull Wiues, to be Prieſts at all; in the meane time he admits to the Altar whore-mongers, adulterers, inceſtuous perſons, &c.* Nos ergo. *We therefore by the authoritie of Almightie God, pronounce him depoſed from his Popedome.* Thus *Auentine* ſpecifies the Decree; which alone without Commentary, without inforcement, anſwers all the friuolous exceptions of my wordy Aduerſary. So as now, to returne his Epilogue, he hath ſent backe my ten pretended lies, with the vnreaſonable and inuerted vſury of well-neere an hundred. *Pauperis eſt numerare.*

Refut.p.310, 311.

The vertues of *C.E's* Saint.

Refut.p.316.

SECT. IX.

FRom foraine parts, I returne at laſt to our owne; ſo I feare hath *C. E.* done long ſince; lurking ſome-where in England for no good. The Fugitiues loue not home more, than their home hath cauſe to hate them. His cauils of the wondrous contradiction betwixt my Margin and my Text, are too childiſh to be honoured with an anſwer. My Text was; *The bickerings of our Engliſh Clergie with their* Dunſtans, *about this time are memorable.* My Margine cites *Henry* of *Huntingdon*, affirming *Anſelme* to be the firſt that forbade Mariage : Betwixt theſe two, ſaith my Refuter, was an hundred yeares difference. I grant it: But (had my words beene thus) if my Detector were not diſpoſed to ſeeke a knot in a Ruſh, hee had eaſily noted that in a generall ſuruay of all Ages, the phraſe *(About that time)* admits much latitude, and will eaſily ſtretch without any ſtraine to one whole Century of yeeres. Had the Quotation beene as he pleadeth, this anſwer were ſufficient. But my words need no ſuch reconciliation; I ſtand to the cenſure, and diſclaime the mercy of any Reader : For that citation of *Anſelme* hath plaine reference to the following words, *Our Hiſtories teſtifie how late, how repiningly our Clergie ſtooped vnder this yoke :* it is for this that my Margine points to *Henry Huntingdon*, and *Fabian*, reporting *Anſelme* the firſt man that prohibited theſe mariages. What contradiction now can his acuteneſſe detect in theſe two? The Engliſh Clergie had bickerings with their *Dunſtans*; and ſtooped late and repiningly to this yoke vnder *Anſelme*. See, Reader, and admire the equall Truth and Logicke of a Catholike Prieſt, and iudge how well he beſtoweth his Pages.

Refut.p.317.

SECT. X.

IT is true, *Dunſtan* was the man who firſt with his other [*] two Couſins and partners in canonization, oppoſed any appendance of the maried Clergy; He wrought it with good King *Edgar*, by dreames, and viſions, and miracles. He, who when the Deuill came to tempt him to luſt, [a] caught him by the noſe with an hot paire of Tongs, and made

Refut.p.318.

[*] *Oſwald* and *Ethelwold.*

[a] *Gul. Malmesb. It. Legend, &c.*

made him rore out for mercy, ſuppoſed that euery Clergy-man had the ſame Irons in the fire; and therefore blew Coales to that good King of the diſlike of theſe Clericall mariages; and with the ſame breath inkindled the zeale of Monkerie. The Church wherein I am now intereſſed, and wherein I doe (by the prouidence of God, and the bounty of my gratious Maſter) ſucceed their Saint *Oſwalds* Priors, yeelds me ſufficient records hereof; which becauſe they are both worthy of publike light, and giue no ſmall light to the buſineſſe in hand, I haue thought good here to inſert.

* *Nomina Fundatorum Eccleſia Wigornienſis. Tempore Ethelredi Regis, &c.——conſtituta eſt ſedes Epiſcopalis Wigorn: Boſel Epiſcopus primus——Septimuſdecimus, Sanctus Oſwaldus, tempore cuius Edgarus Rex dedit——Mediante verò Beato Oſwaldo, à Clericis in Monachos tranſlata eſt ſedes Pontificalis honoris.*

* The names of the Founders of the Church of *Worceſter*. In the time of King *Ethelred* was *Worceſter* made an Epiſcopal See; *Boſel* was the firſt Biſhop. The 17. was Saint *Oſwald*; in whoſe time King *Edgar* gaue, &c. And by the mediation of Saint *Oſwald* was this Cathedrall Church tranſlated from maried Clerkes vnto Monkes.

Then followes the Charter of King *Edgar* founding the Monkes with this Title, *Carta Regis* Eadgari, *de* Oſwaldeſlaw.

A*ltitonantis Dei largiſluâ Clementiâ, qui eſt Rex Regum & Dominus Dominantium. Ego* Eadgarus *Anglorum Baſileus omnium Regum inſularum Oceani quæ Britanniam circumiacent, cunctarumq; Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipſi Deo omnipotenti Regi meo, qui meum Imperium ſic amplificauit, & exaltauit ſuper Regnum Patrum meorum.*——

Quapropter & ego Chriſti gloriam & laudem in regno meo exaltare, & eius ſeruitium amplificare deuotus diſpoſui, & per meos fideles fautores Dunſtanum, *videlicet, Archiepiſcopum, &* Athelwoldum, *ac* Oſwaldum *Epiſcopos, quos mihi Patres ſpirituales, & conſiliarios elegi, magna ex parte ſecundum quod diſpoſui perfeci.*——

Et ipſis ſupradictis meis cooperatoribus ſtrenuè annitentibus, jam XL *&* VII. *Monaſteria cum Monachis & Sanctimonialibus conſtitui; & ſi Chriſtus vitam mihi tam diu conceſſerit, vſq; ad quinquageſimum remiſſionis numerum meæ deuotæ Deo munificentiæ oblationem protendere decreui. Vnde nunc in præſenti Monaſterium, quod prædictus reuerendus Epiſcopus* Oſwaldus *in ſede Epiſcopali Wereceaſtre, in honorem Sanctæ Dei genetricis* Mariæ *amplificauit, & eliminatis Clericorum neniis, & ſpurcis laſciuiis, religioſis Dei ſeruis Monachis, meo conſenſu & fauore ſuffultus locauit, Ego ipſis Monaſticæ religionis viris Regali authoritate confirmo, & conſilio, & aſtipulatione Principium & Optimatum meorum corroboro, & conſigno, ita vt jam amplius non ſit fas, neq; vus Clericis reclamandi quicquã inde, quippe qui magis elegerunt cum ſui ordinis periculo, & Eccleſiaſtici beneficii diſpendi ſuis vxoribus adhærere, quàm Deo caſtè & canonicè ſeruire. Et ideo cuncta quæ illi de Eccleſia poſſederant, cum ipſa Eccleſiâ ſiue Eccleſiaſtica, ſiue Secularia, tam mobilia, quam immobilia, ipſis Dei ſeruis Monachis ab hac die perpetualiter Regiæ munificentiæ iure deinceps poſſidenda trado, & conſigno, ita firmiter, vt nulli Principum, nec etiam vlli Epiſcopo ſuccedenti fas ſit, aut licitum quicquam inde ſubtrahere, aut peruadere, aut ab eorum poteſtate ſurripere, & in Clericorum ius iterum traducere, quamdiu fides Chriſtiana in Anglia perdurauerit. Sed & dimidium Centuriatum, &c.*——

In the end dated thus, *Facta ſunt hæc Anno Dominicæ Natiuitatis* D. CCCC. LXIIII. *Indictione* VIII. *Regni* Eadgari *Anglorũ Regis*, 6. *in Regia vrbe quæ ab incolis Glounceaſtre nominatur, in Natale Domini.* In Engliſh thus.

BY the bountifull mercy of Almighty God, which is King of Kings, and Lord of Lords, I *Edgar* King of England; and of all the Kings of the Ilands of the Ocean lying about *Brittaine*, and of all the Nations that are included within it, Emperour and Lord; doe giue thankes to Almighty God my King, which hath inlarged my Empire, and exalted it aboue the Kingdome of my Fathers.——

Wherefore I alſo hauing deuoted my ſelfe to exalt the glory and praiſe of Chriſt in my Kingdome, and to inlarge his ſeruice, haue intended, and by my faithfull Wellwillers *Dunſtan* Archbiſhop, *Athelwold* and *Oſwald* Biſhops, (whom I haue choſen for my ſpirituall Fathers, and Counſellors) I haue for the greateſt part already performed what I intended, &c.——

And by the diligent indeuours of my fore-ſaid Helpers, I haue now conſtituted and made ſeuen and forty Monaſteries with Monkes and Nunnes; and if Chriſt ſhall giue me to liue ſo long, I haue decreed to draw forth the Oblation of this my deuout Munificence vnto God, to the full number of fifty, which is the number of my remiſſion. * Whereupon, now for the preſent, I doe by my Royall Authoritie confirme to perſons of Monaſticall Religion, and by the conſent and aſtipulation of my Princes and Peeres, doe eſtabliſh and conſigne to them, that Monaſterie which the foreſaid reuerend Biſhop *Oſwald*, (to the honour of the Bleſſed Mother of God) hath amplified in the Epiſcopall See of *Wereceaſtre*, and expelling the wanton and filthy laciuiouſneſſe of Clerkes, hath, by my conſent and fauour, beſtowed it vpon the religious ſeruants of God, the Monkes; ſo as from henceforth it ſhall not bee lawfull for the ſaid Clerkes, to challenge any thing therein, as thoſe which haue rather choſen (with the danger of their Order, and the loſſe of their Eccleſiaſticall * Benefice) to ſticke vnto their wiues, then chaſtely and canonically to ſerue God. And therefore all that euer they poſſeſſed of the ſaid Church, whether Eccleſiaſticall or Secular, moueable, or vnmoueable, together with the Church it ſelfe, I doe from this day forward for euer, giue and conſigne to the ſaid Monkes, to bee poſſeſſed of them in the right of my Royall Munificence; ſo firmely, that it ſhall not bee lawfull for any Prince or any Biſhop ſucceeding to ſubtract ought from them, or to withdraw any of the premiſſes from their power, and to deliuer it backe againe to the right and poſſeſſion of Clerkes, ſo long as the Chriſtian Faith ſhall remaine in England, &c.——

* So as it appeares, this number was ſet to King *Edgar* by *Dunſtan* for his penance

* That is, their Prebend.

Facta ſunt hæc, &c. Theſe things were done in the yeare of Chriſts Natiuitie, D.CCCC.LXIIII. Indiction VIII. In the ſixt yeare of the Raigne of *Edgar* King of England; in the Royall Citie, which by the Inhabitants is named *Glouceaſtre*, in the Feaſt of the Natiuity of our Lord, &c.——

That *Dunſtan* did this, none euer doubted; but withall it is conſiderable, who himſelfe was; an Abbot; and therefore partiall to the Cloyſters; and who put him into this Commiſſion; Pope *Iohn* the thirteenth: a Monſter of men, yea, of Popes; one who (as was articled againſt him in a generall Counſell) had committed Inceſt with two of his owne ſiſters, who called to the Deuill for his helpe at Dice; who defloured Virgins, who lay with *Stephana* his Fathers Concubine, who dranke to the Deuill, beſides many other horrible criminations; A man fit to ſet a Saint on worke againſt lawfull Mariages. And thirdly, what the ſtate of the Times were, wherein libertie was degenerate into ſtrange licentiouſneſſe; Euen change of Wiues (if we may beleeue Hiſtories) was then no wonder; For the correcting whereof, the Reformers (according to the Philoſophers aduice) laboured towards the other extreame; as thoſe which to ſtraighten a ſticke, bow it as much the contrary way. And laſtly, how farre this act and endeuour extended: for *Dunſtan* ſought not to thruſt maried men out of the Clergie, but to thruſt * maried Clergie-men out of the Cathedrall Churches, which required a quotidian attendance, which is euident both by the ſentence of *Dunſtan* (*Aut Canonicè viuendum, aut ab Eccleſia exeundum*) either that they muſt liue Canonically, or get out of the Church; that is, *ex Eccleſiis maioribus*, as Hiſtorians relate it; And by the ſentence of the Rood for *Dunſtan*: *Mutaretis non benè*: How much difference there was in theſe two, appeares in the Decree of Biſhop *Lanfranc*, *Anſelm's* Predeceſſor, which tolerating maried Seculars, driues directly againſt maried Canons. Little needed my Refuter then (but that he muſt haue ſomething to ſay) to fall vpon our right Reuerend and Learned Biſhop of *Hereford* (whoſe worthy labours haue iuſtly indeared him to all Poſterity) for that true compariſon he makes betwixt theſe three Saints of theirs, and *Anſelme*: They by action, he by Synodicall Decree perſecuted the Clergy: They bent their indeuours againſt Cathedrall Clerkes, hee againſt Prieſts; Their proiect was particular, his vniuerſall.

* *Expulit malos Præsbyteres, introduxit peiores Monachos.* *Polyd.* From the greater Churches.

Refut. p. 321.

That a peremptory ſentence paſſed generally againſt the Mariage of Eccleſiaſtiques in a publike Synod vnder *Dunſtan*, he refers vs to *Binius*, which at randome talkes of *Concilium Anglicanum*: without all particulars of place, or perſons, and refers vs to *Surius*, as if he had bidden vs aske his Fellow if hee lye: Why did hee not ſend vs to

Refut. p. 319.

Father *Parſons*, or his *Gabriel Gifford?* Sure, it was in ſome obſcure hole of the *Peake*, or ſome blinde Dormitorie of a Couent; neither can wee ſay of it with the Apoſtle, Theſe things were not done in a Corner; The Canons, whereto the fore-alledged Charter, and the ſentence of *Dunſtan* haue reference, were no other than Romiſh, which theſe Monkiſh Prelates had perſwaded King *Edgar* to receiue, and in part to vrge vpon his maried prebendaries. The ſucceſſe of his Synode at *Reading*, or *Wincheſter* hee knowes well enough: And is hee aſhamed of the miraculous ſentence of his Holy-Rood (which *Iornalenſis* reports) who there openly ſpake for the Monks againſt the Clergie? *Abſit vt hoc fiat*; that he paſſes ouer to that of *Calne*, where the falling of an ouer-charged floore, cruſhed the Mariage of Clergy-men. Idle Monks who for their owne turne ſet ſuch a ſuperſtitious gloſſe vpon that accident, which (as * *Henry Huntingdon* more probably interprets it) was *Signum excelſi Dei, quod proditione & interfectione Regis ſui ab amore Dei caſuri eſſent, & à diuerſis gentibus digna contritione centerendi: A ſigne from the High God, that by their Treaſon and Murder of their King* (who was ſlaine in the yeare after) *they ſhould fall from the fauour of God, and bee worthily cruſhed by other Nations.* Thus he. Such was the euent; For the conſtruction of it the Reader may chuſe, whether he will beleeue an Archdeacon of *Huntingdon*, or a Monke of *Malmesbury*. Ywis theſe rotten ioyſts are foundation enough whereon to build the prohibition of our Mariages.

Refut.p.321.

* *H.Hunt.l.5.*

Gul.Malmeſ.

SECT. XI.

VNder theſe late Romiſh Saints, *Dunſtan* and *Anſelme*, I might ſafely ſay, our Engliſh Clergie found the firſt machinations againſt their Mariage, and at laſt ſtooped perforce to this yoake of conſtrained continencie. *Neither doth my wit or my Logicke faile mee in this collection. If theſe were the men that made the firſt oppoſition to the mariage of Clergymen in England, then it formerly obtained here, without contradiction.* The bare word of my Refuter, is a hot ſhot to batter this neceſſarie illation; and to aſſure the Reader that the forced Celibate of the Engliſh Clergie is of a greater Antiquitie than theſe his Saints; To which he addes (in an ignorant begging of the queſtion) *A thing ſo filthy, after a ſolemne vow to God, to take a Wife, as it neuer appeared without the brand of infamy.* As if our predeceſſors in the Engliſh Clergie had beene euer charged with a vow; As if the ſolemnitie of this vow had neuer had beginning? Chimericall fancies fit for a ſhorne head. [q] When as his Maſter *Harding* could not produce ſo much as a probabilitie of any vow anciently required, or vndertaken; whether by beck, or *Dieu gard*. When as the ancient *Saxon* Pontificall makes not the leaſt mention of any ſuch profeſſion; yea, when *Girardus* (who was the ſecond Biſhop of *Yorke* after the conqueſt) writes flatly to *Anſelme* concerning his owne Canons, *Profeſſiones verò mihi penitus abnegant Canonici, &c. My Canons* (ſaith he) *vtterly deny to giue me profeſſion of continencie, which without this profeſſion haue beene diſorderly aduanced to holy Orders; Cùm verò ad ordines aliquos invito, dura ſeruice renituntur, ne in ordinando caſtitatem profiteantur, And when I doe inuite any to take Orders, they doe reſiſt me very ſtubbornly, that they will make no profeſſion of chaſtitie in their Ordination.* Thus he. Shewing vs plainly that the Clergie in thoſe times challenged no other than the liberty of their Predeceſſors. But well may he face vs downe in this more obſcure (though certaine) truth, when hee dares to ſay that *Grecce* it ſelfe neuer tolerated this eſtate in their Clergie, till by bad life it fell to Schiſme, and from Schiſme to open Hereſie; whiles their owne Canon Law (beſides all Hiſtories) giue him the lye; and what [r] *Eſpencaus* hath ingenuouſly ſpoken concerning this point, we haue formerly ſhewed. If he did not preſume vpon Readers that neuer ſaw Bookes, he durſt not be thus impudent.

This argument therefore ſhall euer ſtand good, and ſhall ſcornefully trample vpon all his vaine cauills; *Ethelwold* was the firſt, which by the command of King *Edgar* expelled maried Prieſts, out of [ſ] the old erection of Wincheſter; *Anno* 963.

Refut.p.332.

[q] *D.Martins arg.is*, Prieſts crownes ſignifie their Vow; No other proofe can be brought worth talking of, but from the Barbers ſhop.

Antiquit.Brit.

Def.of Pr.Marr. p.282.

[r] *Latinorum nemo vel veterum, vel recentiorum, inter Grecorum errores, aut hæreſes, aut ſchiſmata, hanc coniugalis vſus retentionem ſupputauit, non Hugo Etericanus non Tho. Aquinas, non Guido Carmelita, ad 26. licet hic numerauerit, non alius qui vel obiter, vel peculialiter de iis egerit. Eſpenſ. l.1. cap.1.4.*

[ſ] *Apud Winton & Monachos loco Clericorum primus inſtituit. De Edgaro Rogerus Ceſtrenſ. lib.6.*

Dunſtan and *Oſwald* together with him were the men, who (two yeares after) firſt expelled maried Clergie-men out of the greater houſes of *Merceland*; As 1177, in the dayes of King *Henry* the Second, the ſecular Prebendaries of *Waltham*, were firſt turned out, to giue way to their irregulars; therefore vntill theſe times, theſe places were interruptedly poſſeſſed by maried Clergie-men. If now he ſhall except; that this poſſeſſion of theirs was not of long continuance, but vpon vſurpation; whereby the maried Incumbents had iniuriouſly incroached vpon the right of Monks; Our Monkes of *Worceſter* ſhall herein fully conuince him; who write vnder their *Oſwaldus Archiepiſcopus*; *per me fundatus fuit ex clericis monachatus*, That is, *By mee were Monkes firſt founded out of Clerkes*; Which was alſo the faſhion of all other erections of this nature; ſo as it is manifeſt, that originally theſe Churches were founded in maried Clergiemen; afterwards wrongfully tranſlated, from them to Monkes; And if the firſt poſſeſſors had beene [c] Monkes, how could Monkes haue beene there firſt founded by *Oſwald*, when as *Ethelred* had long before both founded, and furniſhed it? and how out of Clerkes, if Monkes had beene there before? Let my Refuter ſhew me but a Verſe of equall antiquitie in a contrarie rime,

Oſwald Arhbiſhop of Yorke.

[c] *A Clericis in Monachos tranſlata eſt ſenes Pontif. hon. vid. ſupr.*

> *Per me fundatus fuit ex Monachis Clericatus.*

And I yeeld him my argument: Otherwiſe let the world iudge, if hee be not ſhameleſly obſtinate in not yeelding.

Sect. XII.

BVt to ſtrike it dead, my aduerſarie will *proue the Engliſh Clergie euer to haue beene continent*. Reader, looke now for Demonſtrations; His firſt proofe is, *That in all the purſuit of this buſineſſe, we neuer reade of any that did ſtand vpon the former cuſtome of the Church.* A proper argument *ab authoritate negatiuè*. And what other arguments doth my Detector finde vſed by the then perſecuted Clergie? Hiſtories record them not; therefore doubtleſſe they ſaid nothing for themſelues; and if they vrged other proofes, which are not now deſcended to vs by any relation, why not this for one? Who can but hiſſe out ſo ſilly ſophiſtry? But to ſtop that clamorous mouth in this poore cauill; doth not his owne [u] Monke of *Malmesbury* tell him, that the Clergie vrged this plea for themſelues, *Ingens eſſe & miſerabile dedecus, vt nouus aduena veteres colonos migrare compellerit, &c. That* [illegible] *was a great and miſerable ſhame, that theſe vpſtarts, the Monkes, ſhould thurſt out the ancient poſſeſſors of thoſe places; that this was neither pleaſing to God, which had giuen them that long-continued habitation, nor yet to any good man, who might iuſtly feare the ſame hard meaſure which was offered to them:* Thus they, whoſe plea and complaint ſeemed ſo iuſt, that *Alſgina* the Queene, Prince *Alſere*, and others of the Nobilitie, ouerthrew many of thoſe new-founded Monaſteries, and reinſtalled the Prieſts in their former right.

Refut. p. 324. Non eſt ſcriptum, ergo non eſt factum, &c.

[u] *Gul. Malmeſ. de geſt. Angl. l. 2. c. 9.*

His next proofe is from the Letters of Pope *Gregory*, which he wrote to *Auſtin* the Monke here in England. *Riſum teneatis?* Did euer any man doubt, but that Pope *Gregory* was deſirous to eſtabliſh Romiſh Lawes, and orders, amongſt the Engliſh. Where yet his Legate found many as good Chriſtians as himſelfe vnder another rule, conforme to the Greeke Church? But how followes this? This Pope was willing to inromanize the Engliſh; therefore the ſtaffe ſtands in the corner: And yet euen Pope *Gregory* allowed mariage to thoſe of the [x] Engliſh Clergie, which were not within the higher Orders; appointing them to receiue their ſtipends apart; a fauour which he ſaw neceſſarily to be yeelded to our Nation, whiles he abridged others.

Refut. p. 325.

[x] *Greg. reſp. ad queſt. 2. Aug.*

From *Gregory*, he deſcends to *Beda*, a man doubtleſſe venerable for his learning, and vertue; but (as it is in his *Epitaph*) *Monachorum nobile ſydus*. Whether a neighbour at leaſt to *Italy*, by birth (as they contend) I am ſure a Diſciple of *Abbot Benedict*, and ſo great a fautor of the *Romane* faction, that hee cenſures S. *Aidanus* and *Colmannus*, for adhering to thoſe Greeke formes, which the Churches of this Iland had anciently fol-

Refut. p. 329. The noble Starre of Monkes.

lowed; whoſe part ***Ioannes Maior*** iuſtly takes againſt him. This ***Beda*** in a generall ſpeculation ſpeakes his conceit of the voluntary continency which hee holds requiſite in the Prieſthood; ſayes nothing of the particular cuſtome of the Engliſh Clergie; rather in diuers paſſages inſinuating the contrary. Amongſt the reſt, hee tels vs that in the [y] Synod holden by Archbiſhop *Theodorus*, and other Biſhops (at *Hereford*) in the third yeare of King *Egfride*, (which was about *Anno* 673.) their tenth and laſt Canon was *pro coniugiis; vt nulli liceat niſi legitimum habere connubium; For Mariages; That no man ſhould mary vnlawfully, no man ſhould commit inceſt, no man ſhould leaue his owne wife, vnleſſe (as the Goſpel teacheth) for fornication onely, &c.* I know my Refuter will plead the vniuerſality of this Canon, and will contend, that a Law generally made for all Chriſtians, is not without iniury reſtrained to Eccleſiaſtiques; But let my Reader well conſider both the Prologue and Epilogue of that Synode, hee ſhall ſee, that they who are required to keepe theſe Lawes, are *Conſacerdotes omnes*; and that whoſoeuer ſhall violate them, ***Nouerit ſe ab omni officio Sacerdotali & noſtra ſocietate ſeparatum***; *muſt know himſelfe ſeparate from all ſacerdotall office and ſociety; ſo as it will neceſſarily follow, that this Law did (at leaſt) concerne the Clergie with others, though not apart*; Neither is there any other of thoſe Canons, which concernes not the Clergie only; except the firſt, concerning the obſeruation of Eaſter, which principally alſo belonged to them. Whereto it makes not a little, that in the Booke of *Saxon* Canons ſet out for the gouerning of the ſecular Prieſts, the rule is, *Let them alſo do their indeuour, that they hold with perpetuall diligence their chaſtity, in an vnſpotted body, or elſe let them be coupled with the bond of one Matrimony.* Words, wherein our Clergie meant to regulate themſelues (as it ſeemes) by the holy preſcript of *Iſidore*, whereof wee haue ſpoken. Laſtly, my Aduerſary cannot deny, that this Synode giues order for many accidentall matters, concerning the Clergie, for their fixed ſtation, for their maintenance, &c. but except in this Canon, there is no one word of their ſtate of life; neither is there in all thoſe Canons, one ſyllable of this pretended Celibate, as that, which the contrary receiued cuſtome of our Church would neuer haue endured; My Refuter dares not ſay that theſe mariages were ſo quite out of vſe, that it was needleſſe to ordaine ought againſt them; he knowes that his *Dunſtan* found here this courſe ſo inueterate, that the very age and deepe rooting of it hindred his deſignes.

[y] *Bed. Eccleſ. hiſt. Ang. l.* 4.

I forbeare the *Saxon* word for lacke of their Characters. The Reader ſhall finde them cited in *Saxon* by *Mat. Parker. Def. of Pr. Mar.*

SECT. XIII.

FRom *Bede* he comes downe to his three premiſed Saints, *Dunſtan*, *Oſwald*, and *Ethelwold*; and, to make ſure worke, cites an obſcure [z] Scholler of *Ethelwold*, for an authentique Witneſſe againſt eight honeſt Prieſts, and the lawfulneſſe of all Prieſts mariages. And laſtly, he makes vp the mouth of his diſcourſe with the full Decree of Archbiſhop *Anſelme Richard* in the Synods of *London*: and why not King *Henries* ſix Articles? and why not the Councell of *Trent*? *Sic concluſum eſt contra hereticos*, Now, becauſe his heart told him, how light theſe proofes were, he layes in the ſcales with them certaine graue ponderations, which all put together, will proue almoſt as waightie as the Feather he wrote withall.

Refut. p. 328.

[z] *Vulſtan in vit. Ethelwoldi.*

p. 329, 330, 331.

The firſt is, *That there cannot be a greater nationall proofe, then to haue the Biſhops, and the King, and his Nobilitie to define, and deliuer this point with ioynt conſent.* Take this, Reader, of King *Edward* the ſixt, and his Parliament, and conuocation, and all is well. King *Edgars* Vtopicall decree was hatcht in a Monkes Cowle, and to his two King *Henries*, he might haue added *Philip* and *Mary*. And why might not wee oppoſe King *Edmund* to *Edgar*, and *Oſulphus* his Biſhop to *Dunſtan*? And the Clergie before *Anſelme* to the Clergie after him? This match were made with ſome indifferencie: But how idly hath my Refuter miſlaid the compariſon betwixt *Henry* of *Huntingdon*, and *Fabian* on our part, and all the Clergie and Laity of theirs? Since thoſe two Authors (if we had no more) report onely *de facto*, that Prieſts mariages were not before

Refut. p. 332.

Hall, J.

forbidden;and the cited Clergy and Laity doe now thus late-ward diſcuſſe *de iure*; Neither haue the Clergy and Laity by him alledged, euer contradicted that which *Huntingdon* and *Fabian* haue out of the courſe of all Story affirmed; Vnto which, let me adde [a] *Polydore Virgil*, ſeconding this their aſſertiō; who plainly tels vs, that for 970 yeares, the reſtraint of mariage was neuer in vſe amongſt the Engliſh Clergy. Search not for this, Reader, in the later editions, leſt thou complaine of loſt labour; Poore *Polydore* may cry out of his graue with that other *Polydore* in *Virgil*: *Fas omne abrumpit Polydorum obtrancat*. Let him then (to anſwer this vaine challenge) produce but any one author of equall authority, to any of theſe, which doth auouch the contrary to that which theſe three haue thus confidently deliuered, and I ſhall confeſſe my ſelfe herein ſufficiently anſwered; In the meane time, let him, and the world know, that all the ancient Clergy, and Laity of this Iland, was for this liberty, altogether ours: Wherto if he yeeld not, let him name the man, before his *Dunſtan*, that euer in this Ile opened his mouth againſt it; Till then, the Reader cannot but ſee, that whereas our proofe is, *Ex ore duorum, aut trium*, his ſide is mute; that for our Something, hee can ſhew Nothing at all; and that our *Huntingdon*, *F. Fabian*, and *Polydore*, are better then *C.E.* and his man in the Moone.

[a] *Polyd. Hiſt. Ang. l.6. Anno* 970 *D: Inuentorib. l.*5.

Sect. XIIII.

*Refut. p.*335.

His ſecond Ponderation of *the ſanctity of the perſons*, is no truer *auoir. de-pois*. That B. *Dunſtan* was an holy man, we may eaſily grant; but taken from the Couent of Glaſtenbury. Neither would the Nobility of his time bee ſo liberall as to yeeld this; who accuſed him to the King, *de libidinibus & praeſtigijs*; for (two remarkable qualities in his Saintſhip) *lechery and ſorcery*; whereupon he was caſt out from the Court; & that he was receiued againe, he might thanke the Kings horſe, whoſe ſudden ſtop on the verge of a ſteepe down-fall, reſtored *Dunſtan* to the good opinion of the ſuperſtitious Prince; who was yet ſo farre from being guilty of this deliuerance, that hee did not ſo much as know of the danger; an acquitall at leaſt as cauſleſſe as the accuſation.

To King *Athelſtan*, who firſt brought him from his Cell.

That Biſhop *Anſelme* was deuout and learned, we willingly grant, but withall an Italian, & taken from a Norman * Couent; he was holy, but how impetuouſly addicted to his owne will; and how refractary to authority, I had rather Hiſtories ſhould ſpeake then my ſelfe. Neither is it any wonder if both theſe Prelates (how holy ſoeuer) ſauored ſomewhat too ſtrong of the Cloiſters, and of *Rome*. Something muſt be yeelded to times and places; wee will not thinke but a wel-meant zeale caried them into theſe reſolutions; but a zeale miſguided with the ſway of the times. The name of Saints, the truth of their ſanctity did not priuiledge them from errours; wee know how to ſeuer their chaffe from their wheat, and to ſend one of them to the windes, the other to the granary. As for the maried Clergy, *That they were euer accounted the ſcumme and refuſe of their Order*, it is but the ſcurrilous ſcummy blurre of an intemperate pen; what was *Spiridion*? what was *Hilary*? what were both *Gregories*? what was *Sidonius*? what was *Tertullian, Proſper, Simplicius, Eupſychius*? In a word, what were all thoſe whom his *Damaſus* recounteth? what was the father of the Archdeacon of *Huntingdon*, who within two leaues he recordeth (from his Epitaph) for [t] the ſtarre of the Clergy. This ſcumme is better then their broth: which though it ſend forth a fume, ſeemingly delicious, yet many times being neerer taſted, proueth but cock-crowen pottage. Theſe Saints he ignorantly ballanceth again with our *Huntingdon* and *Fabian*, as if their preſent decree did contradict the hiſtory of things paſſed; as if wee had no more hiſtories on our ſide, becauſe my margin cited them not. In the mean time he finds this teſtimonie of *Huntingdon* ſo too much, that he would faine ſtrip vs of it; denying peremptorily that *Huntingdon* affirmes *Anſelme* to be the firſt that forbade mariage to the Clergy. Reader, in ſtead of all other ponderations weigh the words, [u] *Eodem anno ad feſtum S. Michaelis tenuit Anſelmus Archiepiſcopus Concilium, apud Londoniam, in quo prohibuit vxores.*

* The Clergie of *England* did ſo well approue theſe Monkiſh Archbiſhops, that after *Anſelme*, and *Rodulph*, the Biſhops of the Land became Suiters to the King, that they might neuer haue any Archbiſhop of *Canterbury* choſen from the Monkiſh profeſsion *Sax.Chron. An.* 1123.

Refut p. 338.

[t] *Stella cadit cleri, ſplendor marcet Nicolai: Stella cadens cleri, ſplendeat arce Dei, Huntingd. l.* 7.

[u] *Henr. Huntingd. edit. Sauil p.* 378.

vxores ſacerdotibus Anglorum, antea non prohibitas, i. *The ſame yeare; on the Feaſt of* S. *Michael, Archbiſhop* Anſelme *held a Synode at* London, *wherein he forbade wiues to the Prieſts of England, before not forbidden*; and tell me whether my Detector be true.

The words are too plaine; hee will wrangle yet with the ſenſe, and tels vs that the word, *Before*, may ſignifie, perhaps, *Immediately before*, in the raigne of the *Williams*, and not all ſucceſſion of times. It were well if he could eſcape ſo: But this ſtarting hole will not hide him. For (not to ſend him to Schoole to learne the difference betwixt *Antea* and *Dudum*, or *Pridem*) The ſame Author, in the following words, ſhewes vs the cenſures and conceits that paſſed vpon this Act, as an abſolute and vnheard of noueltie, like as in *Germany*, the Hiſtorians brand this ſame act in *Hildebrand*, with a *nouo exemplo*, and *inconſiderato præiudicio*. And for the times preceding, *Polydore Virgil* giues the very ſame witneſſe. Neither let him fly for ſuccour to his *Dunſtan*, who neuer can be proued to haue prohibited the mariage of Prieſts, though he diſliked that Monaſteries and Cathedrall Churches ſhould be poſſeſſed by maried Clerkes.

Refut.p.343.

Laſtly, where the teſtimony is diſpleaſing, the witneſſe himſelfe muſt be diſgraced. Curioſity led my Detector to ſearch who this *H. Huntingdon* might bee, with one inquiry he might find him to be a Canon Regular of *Auſtins* Order, and for dignity an Archdeacon; a perſon paſt exception: But for his parentage, he went no further then to the next Leafe, to finde that he was the ſonne of a noted, and, in thoſe dayes, eminent Clergy-man: His Epitaph at *Lincolne* ſhewes him to haue beene the ſtar of the Clergie; no whit dimmed in his acknowledged light, or hindered in his influence, by his coniunction in lawfull wedlocke: What better inſtance could my Refuter haue giuen againſt himſelfe? If he thinke to inſinuate that his birth made him partiall; The Reader will eaſily conſider, that if ſuch Parentage had beene then accounted ſhamefull, the Hiſtorian would haue had the wit to haue ſuppreſſed it; And withall that he durſt not, writing in the times when this thing was ſo familiarly and vniuerſally knowne, haue offered ſuch a Propoſition to the light, out of a vaine partialitie, to incurre the controlment of all eyes.

Vide ſupra.

Sect. XV.

Refut.p.333.

AS for our *Fabian*, if *C.E.* finde him a Merchant, I finde him to haue beene Sheriffe of the Honourable Citie of *London*; A man whoſe credit would ſcorne to be poiſed with an hundred nameleſſe Fugitiues, paraſiticall petty-chapmen of the late ſmalwares of *Rome*. Neither can the name of a Citizen diſparage him to any wiſe iudge. How many haue our times yeelded of that ranke, whom both Academicall education, and experience, and trauell, and ſtudy haue wrought to an eminent perfection in all Arts, eſpecially in Mathematikes, and Hiſtory! Such was *Fabian*, whoſe fidelitie (beſides his other worths) was neuer (that I find) taxed but by this inſolent Pen that hath learned to forbeare no man; He was too old for vs to bribe, and too credible for *C. E.* to diſgrace. If hee would haue lent *Rome* but this one lye, no man had beene more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* alſo.

Refut.p.348.

The Story which hee tells of the Cardinall of *Crema* the Popes Legate, taken in bed (after his buſie indeuours againſt the maried Clergie) the ſame day with an Harlot, hath vndone his reputation. Why will *C.E.* ſtirre this ſinke? No man prouoked him: If hee did not long to blazon the ſhame of his friends, hee had rather ſmothered this foule occurrence; but ſince he will be medling, *Res apertiſſima negari non potuit, celari non debuit*, ſaith *Huntingdon*. *The thing was moſt openly knowne, it could not be denyed, it might not be concealed.* Yet now comes an Vpſtart-Nouice, and dares tell vs from *Baronius*, that this was a meere Fable; how publike and notorious ſoeuer *Huntingdon* makes it: with theſe men this rule is vniuerſall, whatſoeuer may tend to the diſhonour of the Church of *Rome*, is falſe and fabulous.

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Indeed, I remember what their Gloſſe ſaid of old, [x] *Clericus amplectens mulierem, præſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpratabitur quòd cauſa benedicendi eam, hoc faciat :* That is; *A Clergie man imbracing a woman, muſt be preſumed to doe well; if therefore a Clerke take a woman by the middle, it muſt bee interpreted that he doth it to giue her his bleſſing.* * Perhaps, the good Legate was but beſtowing his ghoſtly bleſſing on ſo needfull a ſubiect, but that he was found in bed with her, if *C. E.* were not as ſhameleſſe as that Cardinall, or his bed-fellow, he durſt not deny; For what impudency is this, to caſt this relation only vpon *H. Huntingdon*, when ſo many vncontrolable Pens haue recorded it to the world? Men of their owne ſtampe, for Religion, for Deuotion. *Matthew Paris, Ranulfus Ceſtrenſis, Roger Houeden, Polydore Virgil, Fabian, Matthæus Weſtmonaſterienſis*, otherwiſe called *Florilegus* ; *Dictus* Ioannes, *qui in Concilio, &c.* ſaith he; *The ſaid* Iohn *which in the open Councell had grieuouſly condemned all the* [y] *Concubinary Prieſts*, was taken himſelfe in the ſame crime. Now let my Reader iudge, whether this Prieſts Truth, or that Cardinals honeſty were greater.

[x] *Diſt.* 96. *in ſcript.*

* So the Chronicle tels vs of *Adelme* Abbot of *Malmesbury*, who when hee was ſtirred to the vice of the fleſh, had wont to deſpite the Deuill, and torment himſelfe with holding a faire yong Virgin in his bed ſo long as he might ſay ouer the whole Pſalter, *Vid. Pask. Def.*

Polyd. *ſuppreſſing the name telleth the Hiſtory.*

[y] *Viz. the maried: ſo did the enemies of Mariage diſgracefully terme the maried Clergie, and ſo are the words of the Legate to be underſtood,* de latere meretricis; *he then railing againſt Mariage not (whoredome properly) was deprehended in whoredome.*

Sect. XVI.

HIs third Ponderation is the ſame with the firſt; Euery thing eekes. His S. *Dunſtan* and *Anſelme, Gregory* and *Beda* are againe laid in our diſh; we cannot feed on theſe ouer-oft-ſod Coleworts. I am challenged here, to produce any Prieſt or Deacon that liued in Wedlocke before the times of *Dunſtan*; The man preſumes vpon the ſuppreſſion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow Saints found ſeated in the Cathedrall Churches of this Land? Whom did they eiect? Were they not maried Prieſts? What did the eiected Clergy plead but ancient poſſeſſion? After that, in the Synod which Archbiſhop [a] *Lanfranck* held at *Wincheſter* (which I wonder my Detector would ouer-ſee: This neglect is not for nothing;) was it not decreed, that the Canons ſhould not haue Wiues, but that the Prieſts which dwelt in Townes and Villages, ſhould not bee compelled to put away their Wiues; though caution is put in for the future?

What doth this imply, but that in thoſe ancient Times the Engliſh Clergie were inoffenſiuely maried? To which adde that old Record from an ancient Martyrologue of the Church of *Canterbury* : Lanfrancus *Archiepiſcopus reddidit Eccleſiæ Sancti Andreæ, &c. Lanfranck Archbiſhop hath reſtored to Saint Andrewes Church, the Monaſterie of Saint Mary, with the Lands and Houſes which Liuingus Prieſt, and his Wiſe had in London, &c.* And before him, or *Dunſtan* either, in King *Edmunds* time, [b] Biſhop *Oſulphus* with *Athelme* and *Vlrick*, Laicks, thruſts out the Monkes of *Eueſham*, and placed Canons (maried Prieſts) in their roome.

Laſtly, *Iornalenſis* records it as king *Ina's* Law, long before theſe times; *Si Epiſcopi filiolus ſit, ſit dimidium hoc, &c.* as ſuppoſing this no other then ordinary in thoſe times.

Now let my Refuter comfort himſelfe and his Catholikes, with the weake defence of Hereſie, and the ſtrong Bulwarkes of *Romane* Truth; who in the meane time muſt be put in minde, that he puts on mee the burden which ſhould lye vpon his owne ſhoulders; I haue produced Hiſtories which affirme peremptorily, that the *Engliſh* Clergy were neuer forbidden to marry vntill *Anſelmes* time; it is now his taske to diſproue this aſſertion of theirs by equall authoritie to the contrarie, which till hee haue done, the day is ours.

[a] Ex *Act. Concil. Wint. ſub. Lanfr.*

Martyrol. Cant.

[b] *Fox Act. & Mon.*

If hee be the Sonne of a Biſhop, &c.

Sect. XVII.

HIs fourth Ponderation, is the difficultie of this grant in King *Edwards* Parliament. And is it poſſible the man ſhould not ſee the greater difficultie that was found in the inforcement of this glorious Celibate? How *Alfere* and the Nobles diſpoſſeſſed

Refut. p. 347.

poſſeſſed the Monkes of *Dunſtan* ; iuſtly reſtoring the maried prieſts to their ancient right? How *Lanfranck* durſt not ſpeake it out ; *Anſelme* did ; but preuailed little : Let [c] *Girardus* then Archbiſhop of Yorke witneſſe. After whom *Roger* Archbiſhop of that See (as *Neubrigenſis* records) thruſt out [d] *Anſelmes* Monkes, and ſtood for the libertie of Mariage : in ſo much as in the ſucceſſion of Times, euen by Royall leaue alſo, Mariage of ſpirituall perſons yet continued. Neither could *Anſelmes* Succeſſors, *Radulphus, Gulielmus de Turbine* and the reſt, (notwithſtanding all their Canons and practices) preuaile againſt it. How plaine is that of the [e] *Saxon* Chronicle? *Thus did the Archbiſhop of Canterbury and the Biſhops, which were in England ; And yet all theſe Decrees and biddings ſtood not, All held their Wiues by the Kings leaue, euen as they did. In ſo much as Archbiſhop* William *referred it to the King. The King decreed that the Prieſts ſhould continue with their Wiues ſtill.* Neither were any thing more eaſie than to giue ſtore of inſtances in this kinde. What need I giue more than that of *Galfride* B. of *Ely*, who was auouched before the Pope himſelfe to haue maried a wife? which [f] Euangelicall excuſe (*vxorem duxit*) was made for his not appearing at *Rome* with the reſt. Of *Richard* Biſhop of *Chicheſter*. *Robert* Biſhop of *Lincolne* maried men, after theſe Decrees ; yea, good Euidences of ancient Charts are ready in our hands, to ſhew the vſe and legall allowance of theſe Mariages for no leſſe than two hundred yeares after.

[c] *Vid. ſupra Epiſt. ad Anſel. Neubr. l. 3. c. 5.*

[d] Pope *Paſchalis* writing to *Anſelme* ſaith, that there was at this time ſo great a number of Prieſts ſons in England, that the greater part of the Clergie conſiſted of them.

[e] *Chron. Saxon. Anno* 1129. *Chron. Iornal.*

[f] *Habet excuſationem Euangelicam. reſp. eſt ab Epiſ. Arelat. Alexandro Papæ.*

As for thoſe idle words which his ſawcineſſe throwes after our reuerend Martyr, Archbiſhop *Cranmer*, (whom hee falſly affirmes to haue beene the firſt maried Archbiſhop of this Kingdome, when as Archbiſhop *Boniface* ſate maried in that See three hundred yeares before him) and King *Edwards* Parliament, wee anſwer them with ſilence and ſcorne. Let loſers haue leaue to talke.

Anno 1250

The approbation, and better expedience of ſingle life in capable ſubiects, we doe willingly ſubſcribe vnto ; The lawfulneſſe, yea, neceſſitie of Mariage where the gift of Continencie is denyed, our Sauiour and his choſen veſſell iuſtifie with vs. So as I ſtill conclude, *He that made mariage, ſaith it is honourable, what care wee for the diſhonour of thoſe that corrupt it?*

Sect. XVIII.

His laſt ponderation is leaden indeed ; *That from the bickerings of our Engliſh Clergy with their* Dunſtans, *it will not follow, that Continencie was not ancient, but was repiningly, lately, vniuſtly impoſed. By this reaſon, hee will proue there was neuer Thiefe nor Malefactor in our Countrie, before the time of King* Iames ; *ſince all Iudges haue yeerely bickerings with ſuch people.* Thus he. But did euer ſuch looſe Beſome ſweepe the preſſe before?

Refut. p. 351.

C.E. writes in the Margine, Maſter Halls *looſe manner of diſputing.*

Reader, vouchſafe yet once more to caſt thine eye vpon the cloſe of my Epiſtle ; Doth my argument runne thus wildly as hee makes it? *The Engliſh Clergy had bickerings with their* Dunſtans, *therefore continencie was repiningly and vniuſtly impoſed?* Canſt thou thinke I haue met with a ſober Aduerſary? My words are ; *That our Hiſtories teach vs how late, how repiningly, how vniuſtly our Engliſh Clergy ſtooped vnder this yoake.* And what can his ſophiſtrie make of this? Are ye not aſhamed (ye Superiors of *Doway*?) are ye not aſhamed of ſuch a Champion ; fitter for a troope of *Pigmees* to traile a reed in their bickerings with Cranes, than to be committed with any reaſonable or Scholler-like Antagoniſt? In the bickerings with his *Dunſtans*, the Patients pleaded preſcription (as we haue ſhewed out of *Malmesbury*) and taxed his Saints with noueltie ; In my bickerings with him, I plead Antiquity, Scripture, Reaſon ; and taxe him moſt iuſtly with impudence, and abſurditie. How well is that man, that is matcht but with an honeſt Aduerſarie?

hall, J.

The Concluſion.

Refut. p. 353, &c.

THe Concluſion followes, a fit couer for ſuch a diſh; The Reader was not weary enough, but he muſt be tyred out with a tedious recapitulation; wherein my Refuter recollects all his diſperſed folly, that it may ſhew the fairer: Telling his Proteſtant friend, what I haue bragged, what I haue vndertaken, what I haue not performed; how I haue falſified, how I haue miſtaken; what himſelfe hath in all paſſages performed againſt me, how he hath anſwered, how he hath conquered; The beſt is, the Concluſion can ſhew no more than the Premiſes. By them, let me be iudged: Thoſe haue made good to my Reader, that *C. E.* hath accuſed much, and proued nothing; vanted much, and done nothing; rayled much, and hurt nothing; laboured much, and gained nothing; talked much, and ſaid nothing.

It is a large and bold word: but if any one clauſe of mine be vnproued, if any one clauſe of mine be diſproued, any one exception againſt my defence proued iuſt, any one charge of his proued true, any one falſhood of mine detected, any one argument of mine refelled, any one argument or propoſition of his not refelled: Let me goe away conuicted with ſhame. But if I haue anſwered euery challenge, vindicated euery * authoritie, iuſtified euery proofe, wiped away euery cauill, affirmed no propoſition vntruly, cenſured nothing vniuſtly; ſatisfied all his malicious obiections, and warranted euery ſentence of my poore Epiſtle: Let my apologie liue and paſſe; and let my Refuter goe as he is, *C.E. Cauillator Egregius:* Let my cauſe be no more victorious than iuſt; and let honeſt Mariages euer hold vp their heads; in deſpite of *Rome* and Hell: With this Farewell, I leaue my Refuter, either to the acting of his vnbloudie executions of the Sonne of God, or the plotting of the bloudie executions of the Deputies of God, or (as it were his beſt) to the knocking of his Beads; but if he will needs be medling with his pen, and will haue me, after ſome Iubilies, to expect an anſwer to my ſix weekes labour, I ſhall in the meane time pray, that God would giue him the grace to giue way to the knowne Truth, and ſometimes to ſay true.

* *I onely except that one ſlip of my Pen, that I ſaid* Gracian *cited a ſentence out of* Auſtin, *which was indeed his owne.*

Yet to gratifie my Reader at the parting, I may not conceale from him an ancient and worthy Monument, which I had the fauour and happineſſe to ſee in the Inner Library of *Corpus Chriſti* College in Cambridge; An excellent Treatiſe written (amongſt ſeuenteene other) in a faire ſet hand, by an Author of great learning and Antiquitie; He would needs ſuppreſſe his name, but deſcribes himſelfe to be *Rotomagenſis:*

Of *Roane* in *France.*

The time wherein it was written, appeares to be amids the heat of contention, which was betwixt the Archbiſhop of *Canterbury* and *Yorke*, for precedencie; * which quarrell fell betwixt *Rodulph* of *Canterbury*, and *Thurſtin* of *Yorke*, in the yeare (1114,) at which time Pope *Paſchalis* wrote to King *Henry* concerning it; and was renued after about the yeere 1175. The Diſcourſe ſhall ſpeake enough for it ſelfe.

* As alſo the contention betwixt the Church of *Roane* and *Vienna.* *Rog. Houed.*

ROTO-

ROTOMAGENSIS ANONYMVS.

AN LICEAT SACERDOTIBVS INIRE, MATRIMONIA.

SCire volui quis primus inſtituit ne Sacerdotes Chriſtiani inire deberent Matrimonia. Deus an homo? Si enim Deus, eius certe ſententia & tenenda & obſeruanda eſt cum omni veneratione & reuerentia. Si vero homo & non Deus, de corde hominis, & non ex ore Dei talis egreſſa eſt traditio: Ideoq; nec per eam ſalus acquiritus ſi obſeruetur, nec amittitur ſi non obſeruetur. Non enim eſt hominis ſaluare vel perdere aliquem pro meritis, ſed Dei proprium vnius eſt, ſcilicet, quod Deus hoc inſtituerit, nec in veteri Teſtamento nec in Euangelio, nec in Apoſtolorum Epiſtolis ſcriptum reperitur, in quibus quicquid Deus hominibus præcepit inſertum deſcribitur. Traditio ergo hominis eſt & non Dei, non Apoſtolorum inſtitutio. Quemadmodum & Apoſtolus inſtituit, vt oportet Epiſcopum eſſe vnius vxoris virum. Quod minime inſtituiſſet, ſi adulterium eſſet quod Epiſcopus haberet ſimul & vxorem, & Eccleſiam, quaſi duas vxores, vt quidam aſſerunt. Quodq; de Scripturis ſanctis non habet authoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Eccleſia non Sacerdotis vxor, non ſponſa, ſed Chriſti eſt ſicut Ioannes dicit. Qui habet ſponſam, ſponſus eſt: huius inquam ſponſi Eccleſia ſponſa eſt, & tamen huic ſponſæ licet in parte inire matrimonia ex Apoſtolica traditione. Dicit enim Apoſtolus ad Cor. Propter fornicationes (inquit) vnuſquiſq; vxorem ſuam habeat, & cætera vſq; volo omnes homines eſſe ſicut meipſum, ſed vnuſquiſq; proprium donum habet à Deo, alius quidem ſic, alius verò ſic. Nam enim omnes habent vnum donum virginitatis, ſcilicet, & continentiæ, ſed quidam virgines ſunt & continentes, quidam vero incontinentes, quibus concidit nuptias, ne tentet eos Sathanas propter incontinentiam ſuam & in ruinam turpitudinis corruant. Sed & Sacerdotes quoq; alij quidem continentes ſunt, alij vero incontinentes, & qui continentes ſunt, continentiæ ſuæ donum à Deo conſecuti ſunt, ſine eius dono & gratia continentes eſſe non poſſunt. Incontinentes vero hoc donum gratiæ minime percipiunt, qui cum intemperantia ſuæ conſperſionis, tum etiam animi infirmitate per carnis deſideria diſſluunt. Quod nullo modo facerent; ſi continentiæ gratiam & virtutem à Deo percepiſſent. Sentiunt enim & ipſi aliam legem in membris ſuis repugnantem legi mentis ſuæ, & captiuantem eos in lege peccati, & quod nolunt agere cogentem, qui de corpore mortis huius liberantur gratia Dei. Hac itaque eos lege captiuante, & carnis conſcupiſcentia ſtimulante, aut fornicari coguntur aut nubere. Quorum quid melius ſit Apoſtolica docemur authoritate, qua dicitur, melius nubere quàm vri. Quod melius eſt, id certe eligendum & tenendum eſt: Melius eſt inquam nubere, quia peius eſt vri. Quia melius eſt nubere quàm vri, conueniens eſt incontinentibus vt nubant, non vt vrantur. Bonæ etenim ſunt nuptiæ, ſicut Auguſtinus ait in libro ſuper Geneſin ad literam, in ipſis commendatur bonum naturæ quo incontinentiæ regitur prauitas, & naturæ decoratur fœcunditas. Nam vtriuſq; ſexus infirmitas propendens in ruinam turpitudinis, rectæ excipitur honeſtate nuptiarum, vt quod ſanis poſsit eſſe officium, ſit ægrotis remedium. Neque enim quia incontinentia malum eſt ideo connubium, vel quo incontinentes copulantur non eſt bonum. Imo vero non propter illud malum culpabile eſt bonum, ſed propter hoc bonum veniale eſt illud malum: quoniam id quod bonum habent nuptiæ, & quod bonæ ſunt nuptiæ, peccatum eſſe nunquam poteſt. Hoc autem tripartitum eſt, fides, proles, Sacramentum. In fide attenditur, ne præter vinculum coniugale, cum altera vel cum altero concubatur. In prole, vt amanter ſuſcipiatur, benigne ſuſcipiatur, religioſe educetur. In Sacramento, vt coniugium non ſeparetur, & demiſſus aut demiſſa ne cauſa prolis alteri coniugatur. Hæc eſt tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum inſtituit æterna veritas ordine decenti & lege æterna, contra quām quicquid fit, vel dicitur, vel concupiſcitur, peccatum eſt. Quod in libro contra Fauſtum Manichæum Auguſtinus teſtatur, dicens, Peccatum eſt factum, vel dictum, vel concubitum contra æternam legem. Æterna lex eſt diuina voluntas, ſiue ratio ordinem naturalem perturbari vetans, conſeruari iubens. Quicquid igitur ordinem naturalem perturbari iubet, conſeruari vetat, exerceri nuptias & earum tripartitum bonum, fidem, ſcilicet, prolem & Sacramentum eos habere prohibet, & regulā illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas, eos ſoluere præcipit, &c. quibus naturalis ordo peragitur, abhominari iubet. Hoc inquam mandatum naturalem ordinem conſeruari vetat, perturbari iubet, & ideo contra æternam legem fit, & peccatum eſt: peccant enim qui mandatum tale inſtituunt, quo naturalis ordo deſtruitur. Nam etiam vt videtur, minime credunt quod de Sacerdotum filiis aſſumat Deus ad ædificandam ſupernam Ciuitatem, & ad reſtaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum inſtituerent, quia ſcienter & nimia temeritate id efficere conarentur, vt ſuperna Civitas nunquam proficiatur, & Angelorum numerus nunquam repararetur; ſi enim ſuperna Ciuitas de filiis etiam Sacerdotum perficienda eſt, & ſi Angelorum numerus de ipſis etiam reparandus eſt, qui hoc efficere conatur vt nulli ſint, quantum in ipſo eſt, & ſupernam ciuitatem deſtruit, & Angelorum numerus ne perficiatur efficit. Quo quod peruerſius poteſt fieri? Hoc enim fit contra voluntatem & prædeſtinationem illius, qui quæ futura ſint fecit. Fecit enim prædeſtinatione quæ futura ſunt in opere. Quicunque ergo id efficere conatur vt non faciat Deus in opere quæ fecit in Prædeſtinatione, ipſam Prædeſtinationem Dei conatur evacuere. Si ergo Deus fecit in Prædeſtinatione, vt filii Sacerdotum futuri ſint in opere, qui hoc efficere conatur vt non futuri ſint, in opere deſtruere molitur facta Dei quod fecit prædeſtinatione, & ita prædeſtinationem Dei nititur euertere, & voluntatem Dei contraire quæ æterna eſt. Voluit enim Deus ab æterno, & ante ſæculum omnes homines creare in ſæculo, certo quidem ordine quo præcogitauit & prædeſtinauit eos ſe creaturum. Nihil enim inordinate facit, nihil in ſæculo creat, quod non ante in prædeſtinatione ſuæ mentis procedente omnia ſæculo diſponendo præordinauerit. Quæcunq; ergo in hoc ſæculo ab ipſo creantur, Prædeſtinationem mentis prædiſponentem ac præordinantem omnia neceſſario ſequuntur, quod impoſsibile eſt non fieri quod Deus ab æterno voluit & præordinauit fieri. Neceſſe eſt igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinauit. Alioquin non ſicut voluit Deus neq; ſicut præordinauit omnes homines ſunt creati, ſed quod hoc inconveniens eſt neceſſe eſt illos creari, ſicut voluit ab æterno & præcogitauit atq; præordinauit, quod omnia quæ voluit fecit, & nihil vnquam fecit quæ non voluit ab æterno & præcogitauit decreto certo & incommutabili. Quia nec eius voluntas irrita poteſt fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cùm ita ſint, neceſſe eſt vt ſicut Laici, ita etiam Sacerdotes de quibus homines creantur, ad ipſos creandos miniſterium exhibeant diuinæ voluntati & præordinationi. Parentes non ſunt authores creationis filiorum, ſed miniſtri. Qui ſi miniſterium non exhiberent voluntatem Dei & præcogitationem ſi poſsibile eſſet irritam facerent, ordinationique reſiſterent. Quid ſi ſcienter facerent grauius vtique delinquerent, ſi neſcienter minus, non ſolum in Deum Patrem, ſed & in cæleſtem Ieruſalem ſanctorum omnium matrem, quod quantum in ipſis eſſet illos creari non

per

*permitterent, ex quibus ea ædificanda & cæleſtis patriæ dantia ſunt præparanda. Sed ab hoc delicto defendit eos impotentia, quod non poſſunt voluntati Dei reſiſtere & præordinationi contraire. Voluntas enim Dei & prædeſtinatio lex eterna eſt, in qua omnium rerum curſus decretus eſt, et paradigma eſt, in quo omnium ſæculorum forma depicta eſt, quod nulla rationi aboleri poteſt. Huic igitur miniſterium non exhibere malum eſt, quod exhibere bonum eſt & maxime cum bona ſit voluntate. Quod tum ſit, cum parentes conueniunt cauſa gignendæ prolis, non appetitu exercendi libidinis. Gignendæ prolis dico, quia & præſens Eccleſia multiplicetur, & cæleſtis Ciuitas fabricetur, & electorū numerus compleatur, quorum nihil poteſt fieri ſine conuentione tali. Si enim primi parentes Sanctorum omnes aut continentes permaniſſent aut virgines, nullus Sanctorum ex eis eſſet natus in ſæculo, nullus gloria & honore coronatus in cælo, nullus adſcitus in Angelorum numero. Sed quia ineſtimabile bonum eſt; quod ſancti nati ſunt in ſæculo, quod gloria & honore coronantur in cælo, & quod adſciti ſunt in Angelorum numero, ex eo parentum fœcunditas beatior prædicatur, & conuentus ſanctior. Sic ergo melius fuit eis tales filios genuiſſe quam non genuiſſe, talemq́ fructum nuptiarum protuliſſe, quam ſine fructu continentes, aut virgines extitiſſe. Quamvis bonum ſit quibuſdam continentes eſſe, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinauit ita creandos eſſe in ſæculo, vt continentia vel virginitate permaneant: ſicut enim voluit ab æterno, & præordinauit quoſdam, ita creandos eſſe in ſæculo, vt fructum nuptiarum faciunt & filios generent, ita etiam voluit & præordinauit ab æterno, quoſdam ita creandos eſſe, vt in continentia vel virginitate permaneant. Et ſicut illi ad creandos filios voluntati Dei & præordinationi miniſterium exhibent, ita & iſti ad conſeruandā & continentiā & virginitatē voluntati Dei eſt præordinationi miniſtrant. Ac per hoc & illorū fœcunditas & iſtorū virginitas bona eſt atque laudabilis, quæ ſi non miniſteriū exhiberet volūtati Dei & præordinationi, nec bona eſſet nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium eſt, nec bonum eſt nec laudabile. Si ergo voluit Deus & prædeſtinauit alios futuros virgines, alios nuptiarum fructū facientes. Si enim omnes eſſent virgines, nullus Sanctorum qui vel naſcitur vel naſciturus ſit, in hoc ſæculo natus eſſet, vel naſciturus. Nec ipſi etiam virgines eſſent, quia nati non eſſent. Ex fœcunditati enim illorum orta eſt iſtorum virginitas. Magnum igitur bonum eſt fœcunditas, de qua ſancta præceſſit virginitas. Quia autem virgines eſſe debeant, & qui nuptiarum fructus facientes, docet eos verbum quod Deus ſeminat in cordibus illorum. In aliorum enim cordibus ſeminat verbum bonæ fœcunditatis nuptiarum fructum facientis, in aliorum vero cordibus ſeminat verbum virginitatis, * ipſi virginitatem ſeruare deſiderant: In quibus vero verbum nuptiarum ſeminat, ipſi facere nuptiarum fructum appetunt.*

* Deeſt (opinor) pars clauſulæ; Illi ergo in quibus ſeminat verbum virginitatis, &c.

WHICH, FOR MY COVNTRYMENS SAKE,
I haue thus Engliſhed.

I Would faine know who it was that firſt ordained, that Chriſtian Prieſts might not marry, God or Man? For, if it were God, ſurely, his determination is to bee held and obſerued with all veneration and reuerence; But, if it were Man, and not God; and this Tradition came out of the heart of Man, not out of the Mouth of God, then neither is ſaluation got by it, if it be obſerued; nor loſt, if it be not obſerued: For it doth not belong to Man either to ſaue or deſtroy any man for his merits, but it is proper only vnto God. That God hath ordained this, it is neither found written in the Old Teſtament, nor in the Goſpell, nor in the Epiſtles of the Apoſtles, in all which is ſet down whatſoeuer God hath enioyned vnto men. It is therefore a Tradition of man, and not an inſtitution of God, nor of his Apoſtles: As the Apoſtle inſtituted (*rather*) that a Biſhop ſhould be the husband of one Wife; which hee would neuer haue appointed,

if it had beene adulterie for a Biſhop to haue at once a Wife, and a Church, as it were two Wiues, like as ſome affirme : Now, that which hath not authority from the holy Scriptures, is with the ſame facility contemned, that it is ſpoken : For, the holy Church is not the Wife, not the Spouſe of the Prieſt, but of Chriſt, as *S. Iohn* ſaith, *He that hath the Bride, he is the bridegroome*. Of this Bridegroome, I ſay, is the Church the Spouſe; and yet it is lawfull euen for this Spouſe in part to marry, by Apoſtolique Tradition ; For the Apoſtle ſpeakes thus to the *Corinthians*, *becauſe of fornications, let euery man haue his owne Wife*. And I would that all men were as I am, but euery man hath his proper gift of God, one thus, another otherwiſe. For, all men haue not one gift, namely, of Virginity and Continency, but ſome are Virgins and containe; others containe not; to whom he granteth mariage, leſt Sathan tempt them through their incontinency, and they ſhould miſcary in the ruine of their vncleanneſſe. So alſo of Prieſts, ſome are continent, and others incontinent; and thoſe which are continent, haue receiued the gift of their continence from God, without whoſe Gift and Grace, they cannot be continent. But thoſe which are incontinent, haue not receiued this gift of grace, but, whether by the intemperance of their humour, or the weakneſſe of their mind, run out into fleſhly deſires; which they would in no wiſe doe, if they had receiued from God the Grace and Vertue of Continence. For they alſo which are deliuered by the Grace of God from the body of this death, feele another Law in their members rebelling againſt the Law of their minde, and captiuating them to the Law of ſin, and compelling them to doe that which they would not. This Law therefore, holding them captiue, and this Concupiſcence of the fleſh prouoking them, they are compelled either to fornicate, or marry: whereof whether is the better, we are taught by the authority of the Apoſtle, who tels vs, *it is better to marry then to burne*. Surely, that which is the better, is to be choſen and held; now it is better to marry, becauſe it is worſe to burne; and becauſe it is better to marry then to burne, it is conuenient for thoſe which containe not, to marry, not to burne. *For mariage is good*, as *Auguſt*. ſpeaks in his booke((*uper Geneſin ad Literam*)in it is commended the good of nature, whereby the prauity of incontinence is ruled, and the fruitfulneſſe of Nature graced; For the weakneſſe of either Sexe, declining towards the ruine of filthineſſe, is well relieued by honeſty of mariage, ſo as the ſame thing, which may be the office of the ſound, is alſo the remedie vnto the ſicke : Neither yet, becauſe incontinence is euill, is therefore Mariage (euen that wherewith the Incontinent are ioyned) to be reputed not good; yea rather, not for that euill, is the good faulty, but for this good is that euill pardonable, ſince that good which mariage hath, yea which mariage is, can neuer be ſin. Now, this good is three-fold, the Fidelity, the Fruit, the Sacrament of that eſtate; In the Fidelity, is regarded: That beſides this bond of Mariage, there be not carnall ſociety with any other. In the Fruit of it, That it be louingly raiſed and religiouſly bred. In the Sacrament of it, That the mariage be not ſeparated, and that the diſmiſſed party of either Sexe, be not ioyned to any other, no not for iſſues ſake. This is as it were the Rule of Mariage, whereby the fruitfulneſſe of Nature is graced, or the prauity of Incontinence ruled. And this Rule of Mariage, and this three-fold good, the eternall Truth hath appointed in the order of his Decree, and that eternall Law of his, againſt which whatſoeuer is done, ſpoken, or willed, is ſinne; which *Auguſtine* in his booke againſt *Fauſtus* the *Manichee* witneſſeth, ſaying, *Sin is either Deed, Word, or deſire againſt the Law eternall.* This Eternall Law is the diuine Will or Decree; forbidding the diſturbance, and commanding the preſeruation of due naturall order; whatſoeuer therefore commands naturall Order to be diſturbed, forbids it to be conſerued, prohibits men to vſe Mariage; and attaine to the threefold good thereof, Fidelitie, Iſſue, Sacrament; and commands them to breake that Rule of Eternall Truth, whereby the fruitfulneſſe of Nature is graced, or the prauity of Incontinency is ruled, commands men to abhorre thoſe things whereby naturall order is held and maintained. This Commandement, I ſay, forbids naturall Order to bee obſerued, commands it to bee diſturbed, and therefore is againſt the Law of God, and by conſequence, is ſinne : For, they ſinne that ordaine ſuch a command by which naturall Order is deſtroyed.

Theſe men doe not (it ſeemes) beleeue, that of the children of Prieſts, God takes for the building of his City aboue, and for the reſtoring of the number of Angels: For, if they did beleeue it, they would neuer ordaine ſuch a Mandate, becauſe they ſhould wittingly and ouer-raſhly, goe about to effect, that the ſupernall City ſhould neuer be perfited, and the number of Angels neuer repayred. For if the ſupernall City be to be perfited euen of the ſonnes of Prieſts, and if the number of Angels be of them to be repayred, thoſe that endeuour to procure that they ſhould not be, doe (what in them lies) deſtroy the ſupernall City, and labour that the number of Angels may not be perfited; then which, what can be more peruerſely done? For this is done againſt the will and predeſtination of him which hath done thoſe things, which ſhall be; for he hath done in his predeſtination thoſe things which ſhall be in effect; whoſoeuer therefore goes about to procure that God may not in effect doe thoſe things, which he hath done in his predeſtination, goes about to make void the very predeſtination of God. If then God haue already in his predeſtination decreed, that the ſons of Prieſts ſhall once be in effect, he that goes about to procure that they may not be in effect, endeuours to deſtroy the worke of God, becauſe he hath already done it in predeſtination; and ſo ſtriues to ouerthrow Gods predeſtination, and to gain-ſtand that will of God which is eternall: For God would from eternity, and before all worlds, create all men in the world, in that certaine order wherein hee preconceiued, and predeſtinated to create them; He doth nothing diſorderly, he createth nothing in the world which he hath not fore-ordained, by diſpoſing it in the predeſtination of his mind that went before all worlds. Whatſoeuer therefore is by him created in this world, doth neceſſarily follow the predeſtination of his minde, prediſpoſing and preordaining all things; becauſe it is impoſſible that ſhould not be done, which God from eternity hath willed and fore-ordained to be done. It is therefore neceſſary that all men ſhould be created in that very Order, wherein he willed, and from eternity fore-ordained; Or elſe, all men are not created as God would haue them, nor as hee foreordained them; But becauſe this is inconuenient, it muſt needs bee that they are created as hee willed from eternity, and fore-thought, and fore-ordained; becauſe he hath done all things that he would, and neuer did any thing which he willed not from euerlaſting, and hath fore-conceiued in his certaine and vnchangeable Decree. For neither can his will be fruſtrated, nor his fore-thought deceiued, nor his fore-ordinations altered: Which, ſince it is ſo; needs muſt it be, that as Laicks, ſo Prieſts alſo, of whom men are created, ſhould yeeld their ſeruice to the diuine will and preordination to the creating of them. For parents are not the authors of the creation of their children, but the ſeruants; who if they ſhould not yeeld their ſeruice, they ſhould (if it were poſſible) make void the fore-thought of God, and reſiſt his ordination; which if they ſhould wittingly doe, they ſhould offend the more, if ignorantly, the leſſe; not onely againſt God the Father, but alſo againſt the heauenly Ieruſalem, the Mother of all Saints, becauſe (what in them were) they ſhould not ſuffer thoſe to be created of whom it is to be builded, and thoſe things to be prepared, whereby that Celeſtiall Country is beſtowed. But from this offence their impotence frees them, becauſe they cannot reſiſt the will of God and croſſe his preordination. For the will and predeſtination of God is that eternall Law, in which the courſe of all things is decreed; and the patterne where in the forme of all ages is ſet forth, which can by no meanes be defaced. Not to yeeld our ſeruice then hereunto, is euill, becauſe to yeeld it, is good, and eſpecially if it be done with a good intent, which is then done, when as Parents meet together in a deſire of propagation of iſſue, not in an appetite of exerciſing their luſt. Of propagation, I ſay, that both the preſent Church may be multiplyed, and the celeſtiall City built, and the number of the Elect made vp, none of which could be done without ſuch coniugal meeting. For if the firſt Parents of the Saints had continued all either continent or virgins, no Saint had beene borne of them in the world, none of them had beene crowned with glory and honour in heauen, none of them aſcribed into the number of Angels. But ſince it is an ineſtimable good, that Saints are borne in the world, that they are crowned with glory and honour in heauen, and that they are aſcribed into the number of Angels: thereupon the fruitfulneſſe of Parents is more bleſſed, and their meeting holier. So then it is better for them to haue begotten ſuch children, then not to haue begotten them, and to haue brought forth ſuch fruit of mariage, then to haue beene continent, or Virgins, without fruit. Although it is good for ſome to be continent, or virgins, namely, for them whom God eternally willed and preordained to be ſo created in the world, that they ſhould remaine either in Continence, or Virginity: For as he hath eternally willed and foreordained that ſome ſhould be ſo created in the world, as that they ſhould yeeld the fruit of mariage, and beget children, ſo alſo hath he willed, and from eternity fore-ordained, ſome to be ſo created, that they ſhould continue in Continencie or Virginity: And as thoſe other yeeld their ſeruice to the will and preordination of God in the creation of children; ſo theſe alſo ſerue the will and preordination of God in conſeruing their continence, and virginity; and hereupon is both the fruitfulneſſe of the one, and the virginity of the other good, and laudable; which if it did not yeeld ſeruice to the will and preordination of God, would be neither good nor laudable: For whatſoeuer is contrary to the will and preordination of God, is neither good nor laudable. If therefore God willed and predeſtinated ſome to be Virgins, others to yeeld the fruit of mariage (for if all were virgins, no Saint that now is, or ſhall bee borne, ſhould either bee now or hereafter borne in the world, neither ſhould thoſe virgins be at all, becauſe they ſhould not be borne; for of the fruitfulneſſe of the one ariſes the others virginity) therefore is fruitfulneſſe a great good, from which holy virginity hath proceeded: now that there ſhould be ſome virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, teacheth vs. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the encreaſe of mariage, and in the hearts of others he ſowes the word of virginity; Thoſe then in whom hee ſowes the word of virginity, they deſire to keepe virginity, but thoſe in whom hee ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

WHERETO I WILL ADDE FOR Concluſion the wiſe and ingenuous iudgement of *Eraſnius Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Author in our diſh.

In his Epiſtle to Chriſtopher *Biſhop of* Baſil, *concerning humane Conſtitutions, Thus he writes.*

Habetur Tom. nono Op. Eraſ. pag. 982.

Nam in totum quæ ſunt humani iuris, quemadmodum, in morbis remedia, &c.

For thoſe things which are altogether of humane conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to bee done by the temerity of the people, but by the authority of Gouernors; that tumult may be auoyded; and that the publicke cuſtome may be ſo altred, that concord may not be broken: the very ſame is perhaps to be thought concerning the Mariage of Prieſts of old, as there was *great paucity of prieſts, ſo great Pietie alſo; They, that they might more freely attend thoſe holy Seruices, made themſelues chaſte of their owne accord. And ſo much were thoſe Ancients affected to Chaſtitie, that they would hardly permit Mariage vnto that Chriſtian, whom his Baptiſme found ſingle, but a ſecond Mariage yet more hardly: And now that which ſeemed plauſible in Biſhops and Prieſts, was tranſlated to Deacons, and at laſt to ſub-Deacons: which voluntarily receiued cuſtome was confirmed by the authority of Popes. In the meane time, the number of Prieſts increaſed, and their Pietie decreaſed. How many ſwarmes of Prieſts are maintained in Monaſteries and Colledges? and amongſt them how few are there that liue chaſtly? I ſpeake of them which doe publikely keepe Concubines in their houſes, in ſtead of their Wiues. I doe not now meddle with the myſteries of their more ſecret luſts; I onely ſpeake of thoſe things which are moſt notoriouſly knowne to the World: And yet, when we know theſe things, how eaſie are we to admit men into holy Orders, and how difficult in releaſing this conſtitution of ſingle life? when as contrarily* S. Paul teaches, that hands muſt not be raſhly laid vpon any; *and more then once hath preſcribed what manner of men Prieſts and Deacons ought to be, but of their ſingle life, neither Chriſt, nor his Apoſtles, hath euer giuen any Law in the holy Scriptures. Long ſince hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had been receiued by the publike cuſtome of Chriſtians, and that for diuers Ages. Thoſe Faſts which were wont to continue till the euening, it hath transferred to noone; and many other things hath it changed according to the occaſions ariſing: And why then doe we ſo obſtinately vrge this humane conſtitution, eſpecially when ſo many cauſes perſwade vs to an alteration? For firſt a great part of our Prieſts liues with an ill name; and with an vnquiet conſcience handleth thoſe holy Myſteries; And then the fruit of their labours (for the moſt part) is vtterly loſt, becauſe their doctrine is contemned of their people by reaſon of their ſhamefull life. Whereas, if Mariage might be yeelded to thoſe which doe not containe, both they would liue more quietly, and ſhould preach Gods Word to the people with authority, and might honeſtly bring vp their children, neither ſhould the one of them bee a mutuall ſhame to other, &c.*

Inter hos quanta raritas eorum qui caſtè viuunt?

Nec enim attingo nunc ſecretiorum libidinum miſteria, &c

Cur hic humanam conſtitutionem vrgemus tā obſtinatè, præſertim cum tot cauſæ ſuadeant mutationem? Primùm enim magna pars Sacerdotum viuit cum malâ famâ, parumque requieta conſcientia tractat illa ſacroſancta myſteria, &c.

FINIS.

A
BRIEFE SVMME OF THE
Principles of Religion, fit to be knowne of ſuch as would addreſſe themſelues to Gods
TABLE.

Q. *How many things are required of a Chriſtian?*

A. Two: Knowledge and Practice.

Q. *What are we bound to know?*

A. God and our ſelues.

Q. *What muſt we know of God?*

A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almightie and infinite Spirit, Father, Sonne, and Holy Ghoſt.

Q. *What hath he done?*

A. He hath made all things; he gouerneth and preſerueth all things, and hath eternally decreed how all things ſhall bee done, and hath reuealed his will to vs in his Word?

Q. *What more muſt we know concerning God and his actions?*

A. That God the Son, Chriſt Ieſus, tooke our nature vpon him, dyed for our redemption, roſe againe, and now liueth glorioully in Heauen, making interceſſion for vs,

Q. *Thus much concerning God: What muſt we know of our ſelues?*

A. What we were, what we are, and what we ſhall be.

Q. *What were we?*

A. We were made at firſt perfect and happy, according to Gods Image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are we?*

A. Euer ſince the fall of our firſt Parents, we are all naturally the ſonnes of wrath, ſubiect to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renewed through grace, and haue the Image of God in part repaired in them.

Q. *What ſhall we be?*

A. At the generall reſurrection of all fleſh, thoſe which were in part renewed here, ſhall be fully perfited and glorified in body and ſoule: thoſe which haue liued and dyed in their ſinnes, ſhall be iudged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our practice what is required of vs?*

A. Due obedience and ſeruice to God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſe of his worſhip.

Q. *What is that obedience which is required of vs in the ordinary courſe of our life?*

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A. It is partly preſcribed vs by the Law, and partly by the Goſpell.

Q. *What doth the Law require?*

A. The Law contained in Ten Commandements, enioyneth vs all piety to God, and all iuſtice and charity to our neighbour.

Q. *What doth the Goſpell require?*

A. Faith in the Lord Ieſus, with the fruit of it, Repentance; as our onely remedie for the breach of the Law.

Q. *What is faith?*

A. The affiance of the ſoule vpon Chriſt Ieſus, depending vpon him alone for forgiueneſſe and ſaluation.

Q. *What is Repentance?*

A. An effectuall breaking off our old ſinnes, with ſorrow and deteſtation, and an earneſt purpoſe and endeuour of contrary obedience.

Q. *Thus much of our obedience in the whole courſe of life: What are the ſeruices required more ſpecially in the immediate exerciſes of Gods worſhip?*

A. They are chiefly three: firſt, Due hearing and reading the Word: ſecondly, Receiuing the Sacraments: thirdly, Prayer.

Q. *Which call you the Word of God?*

A. The holy Scriptures contained in the Old and New Teſtament.

Q. *How many Sacraments are there?*

A. Two: Baptiſme, and the Lords Supper.

Q. *What is the vſe of Baptiſme?*

A. By water waſhing the body, to aſſure vs that the blood of Chriſt, applied to the ſoule of euery beleeuer, clenſeth him from his ſinnes.

Q. *What is the vſe of the Lords Supper?*

A. To be a ſigne, a ſeale, a pledge, vnto vs of Chriſt Ieſus giuen for vs, & giuen to vs.

Q. *What ſignifies the Bread and wine?*

A. The body and blood of Chriſt, broken and powred out for our redemption.

Q. *What is required of euery Receiuer?*

A. Vpon paine of iudgement, that he prepare himſelfe by examination.

Q. *Whereof muſt a man examine himſelfe?*

A. Whether he find in himſelfe, firſt Competent knowledge: ſecondly, A true (though weake) Faith: thirdly, Vnfained repentance for his ſinnes: fourthly, Charity, and readineſſe to forgiue: fiftly, An hungring deſire to this Sacrament: ſixtly, A thankfull heart for Chriſt, and it.

Q. *What is Prayer?*

A. A calling vpon God through Chriſt for a ſupply of all our wants, and praiſing him for all his bleſſing.

FINIS.

Contemplations
VPON THE
PRINCIPALL
Paſſages of the holy
STORIE.

The firſt Volume.

IN FOVRE BOOKES.

By I.H. D.D.

Imprinted at LONDON
in the yeare
1628.

Hall, J.

Hall, J.

TO THE HIGH AND MIGHTIE PRINCE, HENRY, PRINCE OF VVALES.

HIS HIGHNESSES VNWORTHY
Seruant dedicates all his labours, and
wiſhes all Happineſſe.

Moſt Gracious Prince :

THis worke of mine, which (if my hopes and deſires faile mee not) time may hereafter make great, I haue preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeueralls vnto ſubordinate hands. It is no maruell if Bookes haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others vnder you. I dare ſay theſe Meditations, how rude ſo euer they may fall from my Pen, in regard of their ſubiect are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the KING of HEAVEN, hath euer ruled the VVorld, how his Subſtitutes, earthly Kings, haue ruled it vnder him, and with what ſucceſſe either of glorie or ruine. Both your Peace and Warre ſhall finde here holy and great examples. And if Hiſtorie and obſeruation be the beſt Counſellors of your youth; what ſtorie can bee ſo wiſe and faithfull as that which God hath written for Men, wherein you ſee both what hath beene done, and what ſhould be? What obſeruation ſo worthy as that which is both raiſed from God, and directed to him? If the proprietie which your Highneſſe iuſtly hath in the Worke, and Author, may draw your Princely eyes and heart the rather to theſe holy Speculations, your Seruant ſhall bee happier in this fauour, then in all your outward bountie; as one to whom your ſpirituall progreſſe deſerues to bee dearer then his owne life; and whoſe daily ſuit is, that God would guide your ſteps aright in this ſlippery Age, and continue to reioyce all good hearts in the view of your gratious proceedings.

Your Highneſſes humbly

deuoted Seruant,

Ios. Hall.

Contemplations.

THE FIRST BOOKE.

The Creation of the World.

Man.

Paradiſe.

Cain *and* Abel.

The Deluge.

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE THOMAS, EARLE OF EXCETER

ONE OF HIS MAIESTIES
Moſt Honorable Priuy Counſell;
All Grace and Happineſſe.

Right Honorable;

I *Knew I could not beſtow my thoughts better then vpon Gods owne Hiſtorie, ſo full of edification and delight: which I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome Meditations, which perhaps hee would haue miſſed. Euery helpe in this kinde deſerues to be precious. I preſent the firſt part to your Honour, wherein you ſhall ſee the World both made, and ſmothered againe: Man*

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in the glory of his Creation, and the ſhame of his fall: Paradiſe at once made and loſt. The firſt Man killing his ſeede, the ſecond his brother. If in theſe I ſhall giue light to the thoughts of any Reader, let him with mee giue the praiſe to him from whom that light ſhone forth to me. To whoſe grace and protection I humbly commend your Lordſhip:

as

Your Honours vnfainedly deuoted

in all obſeruance and dutie,

IOS. HALL.

CON-

Contemplations.

THE FIRST BOOKE.

The Creation.

WHat can I ſee, O God, in thy creation, but miracles of wonders? Thou madeſt ſomthing of nothing, and of that ſomething all things. Thou which waſt without a beginning, gaueſt a beginning to Time, and to the World in time. It is the praiſe of vs men, if when wee haue Matter, wee can giue faſhion: thou gaueſt a being to the Matter, without forme; thou gaueſt a forme to that Matter, and a glory to that Forme. If wee can but finiſh a ſlight and vnperfect Matter according to a former patterne, it is the height of our skill: but to begin that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no poſsibilitie of that which it ſhould be, is proper only to ſuch power as thine; the infinite power of an infinite Creator: with vs, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proued thy ſelfe thus Omnipotent? Behold: to haue made the leaſt Clod of nothing, is more aboue wonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the Forme thy wiſdome: what beauty is here? what order? what order in working? what beauty in the worke?

Thou mighteſt haue made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou didſt thus create. How ſhould we deliberate in our actions, which are ſo ſubiect to imperfection? ſince it pleaſed thine infinite perfection (not out of neede) to take leaſure. Neither did thy wiſdome herein proceede in time onely, but in degrees: At firſt thou madeſt nothing abſolute; firſt thou madeſt things which ſhould haue being without Life; then thoſe which ſhould haue life and being; laſtly, thoſe which haue Being, Life, Reaſon: So we our ſelues in the ordinary courſe of generation, firſt liue the life of Vegetation, then of Senſe, of Reaſon afterwards. That inſtant wherein the Heauen and the Earth were created in their rude Matter, there was neither Day nor Light, but preſently thou madeſt both Light and Day. Whiles we haue this example of thine, how vainely do we hope to be perfect at once? It it well for vs, if through many degrees wee can riſe to our conſummation.

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But(alas) what was the very Heauen it ſelfe without Light? how confuſed? how formleſſe? like to a goodly Body without a Soule, like a ſoule without thee. Thou art Light, and in thee is no darkneſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpſe of this created light, gaue ſo liuely a glory to all thy workmanſhip! This, euen the brute Creatures can behold; That, not the very Angels. That ſhines forth onely to the other ſupreme World of immortalitie, this to the baſeſt part of thy creation. There is one cauſe of our darkneſſe on earth, and of the vtter darkneſſe in Hell; the reſtraint of thy light. Shine thou, O God, into the vaſt corners of my ſoule, and in thy light I ſhall ſee light.

But whence, O God, was that firſt light? the Sunne was not made till the fourth day; light the firſt. If man had been, he might haue ſeene all lightſome; but whence it had comne he could not haue ſeene; as in ſome great Pond, we ſee the bankes full, we ſee not the Springs from whence that water ariſeth. Thou madeſt the Sunne, madeſt the Light, without the Sunne, before the Sunne, that ſo Light might depend vpon thee, and not vpon thy Creature. Thy power will not be limited to meanes. It was eaſie to thee to make an Heauen without Sunne, Light without an Heauen, Day without a Sunne, Time without a day: It is good reaſon thou ſhouldeſt be the Lord of thine owne workes: All meanes ſerue thee: why doe we weake wretches diſtruſt thee, in the want of thoſe meanes, which thou canſt either command, or forbeare? How plainly wouldeſt thou teach vs, that we Creatures need not one another, ſo long as we haue thee? One day we ſhall haue light againe without the Sun. Thou ſhalt be our Sunne; thy preſence ſhall be our light: Light is ſowne for the righteous. The Sunne and Light is but for the World below it ſelfe; thine onely for aboue. Thou giueſt this light to the Sunne, which the Sunne giues to the World: That light which thou ſhalt once giue vs, ſhall make vs ſhine like the Sunne in glory.

Now this light which for three daies was thus diſperſed through the whole heauens, it pleaſed thee at laſt to gather and vnite into one body of the Sun. The whole Heauen was our Sun, before the Sun was created: but now one Starre muſt be the Treaſury of Light to the Heauen and Earth. How thou loueſt the vnion and reduction of all things of one kind to their own head and centre! ſo the Waters muſt by thy command be gathered into one place, the ſea; ſo the vpper Waters muſt be ſeuered by theſe Aerie limits from the lower: ſo heauy ſubſtances haſten downeward, and light mount vp: ſo the generall light of the firſt dayes muſt be called into the compaſſe of one Sunne, ſo thou wilt once gather thine Elect, from all coaſts of Heauen, to the participation of one glory. Why doe we abide our thonghts and affections ſcattered from thee, from thy Saints, from thine anointed? Oh let this light which thou haſt now ſpread abroad in the hearts of all thine, once meet in thee: We are as thy Heauens in this their firſt imperfection; be thou our Sunne, vnto which our light may be gathered.

Yet this light was by thee inter-changed with darknes, which thou mightſt as eaſily haue commanded to be perpetuall. The continuance, euen of the beſt things, cloyeth & wearieth: there is nothing but thy ſelfe, wherein there is not ſatiety. So pleaſing is the viciſſitude of things, that the inter-courſe euen of thoſe occurrents which in their own nature are leſſe worthy, giues more contentment, then the vn-altered eſtate of better. The day dyes into night, and riſes into the morning againe, that we might not expect any ſtabilitie here below, but in perpetual ſucceſſions: It is alwayes day with thee aboue: the night ſauoureth only of mortality: Why are we not here ſpiritually as we ſhall be hereafter? Since thou haſt made vs Children of the light, and of the day, teach vs to walke euer in the light of thy preſence, not in the darkneſſe of error and vnbeliefe.

Now in this thine inlightned frame, how fitly, how wiſely are all the parts diſpoſed; that the Method of the Creation might anſwere the Matter, and the Forme both. Behold all purity aboue; belowe, the dregs and lees of all. The higher I goe, the more perfection; each Element ſuperior to other, not more in place then dignity; that by theſe ſtaires of aſcending perfection, our thoughts might climbe vnto the top of all glory, and might know thine imperiall Heauen no leſſe glorious aboue the viſible, then thoſe aboue the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread a while in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When we would deſcribe a man, we begin not at the feet, but the head: The head of thy Creation is the heauen; how high? how ſpatious? how glorious? It is a wonder that we can looke vp to ſo admirable a height, and that the very eye is not tyred in the way. If this aſcending line could be drawne right forwards, ſome that haue calculated curiouſly, haue found it fiue hundred yeares iourney vnto the ſtarrie Heauen. I doe not examine their Art; O Lord I wonder rather at thine, which haſt drawne ſo large a line about this little point of earth: for in the plaineſt rules of Art and experience the Compaſſe muſt needs be ſix times as much as halfe the height. We thinke one Iland great, but the Earth vnmeaſurably. If wee were in that Heauen with theſe eyes, the whole earth (were it equally enlightned) would ſeeme as little to vs, as now the leaſt ſtarre in the firmament ſeemes to vs vpon Earth: And indeed, how few Starres are ſo little as it? And yet how many void and ample ſpaces are there beſide all the Starres? The hugeneſſe of this thy worke, O God, is little inferior for admiration to the maieſty of it. But oh what a glorious heauen is this which thou haſt ſpred ouer our heads? With how precious a Vault haſt thou walled in this our inferiour world? What worlds of light haſt thou ſet aboue vs? Thoſe things which we ſee, are wondrous? but thoſe which wee beleeue and ſee not, are yet more. Thou doſt but ſet out theſe vnto view, to ſhew vs what there is within. How proportionable are thy workes to thy ſelfe? King erect not cottages, but ſet forth their magnificence in ſumptuous buildings: ſo haſt thou done, O King of glory. If the loweſt pauement of that Heauen of thine be ſo glorious, what ſhall wee thinke of the better parts yet vnſeene? And if this Sun of thine bee of ſuch brightneſſe and maieſtie, oh what is the glory of the Maker of it? And yet if ſome other of thy Starres were let downe as low as it, thoſe other Starres would be Sunnes to vs; which now thou hadſt rather to haue admired in their diſtance. And if ſuch a Skie be prepared for the vſe and benefit euen of thine Enemies alſo vpon Earth, how happy ſhall thoſe eternall Tabernacles be, which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine, I ſee three ſtages; This loweſt Heauen for Fowles, for Vapours, for Meteors: The ſecond, for the Starres: The third, for thine Angels and Saints. The firſt is thine outward Court, open for all: The ſecond is the body of thy couered Temple, wherein are thoſe Candles of Heauen perpetually burning: The third is thine Holy of Holies. In the firſt is Tumult and Vanity: In the ſecond, Immutability and Reſt: In the third Glory and Bleſſedneſſe. The firſt we feele; the ſecond wee ſee; the third wee beleeue. In theſe two lower is no felicitie; for neither the Fowles, nor Starres are happy. It is the third heauen alone, where thou, O bleſſed Trinity, enioyeſt thy ſelfe, and thy glorified ſpirits enioy thee. It is the manifeſtation of thy glorious preſence that makes Heauen to be it ſelfe. This is the priuiledge of thy Children: that they here ſeeing thee (which art inuiſible) by the eye of faith, haue already begunne that heauen which the perfect ſight of thee ſhall make perfect aboue. Let my ſoule then let theſe heauens alone, till it may ſee, as it is ſeene; That we may deſcend to this loweſt and meaneſt Region of Heauen, wherewith our ſenſes are more acquainted. What maruels doe euen here meet with vs? There are thy Clouds thy bottles of raine, Veſſels as thinne as the liquor which is contained in them: there they hang, and moue, though weighty with their burden: How they are vpheld, and why they fall, here, and now, we know not, and wonder. Theſe thou makeſt one while as ſome Aerie Seas to hold water: another while, as ſome Aerie Furnaces whence thou ſcattereſt the ſudden fires vnto all the parts of the Earth, aſtoniſhing the World with the fearfull noyſe of that eruption: out of the midſt of water thou fetcheſt fire, and hard ſtones out of the midſt of thin vapours; another while as ſome ſteele-glaſſes, wherein the Sunne lookes and ſhewes his face in the variety of thoſe colours which he hath not; There thy are ſtreames of light, blazing and falling Starres, fires darted vp and down in many formes, hollow openings, (and as it were) Gulfes in the skie, bright circles about the Moone, and other Planets, Snowes, Haile: In all which it is enough to admire thine hand, though we cannot ſearch out thine action. There are thy ſubtill Windes, which we heare and feele, yet neither can ſee their ſubſtance, now know their cauſes: whence and whither they paſſe, and what they are thou knoweſt. There are thy Fowles of all ſhapes, colours, notes, and natures: whilſt I compare theſe with the inhatants of that other heauen, I finde thoſe Starres, and ſpirits like one another; Theſe Meteors and fowles, in as many varieties, as there are ſeuerall creatures. Why is this? Is it becauſe Man (for whoſe ſake theſe are made) delights in change; thou in conſtancie? Or is it, that in theſe thou mayeſt ſhew thine owne skill, and their imperfection? There is no varietie in that which is perfect, becauſe there is but one perfection, and ſo much ſhall wee grow nearer to perfectneſſe, by how much wee draw nearer to vnity, and vniformitie. From thence, if we goe downe to the great deepe, the Wombe of moiſture, the Well of fountaines, the great Pond of the world, wee know not whether to wonder at the Element it ſelfe, or the gueſts which it containes. How doth that ſea of thine roare, and ſome and ſwell, as if it would ſwallow vp the earth? Thou ſtayeſt the rage of it by an inſenſible violence; and by a naturall miracle confineſt his waues, why it moues, and why it ſtayes, it is to vs equally wonderfull: what liuing Mountaines (ſuch are thy Whales) rowle vp and down in thoſe fearefull billowes: for greatneſſe of number, hugeneſſe of quantitie, ſtrangeneſſe of ſhapes, varietie of faſhions, neither aire nor earth can compare with the waters. I ſay nothing of thy hid treaſures which thy wiſedome hath repoſed in the bowels of the earth and ſea; How ſecretly, and how baſely are they laid vp? ſecretly, that we might not ſeeke them; baſely, that wee might not ouer-eſteeme them: I neede not digge ſo low as theſe metals, mineries, quarries, which yeeld riches enough of obſeruation to the ſoule. How many millions of wonders doth the very face of the earth offer me; Which of theſe Herbs, Flowers, Trees, Leaues, Seeds, Fruits, is there; what Beaſt, what Worme, wherein we may not ſee the footſteps of a Deity? Wherein wee may not reade infiniteneſſe of power, of skill: and muſt be forced to confeſſe, that hee which made the Angels and Starres of heauen, made alſo the vermine on the earth? O God the heart of man is too ſtrait to admire enough, euen that which he treads vpon! What ſhall wee ſay to thee the Maker of all theſe? O Lord, how wonderfull are thy workes in all the world? In wiſedome haſt thou made them all. And in all theſe thou ſpakeſt and they were done. Thy will is thy word, and thy word is thy deede. Our tongue, and hand, and heart are different: all are one in thee; which art ſimply one, and infinite. Here needed no helpes, no inſtruments: what could be preſent with the Eternall? what needed, or what could be added to the infinite? Thine hand is nor ſhortned, thy word is ſtill equally effectually; ſay thou the word, and my ſoule ſhall be made new againe: ſay thou the word, and my body ſhall bee repaired from his duſt. For all things obey thee, O Lord, why doe I not yeeld to the word of thy counſell; ſince I muſt yeeld, as all thy creatures, to the word of thy command.

Of Man.

BVT (O God) what a little Lord haſt thou made ouer this great World? The leaſt corne of ſand is not ſo ſmall to the whole Earth as Man is to the Heauen: when I ſee the Heauens, the Sunne, Moone, and Starres; O God, what is man? who would thinke thou ſhouldeſt make all theſe Creatures for one? and that one, well neere the leaſt of all? Yet none, but hee, can ſee what thou haſt done; none but he can admire, and adore thee in what he ſeeth; how had he need to do nothing but this, ſince he alone muſt do it? Certainly, the price and vertue of things conſiſt not in the quantity: one diamond is more worth then many Quarries of ſtone, one Loadſtone hath more vertue then Mountaines of earth: It is lawfull for vs to praſe thee in our ſelues: All thy creation hath not more wonder in it, then one of vs: other Creatures thou madeſt by a ſimple command; Man, not without a diuine conſultation: others at once; Man, thou didſt firſt forme, then inſpire: others in ſeuerall ſhapes like to none but themſelues; Man, after thine owne Image: others with qualities fit for ſeruice; Man, for dominion. Man had his name from thee; They had their names from Man. How ſhould wee be conſecrated to thee aboue all others ſince thou haſt beſtowed more coſt on vs then others? What ſhall I admire firſt? Thy prouidence in the time of our Creation? Or thy power and wiſedome in the act? Firſt, thou madeſt the great houſe of the World, and furniſhedſt it: then thou broughteſt in thy Tenant to poſſeſſe it. The bare wals had beene too good for vs, but thy loue was aboue our deſert: Thou that madeſt the earth ready for vs before we were, haſt by the ſame mercy prepared a place in heauen for vs whiles wee are on earth. The ſtage was firſt fully prepared, then was man brought forth thither, as an Actor or Spectator: that he might neither be idle nor diſcontent: behold, thou hadſt addreſſed an earth for vſe, and Heauen for contemplation: after thou hadſt drawne that large reall Map of the World; thou didſt thus abridge it into this little table of Man; hee alone conſiſts of Heauen and earth; Soule and body. Euen this earthly part, which is vile in compariſon of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine owne; for lo, this heape of Earth hath an outward reference to Heauen: other Creatures grouell downe to their earth, and haue all their ſenſes intent vpon it; this is reared vp towards Heauen, and hath no more power to looke beſide Heauen, then to tread beſide the Earth. Vnto this euery part hath his wonder. The head is neareſt to heauen, as in place, ſo in reſemblance; both for roundneſſe of figure, and for thoſe diuine gueſts which haue their ſeat in it; There dwell thoſe maieſticall Powers of reaſon, which make a Man; all the ſenſes as they haue their originall from thence, ſo they doe all agree there to maniſeſt the vertue: how goodly proportions haſt thou ſet in the face? ſuch as tho oft times we can giue no reaſon when they pleaſe, yet tranſport vs to admiration. What liuing glaſſes are thoſe which thou haſt placed in the midſt of this viſage, whereby all obiects from far are clearely repreſented to the minde? and becauſe their tendernes lies open to dangers, how haſt thou defenced them with hollow bones, and with prominent browes, and lids? And leſt they ſhould be too much bent on what they ought not, thou haſt giuen them peculiar nerues to pull them vp towards the ſeat of their reſt. What a tongue haſt thou giuen him; the inſtrument not of taſt onely, but of ſpeech; how ſweet & excellent voyces are formed by that little looſe filme of fleſh? what an incredible ſtrength haſt thou giuen to the weake bones of the iawes? What a comely and towre-like necke, therefore moſt ſinewy, becauſe ſmalleſt? And leſt I be infinite, what able armes and actiue hands haſt thou framed him, whereby he can frame all things to his owne conceit? In euery part, beauty, ſtrength, conuenience meet together. Neither is there any whereof our weakneſſe cannot giue reaſon, why it ſhould be no otherwiſe. How haſt thou diſpoſed of all the inward veſſels, for all offices of life, nouriſhment, egeſtion, generation? No veine, ſinew, arterie is idle. There is no piece in this exquiſite frame, whereof the place, vſe, forme, doth not admit wonder, and exceed it: Yet this body if it be compared to the ſoule, what is it, but as a clay wall that encompaſſes a treaſure; as a woodden boxe of a Ieweller; as a coorſe caſe to a rich inſtrument; or as a maske to a beautifull face? Man was made laſt, becauſe he was worthieſt. The ſoule was inſpired laſt, becauſe yet more noble; If the body haue this honor to be the companion of the Soule, yet withall it is the drudge. If it bee the inſtrument, yet alſo the clog of that diuine part. The companion for life, the drudge for ſeruice, the inſtrument for action, the clog in reſpect of contemplation. Theſe externall workes are effected by it, the internall which are more noble, hindred; contrary to the bird which ſings moſt in her cage, but flyes moſt and higheſt at libertie. This my ſoule teaches me of it ſelfe, that it ſelfe cannot conceiue how capable, how actiue it is. It can paſſe by her

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nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; know that which is; and conceiue that which neuer was, neuer ſhal be. Nothing can fill it, but thou which art infinite: nothing can limit it, but thou which art euery-where. O God which madeſt it, repleniſh it, poſſeſſe it, dwel thou in it, which haſt appointed it to dwell in clay. The bodie was made of earth common to his fellowes; the ſoule inſpired immediately from God. The bodie lay ſenſeleſſe vpon the earth like it ſelfe: the breath of liues gaue it what it is; and that breath was from thee. Senſe, motion, reaſon, are infuſed into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was here vſed to giue helpe to this Worke: Thou that breathedſt vpon man, and gaueſt him the Holy Spirit; didſt alſo breathe vpon the bodie and gaueſt it a liuing Spirit; wee are beholden to nothing but thee for our ſoule. Our fleſh is from fleſh, our ſpirit is from the God of ſpirits. How ſhould our ſoules riſe vp to thee, and fixe themſelues in their thoughts vpon thee, who alone created them in their infuſion, and infuſed them in their creation? How ſhould they long to returne backe to the Fountaine of their being, and Author of being glorious? Why may wee not ſay that this ſoule as it came from thee, ſo it is like thee? as thou, ſo it, is one, immateriall, immortall, vnderſtanding ſpirit, diſtinguiſhed into three powers, which all make vp one ſpirit. So thou the wiſe Creator of all things, wouldeſt haue ſome things to reſemble their Creator. Theſe other creatures are al body; Man is body and ſpirit; the Angels are all ſpirit not without a kind of ſpirituall compoſition; Thou art alone after thine owne manner, ſimple, glorious, infinite; no creature can be like thee in thy proper being; becauſe it is a creature; How ſhould our finite, weake compounded nature, giue any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neareſt correſpondence to thee: not ſo much in the naturall faculties, as in thoſe diuine graces, wherewith thou beautifieſt his ſoule.

Our knowledge, holineſſe, righteouſneſſe, was like the firſt copie from which they were drawne. Behold, we were not more like thee in theſe, then now we are vnlike our ſelues in their loſſe. O God we now praiſe our ſelues to our ſhame, for the better wee were we are the worſe; as the ſonnes of ſome prodigall, or tainted Anceſtors, tell of the Lands, and Lordſhips which were once theirs. Onely doe thou whet our deſires anſwerably to the readineſſe of thy mercies, that we may redeeme what wee haue loſt; that we may recouer in thee, what we haue loſt in our ſelues. The fault ſhall be ours, if our damage proue not beneficiall.

I doe not finde, that Man thus framed, found the want of an helper. His fruition of God gaue him fulneſſe of contentment; the ſweetneſſe which hee found in the contemplation of this new workmanſhip, and the glory of the Author, did ſo take him vp, that he had neither leaſure nor cauſe of complaint. If Man had craued an helper, hee had grudged at the condition of his Creation, and had queſtioned that which hee had; perfection of being. But he that gaue him his being, and knew him better then himſelfe, thinkes of giuing him comfort in the creature, whiles he ſought none but in his Maker: He ſees our wants, and fore-caſts our reliefe, when wee thinke our ſelues too happy to complaine: How ready will he be to helpe our neceſſities, that thus prouides for our perfection?

God giues the nature to his creatures: Man muſt giue the name; that hee might ſee they were made for him, they ſhall bee to him, what he will. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of whom they hold. He that was ſo carefull of mans ſoueraigntie in his innocence, how can hee bee careleſſe of his ſafety in his renouation?

If God had giuen them their names, it had not bin ſo great a praiſe of *Adams* memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them: he ſaw the inſide of all the creatures at firſt; (his Poſteritie ſees but their skins euer ſince;) and by this knowledge he fitted their names to their diſpoſitions. All that he ſaw were fit to be his ſeruants, none to bee his companions. The ſame God that findes the want, ſupplyes it. Rather then Mans innocencie ſhall want an outward comfort, God will begin a new creation. Not out of the Earth, which was the matter of Man, not out of the inferiour creatures, which were the ſeruants of Man, but out of himſelfe for deareneſſe, for equalitie. Doubtleſſe ſuch was Mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for his vſe, hee had done it cheerefully: but the bounty of God was ſo abſolute, that he would not ſo much as conſult with mans will, to make him happy. As man knew not while he was made, ſo ſhall he not know while his other ſelfe is made out of him: that the comfort might be greater, which was ſeene before it was expected.

If the Woman ſhould haue beene made, not without the paine or will of the Man, ſhee might haue beene vpbraided with her dependance, and obligation. Now ſhee owes nothing but to her Creator: The ribbe of *Adam* ſleeping, can challenge no more of her, then the earth can of him. It was an happy change to *Adam*, of a rib, for an helper; what helpe did that bone giue to his ſide? God had not made it, if it had beene ſuperfluous: and yet if Man could not haue beene perfit without it, it had not beene taken out.

Many things are vſefull and conuenient, which are not neceſſarie: and if God had ſeene Man might not want it, how eaſie had it beene for him, which made the Woman of that bone, to turne the fleſh into another bone? But hee ſaw man could not complaine of the want of that bone, which he had ſo multiplyed, ſo animated.

O God, wee can neuer bee loſers by thy changes, wee haue nothing but what is thine: take from vs thine owne, when thou wilt, wee are ſure thou canſt not but giue vs better.

Of Paradiſe.

MAn could no ſooner ſee, then hee ſaw himſelfe happy: His eye-ſight and reaſon were both perfect at once, and the obiects of both were able to make him as happy as he would. When hee firſt opened his eyes, hee ſaw heauen aboue him, earth vnder him, the creatures about him, God before him, hee knew what all theſe things meant as if he had beene long acquainted with them all: Hee ſaw the heauens glorious, but farre off: his Maker thought it requiſite to fit him with a Paradiſe nearer home. If God had appointed him immediately to heauen, his body had beene ſuperfluous; It was fit his body ſhould bee anſwered with an earthen Image of that heauen, which was for his ſoule: had Man beene made onely for contemplation, it would haue ſerued as well to haue beene placed in ſome vaſt deſart, on the top of ſome barren Mountaine; But the ſame power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpoſe of the Creator, that Man ſhould but liue: pleaſure may ſtand with innocence; he that reioyced to ſee all he had made to bee good, reioyceth to ſee all that hee had made to be well. God loues to ſee his creatures happy; Our lawfull delight is his: they know not God, that thinke to pleaſe him with making themſelues miſerable.

The Idolaters thought it a fit ſeruice for *Baal*, to cut and launce themſelues; neuer any holy man lookt for thankes from the True God, by wronging himſelfe. Euery Earth was not fit for *Adam*, but a Garden; a Paradiſe. What excellent pleaſures, and rare varieties haue men found in Gardens planted by the hands of men? And yet all the world of men cannot make one twigge or leafe, or ſpire of graſſe: When hee that made the matter, vndertakes the faſhion, how muſt it needs be beyond our capacitie, excellent? No herbe, no flowre, no tree was wanting there, that might be for ornament or vſe; whether for ſight, or for ſent, or for taſte. The bounty of God raught further then to neceſſitie, euen to comfort and recreation: Why are wee niggardly to our ſelues, when God is liberall? But for all this; if God had not there conuerſed with man, no abundance could haue made him bleſſed.

Yet behold: that which was mans ſtore-houſe was alſo his worke-houſe; his pleaſure was his taske: Paradiſe ſerued not onely to feed his ſenſes, but to exerciſe his hands. If happineſſe had conſiſted in doing nothing, man had not beene employed; All his delights could not haue made him happy in an idle life. Man therefore is no ſooner made, then he is ſet to worke: neither greatneſſe, nor perfection can priuiledge a folded hand; he muſt labour, becauſe he was happy; how much more wee, that wee may bee? This firſt labour of his was, as without neceſſitie, ſo without paines, without wearineſſe; how much more cheerefully we goe about our buſineſſes, ſo much nearer we come to our Paradiſe.

Neither did theſe Trees afford him onely action for his hands, but inſtruction to his heart: for here hee ſaw Gods Sacraments grow before him; All other trees had a naturall vſe; theſe two in the middeſt of the Garden, a ſpirituall. Life is the act of the Soule, Knowledge the life of the Soule; the Tree of Knowledge, and the Tree of Life then, were ordained as earthly helpes of the ſpirituall part: Perhaps hee which ordained the end, immortalitie of life; did appoint this Fruit as the meanes of that life. It is not for vs to enquire after the life we had; and the meanes we ſhould haue had. I am ſure it ſerued to nouriſh the ſoule by a liuely repreſentation of that liuing Tree, whoſe fruit is eternall life, and whoſe leaues ſerue to heale the Nations.

O infinite mercy! Man ſaw his Sauiour before him ere hee had neede of a Sauiour; he ſaw in whom hee ſhould recouer an heauenly life, ere he loſt the earthly; but after he had taſted of the Tree of Knowledge, he might not taſte of the Tree of Life; That immortall food was not for a mortall ſtomach: Yet then did he moſt ſauour that inuiſible Tree of Life, when he was moſt reſtrained from the other.

O Sauiour, none but a Sinner can relliſh thee: My taſte hath beene enough ſeaſoned with the forbidden fruit, to make it capable of thy ſweetneſſe; Sharpen thou as well the ſtomach of my ſoule by repenting, by beleeuing: ſo ſhall I eate and in deſpite of *Adam* liue for euer. The one Tree was for confirmation; the other for tryall: one ſhewed him what life he ſhould haue; the other what knowledge he ſhould not deſire to haue: Alas, he that knew all other things, knew not this one thing, that hee knew enough: how Diuine a thing is knowledge, whereof euen Innocencie it ſelfe is ambitious? Satan knew what he did: If this bait had beene gold, or honour, or pleaſure, Man had contemned it: who can hope to auoid error, when euen mans perfection is miſtaken? he lookt for ſpeculatiue knowledge, hee ſhould haue looked for experimentall: hee thought it had been good to know euill: Good was large enough to haue perfected his knowledge, and therein his bleſſedneſſe.

All that God made was good, and the Maker of them much more good; they good in their kindes, he good in himſelfe. It would not content him to know God, and his creatures; his curioſitie affected to know that which God neuer made, euill of ſinne, and euill of death, which indeed himſelfe made by deſiring to know them; now wee know well euill enough, and ſmart with knowing it. How deare hath this leſſon coſt vs that in ſome caſes it is better to be ignorant; and yet doe the ſonnes of *Eue* inherit this ſaucy appetite of their Grand-mother: How many thouſand ſoules miſcarie with the preſumptuous affectation of forbidden knowledge!

O God, thou haſt reuealed more then wee can know, enough to make vs happy, teach me a ſober knowledge, and a contented ignorance.

Paradiſe was made for Man, yet there I ſee the Serpent; What maruell is it if my corruption find the ſerpent in my Cloſet, in my Table, in my bed, when our holy Parents found him in the midſt of Paradiſe? No ſooner hee is entred, but hee tempteth: he can no more be idle, then harmleſſe; I doe not ſee him at any other Tree; hee knew there was no danger in the reſt, I ſee him at the Tree forbidden. How true a Serpent is hee in euery point; In his inſinuation to the place; in his choice of the Tree, in his aſſault of the Woman, in his plauſibleneſſe of ſpeech to auoid terror, in his queſtion to moue doubt, in his reply to worke diſtruſt, in his proteſtation of ſafety, in his ſuggeſtion to enuie and diſcontent, in his promiſe of gaine!

And if he were ſo cunning at the firſt, what ſhall we thinke of him now, after ſo many thouſand yeares experience? Onely thou (O God) and theſe Angels that ſee thy face, are wiſer then he; I doe not aske why, when he left his goodneſſe, thou didſt not bereaue him of his skill? Still thou wouldeſt haue him an Angell, though an euill one: And thou knoweſt how to ordaine his craft to thine owne glory; I doe not deſire thee to abate of his ſubtilty, but to make mee wiſe; Let mee begge it without preſumption, make me wiſer then *Adam*; euen thine Image which he bore, made him not (through his owne weakeneſſe) wiſe enough to obey thee; thou offeredſt him all Fruits, and reſtrainedſt but one; Satan offered him but one, and reſtrained not the reſt: when hee chooſe rather to be at Satans feeding, then thine, it was iuſt with thee to turne him out of thy gates with a curſe: why ſhouldeſt thou feed a Rebell at thine owne boord?

And yet we tranſgreſſe daily and thou ſhutteſt not heauen againſt vs: how is it that wee finde more mercy then our fore-father? His ſtrength is worthy of ſeuerity, our weakeneſſe finds pity. That God, from whoſe face he fled in the Garden, now makes him with ſhame to flie out of the Garden: thoſe Angels that ſhould haue kept him, now keepe the gates of Paradiſe againſt him; It is not ſo eaſie to recouer happineſſe, as to keepe it, or leeſe it: Yea the ſame cauſe that draue Man from Paradiſe, hath alſo withdrawne Paradiſe from the World?

That fierie ſword did not defend it againſt thoſe waters wherewith the ſinnes of men drowned the glory of that place: neither now doe I care to ſeeke where that Paradiſe was, which we loſt: I know where that Paradiſe is, which wee muſt care to ſeeke, and hope to finde. As man was the Image of God, ſo was that earthly Paradiſe an Image of Heauen; both the Images are defaced, both the firſt Patternes are eternall: *Adam* was in the firſt, and ſtayed not: In the ſecond, is the ſecond *Adam* which ſaid, *This day ſhalt thou be with me in Paradiſe.* There was that choſen Veſſell, and heard, and ſaw what could not be expreſſed: by how much the third heauen exceeds the richeſt Earth; ſo much doth that Paradiſe, whereto wee aſpire, exceed that which wee haue loſt.

Of Cain and Abel.

Looke now (O my ſoule) vpon the two firſt Brethren, perhaps Twins; and wonder at their contrary diſpoſitions and eſtates: If the priuiledges of Nature had beene worth any thing, the firſt borne Child ſhould not haue beene a Reprobate.

Now that we may aſcribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodneſſe may bee repaired in our ſelues, yet it cannot bee propagated to ours: Now might *Adam* ſee the Image of himſelfe in *Caine*, for after his owne Image begot he him; *Adam* ſlue his Poſteritie, *Caine* his Brother: we are too like one another in that wherein we are vnlike to God: Euen the cleaneſt graine ſends forth that chaffe from which it was fanned, ere the ſowing: yet is this *Cain* a poſſeſſion, the ſame *Eue* that miſtooke the fruit of the Garden, miſtooke alſo the fruit of her owne body, her hope deceiued her in both; ſo, many good names are ill beſtowed, and our comfortable expectations in earthly things doe not ſeldome diſappoint vs.

Doubtleſſe, their education was holy, For *Adam* though in Paradiſe he could not be innocent, yet was a good man out of Paradiſe; his ſinne and fall now made him circumſpect, and ſince hee ſaw that his act had bereaued them of that Image of God, which he once had for them,he could not but labor by all holy indeauours to repaire it in them, that ſo his care might make amends for his treſpaſſe. How plaine is it, that euen good breeding cannot alter deſtinie? That which is crooked can none make ſtraight; who would thinke that Brethren, and but two Brethren, ſhould not loue each other? Diſperſed loue growes weake,and fewneſſe of obiects vſeth to vnite affections: If but two Brothers be left aliue of many, they thinke that the loue all the reſt ſhould ſuruiue in them; and now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line vpon each other: yet behold, here are but two Brothers in a World; and one is the Butcher of the other. Who can wonder at diſſentions amongſt thouſands of brethren,when he ſees ſo deadly oppoſition betwixt two, the firſt roots of brotherhood: who can hope to liue plauſibly & ſecurely amongſt ſo many *Cains*, when he ſees one *Cain* the death of one *Abel*? The ſame Deuill that ſet enmity betwixt Man and God; ſets enmity betwixt Man and Man; and yet God ſaid, *I will put enmity betweene thy ſeed and her ſeed.* Our hatred of the Serpent and his ſeed is from God: Their hatred of the holy Seed is from the Serpent: Behold here at once, is one perſon, the Seed of the Woman and of the Serpent: *Cains* naturall parts are of the Woman; his vitious qualities of the Serpent: The Woman gaue him to be a brother, the Serpent to be a man-ſlayer; all vncharitableneſſe, all quarrels are of one Author: we cannot entertaine Wrath, and not giue place to the Deuill. Certainly, ſo deadly an act muſt needs be deeply grounded.

What then was the occaſion of this capitall malice? *Abels* ſacrifice is accepted; what was this to *Cain*? *Cains* is reiected; what could *Abel* remedie this? Oh enuie,the corroſiue of all ill minds; and the roote of all deſperate actions: the ſame cauſe that moued Satan to tempt the firſt Man, to deſtroy himſelfe,and his poſteritie, the ſame moues the ſecond Man to deſtroy the third.

It ſhould haue beene *Cains* ioy to ſee his brother accepted; It ſhould haue beene his ſorrow, to ſee that himſelfe had deſerued a reiection; his Brothers example ſhould haue excited, and directed him: Could *Abel* haue ſtayed Gods fire from deſcending? Or ſhould he (if he could) reiect Gods acceptation,and diſpleaſe his Maker,to content a Brother? Was *Cain* euer the farther from a bleſſing, becauſe his Brother obtained mercy? How proud and fooliſh is malice? which growes thus mad,for no other cauſe, but becauſe God, or *Abel* is not leſſe good; It hath beene an old and happy danger to be holy; Indifferent actions muſt be carefull to auoid offence; But I care not what Deuill or what *Cain* be angry that I doe good, or receiue good.

There was neuer any nature without enuie; Euery man is borne a *Cain*; hating that goodneſſe in another, which he neglecteth in himſelfe. There was neuer enuie that was not bloody; for if it eate not anothers heart, it will eate our owne: but vnleſſe it be reſtrained, it will ſurely feed it ſelfe with the blood of others, oft-times in act, alwayes in affection. And that God,which(in good) accepts the will for the deed,condemnes the will for the deed in euill. If there bee an euill heart, there will bee an euill eye; and if both theſe, there will be an euill hand.

How early did Martyrdome come into the world? the firſt man that dyed, dyed for Religion; who dare meaſure Gods loue by outward euents, when hee ſees wicked *Cain* ſtanding ouer bleeding *Abel*; whoſe ſacrifice was firſt accepted, and now himſelfe is ſacrificed? Death was denounced to man as a curſe; yet behold, it firſt lights vpon a Saint: how ſoone was it altered by the mercy of that iuſt hand which inflicted it? If Death had beene euill, and Life good, *Cain* had beene ſlaine, and *Abel* had ſuruiued; now that it begins with him that God loues, *O Death, where is thy ſting?*

Abel ſayes nothing, his blood cryes: Euery drop of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyſe then did the blood of my Sauiour make in Heauen? who was himſelfe the Shepheard and the Sacrifice; the Man that was offered, and the God to whom it was offered; The Spirit that heard both, ſayes, It ſpake better things then the blood of *Abel*. *Abels* blood called for reuenge, his for mercy. *Abels* pleaded his owne innocency, his the ſatisfaction for all the beleeuing world: *Abels* procured *Cains* puniſhment, his freed all repentant ſoules from puniſhment; better things indeed, then the blood of *Abel*. Better, and therefore that which *Abels* blood ſayd, was good: It is good, that God ſhould be auenged of ſinners. Execution of iuſtice vpon offenders, is no leſſe good, then rewards of goodneſſe.

No ſooner doth *Abels* blood ſpeake vnto God, then God ſpeakes to *Cain*; There is no wicked man to whom God ſpeakes not, if not to his eare, yet to his heart: what ſpeech was this? Not an accuſation, but an inquirie; yet ſuch an inquirie as would inferre an accuſation. God loues to haue a ſinner accuſe himſelfe, and therefore hath he ſet his Deputie in the breſt of man; neither doth God loue this more then nature abhorres it: *Cain* anſwers ſtubbornly: The very name of *Abel* wounds him no leſſe, then his hand had wounded *Abel*; Conſciences that are without remorſe, are not without horror: wickedneſſe makes men deſperate, the Murderer is angry with God as of late for accepting his brothers oblation, ſo now for liſtning to his blood.

And now he dares anſwer God with a queſtion, *Am I my brothers Keeper?* where he ſhould haue ſaid, Am not I my brothers murderer? Behold, hee ſcorneth to keepe whom he feared not to kill: Good duties are baſe and troubleſome to wicked minds, whiles euen violences of euill are pleaſant. Yet this miſcreant, which neither had grace to auoyd his ſinne, nor to confeſſe it, now that he is conuinced of ſinne, and curſed for it, how he howleth, how he exclaimeth? He that cares not for the act of his ſinne, ſhall care for the ſmart of his puniſhment. The damned are weary of their torments, but in vaine. How great a madneſſe is it to complaine too late! He that would not keepe his brother, is caſt out from the protection of God; he that feared not to kill his brother, feares now, that whoſoeuer meets him will kill him. The troubled conſcience proiecteth fearefull things, and ſinne makes euen cruell men cowardly: God ſaw it was too much fauour for him to die: hee therefore wills that which *Cain* wills. *Cain* would liue; It is yeelded him, but for a curſe: how often doth God heare ſinners in anger? He ſhall liue baniſhed from God, carrying his hell in his boſome, and the brand of Gods vengeance in his fore-head: God reiects him, the Earth repines at him, men abhorre him; himſelfe now wiſhes that death which he feared, and no man dare pleaſure him with a murder; how bitter is the end of ſin, yea, without end, ſtill *Cain* finds that he killed himſelfe more then his brother. We ſhould neuer ſinne, if our fore-ſight were but as good as our ſenſe; The iſſue of ſinne would appeare a thouſand times more horrible then the act is pleaſant.

Of the Deluge.

THE World was growne ſo foule with ſinne, that God ſaw it was time to waſh it with a Floud. And ſo cloſe did wickednes cleaue to the Authors of it, that when they were waſht to nothing, yet it would not off: yea ſo deep did it ſticke in the very graine of the earth; that God ſaw it meet to let it ſoke long vnder the waters. So vnder the Law, the very veſſels that had touched vncleane water, muſt either be rinced, or broken. Mankind began but with one; and yet he that ſaw the firſt man, liued to ſee the Earth peopled with a world of men: yet men grew not ſo faſt as wickedneſſe. One man could ſoone and eaſily multiply a thouſand ſins, neuer Man had ſo many children: ſo that when there were men enow to ſtore the earth, there were as many ſins as would reach vp to heauen, where-vpon the waters come downe from heauen, and ſwelled vp to heauen againe; If there had not been ſo deepe a Deluge of ſin, there had been none of the waters; Frō whence then was this ſuperfluity of iniquity? Whence, but from the vnequall yoke with Infidels? Theſe mariages did not beget men, ſo much as wickedneſſe, from hence religious husbands both loſt their piety, and gained a rebellious and godleſſe generation.

That which was the firſt occaſion of ſinne, was the occaſion of the increaſe of ſinne: A woman ſeduced *Adam*, women betray theſe ſonnes of God: the beauty of the Apple betrayed the woman, the beauty of theſe women betrayed this holy ſeed: *Eue* ſaw, and luſted, ſo did they, this alſo was a forbidden fruit, they luſted, taſted, ſinned, died; the moſt ſins begin at the eyes, by them commonly Satan creeps into the heart: that ſoule can neuer be in ſafety, that hath not couenanted with his eyes.

God needed not haue giuen theſe men any warning of his iudgement; they gaue him no warning of their ſinnes, no reſpite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twenty yeares reſpite of repenting: how loth is God to ſtrike, that threats ſo long! He that delights in reuenge, ſurpriſes his aduerſarie, whereas he that giues long warnings, deſires to be preuented: if we were not willfull, we ſhould neuer ſmart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing, when he that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His buſineſſe in building the Arke, was a reall ſermon to the world, wherein at once were taught mercy and life to the beleeuer; and to the rebellious deſtruction.

Me thinks I ſee thoſe monſtrous ſonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that ſtrange worke; whether he meane to ſaile vpon the drie land. To whom when he reports Gods purpoſe, and his, they goe away laughing at his idleneſſe, and tell one another, in ſport, that too much holineſſe hath made him mad; yet cannot they all flout *Noah* out of his faith, hee preaches, and builds, and finiſhes. Doubtleſſe more hands went to this worke then his: many a one wrought vpon the Arke, which yet was not ſaued in the Arke. Our outward Workes cannot ſaue vs, without our Faith; we may helpe to ſaue others, and periſh our ſelues: what a wonder of mercy is this that I here ſee? One poore Family called out of a World, and as it were eight graines of corne fanned from a whole barnefull of chaffe: one Hypocrite was ſaued with the reſt, for *Noahs* ſake; not one righteous man was ſwept away for company; For theſe few was the Earth preſerued ſtill vnder the Waters; and all kinds of Creatures vpon the Waters; which elſe had beene all deſtroyed. Still the World ſtands, for their ſakes, for whom it was preſerued; Elſe fire ſhould conſume that, which could not be clenſed by water.

This difference is ſtrange; I ſee the ſauageſt of all creatures, Lyons, Tygres, Beares, by an inſtinct from God come to ſeeke the Arke (as we ſee ſwine fore-ſeeing a ſtorme, runne home crying for ſhelter) men I ſee not; Reaſon once debauched is worſe then bruitiſhneſſe: God hath vſe euen of theſe fierce and cruell beaſts, and glory by them: euen they being created for man, muſt liue by him, though to his puniſhment: how gently doe they offer & ſubmit themſelues to their Preſeruer; renewing that obeyſance to this Repairer of the World, which they, before ſin, yeelded to him that firſt ſtored the World: Hee that ſhut them into the Arke when they were entred, ſhut their mouthes alſo while they did enter. The Lyons fawne vpon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie.

The vncleane beaſts God would haue to liue, the cleane to multiply; and therefore he ſends to *Noah* ſeauen of the cleane, of the vncleane two: Hee knew the one would annoy Man with their multitude, the other would inrich him; Thoſe things are worthy of moſt reſpect which are of moſt vſe.

But why ſeuen? Surely that God that created ſeuen dayes in the Weeke, and made one for himſelfe; did here preſerue of ſeuen cleane beaſts, one for himſelfe, for ſacrifice; He giues vs ſix for one in earthly things, that in ſpirituall we ſhould be all for him:

Now the day is come, all the gueſts are entred, the Arke is ſhut, and the windows of

Heauen opened: I doubt not but many of thoſe ſcoffers, when they ſaw the violence of the Waues deſcending, and aſcending, according to *Noahs* prediction, came wading middle-deepe vnto the Arke, and importunately craued that admittance, which they once denyed: But now as they formerly reiected God, ſo are they iuſtly reiected of God. Ere vengeance begin, repentance is ſeaſonable; but if iudgement bee once gone out, we cry too late. While the Goſpell ſolicites vs, the doores of the Arke are open, if wee neglect the time of grace, in vaine ſhall wee ſeeke it with teares; God holds it no mercy to pity the obſtinate. Others, more bold than they, hope to ouerrunne the iudgement, and climbing vp to the high Mountaines, looke downe vpon the Waters, with more hope than feare: and now when they ſee their Hills becomne Ilands, they climbe vp into the talleſt Trees; there with paleneſſe and horror at once looke for death, and ſtudy to avoyde it, whom the waues ouer-take at laſt halfe dead with famine, and halfe with feare. Loe now from the tops of the Mountaines they deſcry the Arke floating vpon the waters, and behold with enuie that which before they beheld with ſcorne.

In vaine doth he fly whom God purſues. There is no way to fly from his iudgements, but to fly to his mercy by repenting. The Faith of the righteous cannot be ſo much derided, as their ſucceſſe is magnified: How ſecurely doth *Noah* ride out this vproare of Heauen, Earth and Waters! Hee heares the powering downe of the raine aboue his head; the ſhrieking of Men, and roaring and bellowing of Beaſts, on both ſides him; the raging and threats of the waues vnder him; he ſaw the miſerable ſhifts of the diſtreſſed vnbeleeuers; and in the meane time ſits quietly in his dry Cabbin, neither feeling, nor fearing euill: he knew that he which owed the waters, would ſteere him; that he who ſhut him in, would preſerue him. How happy a thing is Faith? what a quiet ſafety, what an heauenly peace doth it worke in the ſoule, in the midſt of all the inundations of euill?

Now when God hath fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his firſt forme wherein waters were ouer the face of the Earth, it was time for a renouation of all things to ſucceed this deſtruction. To haue continued the Deluge long, had beene to puniſh *Noah*, that was righteous. After forty dayes therefore, the Heauens cleare vp, after an hundred and fifty the waters ſinke downe: How ſoone is God weary of puniſhing, which is neuer weary of bleſſing! yet may not the Arke reſt ſuddenly. If we did not ſtay ſome-while vnder Gods hand, we ſhould not know how ſweet his mercy is, and how great our thankefulneſſe ſhould bee. The Arke though it was *Noahs* Fort againſt the waters; yet it was his priſon; he was ſafe in it, but pent vp; he that gaue him life by it, now thinkes time to giue him liberty out of it.

God doth not reueale all things to his beſt ſeruants: behold, Hee that told *Noah* an hundred and twenty yeares before, what day he ſhould goe into the Arke, yet foretels him not now in the Arke what day the Arke ſhould reſt vpon the Hills, and he ſhould goe forth. *Noah* therefore ſends out his Intelligencers, the *Rauen*, and the *Doue*; whoſe wings in that vaporous ayre might eaſily deſcry further then his ſight: The *Rauen* of quicke ſent, of groſſe feed, of tough conſtitution, no Fowle was ſo fit for diſcouery; the likelieſt things alwayes ſucceed not. He neither will venture farre into that ſolitary world for feare of want, nor yet come into the Arke for loue of liberty; but houers about in vncertainties. How many carnall mindes flye out of the Arke of Gods Church, and imbrace the preſent world: rather chooſing to feed vpon the vnſauory carcaſes of ſinfull pleaſures, then to bee reſtrained within the ſtraight liſts of Chriſtian obedience.

The *Doue* is ſent forth, a Fowle, both ſwift and ſimple. Shee like a true Citizen of the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by her reſtleſſe and empty returne; by her Oliue leafe, of the abatement: how worthy are thoſe Meſſengers to be welcome, which with innocence in their liues, bring glad tydings of peace, and ſaluation, in their mouthes!

Hall, J.

Noah reioyces and beleeues; yet ſtill hee waites ſeuen daies more: It is not good to deuoure the fauours of God too greedily; but to take them in, that we may digeſt them. O ſtrong faith of *Noah*, that was not weary with this delay; ſome man would haue ſo longed for the open ayre after ſo long cloſeneſſe, that vpon the firſt notice of ſafety hee would haue vncouered, and voyded the Arke; *Noah* ſtayes ſeuen dayes ere he will open; and well neere two Moneths ere he will forſake the Arke; and not then, vnleſſe God, that commanded to enter, had bidden him depart. There is no action good without Faith: no Faith without a word. Happy is that man, which in all things (neglecting the counſels of fleſh and blood) depends vpon the commiſſion of his Maker.

Contemplations.

THE SECOND BOOKE.

Noah.
Babell.
Abraham.
Isaac *ſacrificed.*
Lot *and* Sodome.

By Ios. Hall, D. of Diuinitie, and Deane
of Worcester.

Imprinted at *London* in the yeare 1628.

Hall, J.

TO
THE RIGHT
HONOVRABLE
THE LORD *STANHOPE*,

ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVY COVNSELL,

All Grace and Happineſſe.

Right Honorable,

I Durſt appeale to the iudgement of a carnall Reader (let him not be preiudicate) that there is no Hiſtorie ſo pleaſant as the Sacred. Set aſide the Maieſtie of the Inditer; none can compare with it for the Magnificence and Antiquitie of the Matter, the ſweetneſſe of compiling, the ſtrange varietie of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by GOD *for the ſaluation of Men? I confeſſe, no thoughts did euer more ſweetly ſteale Me and Time away, then thoſe which I haue imployed in this ſubiect, and I hope, none can equally benefit others: for, if the meere relation of theſe holy things be profitable, how much more when it is reduced to vſe? This ſecond part of the World repaired,*

Hall, J.

I dedicate to your Lordſhip, wherein you ſhall ſee Noah *as weake in his Tent, as ſtrong in the Arke; an vngratious Sonne reſerued from the Deluge to his Fathers curſe*: *modeſt pietie rewarded with bleſsings : the building of Babel, begunne in pride, ending in confuſion;* Abrahams *Faith, Feare, Obedience;* Iſaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heauen :* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his Caue : Euery one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach vs their right vſe: and ſanctifie theſe my vnworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips vnfainedly

deuoted in all due

obſeruance,

Ios. Hall.

Contemplations.

THE SECOND BOOKE.

NOAH.

NO ſooner is *Noah* come out of the Arke, but hee builds an Altar: not an houſe for himſelfe, but an Altar to the Lord: Our faith will euer teach vs to preferre God to our ſelues. Delayed thankfulneſſe is not worthy of acceptation. Of thoſe few creatures that are left, God muſt haue ſome; they are all his: yet his goodneſſe will haue Man know that it was hee, for whoſe ſake they were preſerued. It was a priuiledge to thoſe very bruit creatures, that they were ſaued from the waters, to be offered vp in fire vnto God: What a fauour is it to men, to be reſerued from common deſtructions, to be ſacrificed to their Maker and Redeemer!

Loe this little fire of *Noah*, through the vertue of his faith, purged the world, and aſcended vp into thoſe heauens, from which the waters fell, and cauſed a glorious Rainbow to appeare therein for his ſecuritie: All the ſins of the former world were not ſo vnſauoury vnto God, as this ſmoake was pleaſant. No perfume can be ſo ſweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill ſauour of ſinne, ſmels a ſweet ſauour of reſt: Behold here a new and ſecond reſt: Firſt, God reſted from making the World, now he reſts from deſtroying it: Euen while we ceaſe not to offend, he ceaſes from a publike reuenge. His word was enough, yet withall hee giues a ſigne, which may ſpeake the truth of his promiſe to the very eyes of men: thus hee doth ſtill in his bleſſed Sacraments, which are as reall words to the ſoule. The Rain-bow is the pledge of our ſafety, which euen naturally ſignifies the end of a ſhower: all the ſignes of Gods inſtitution are proper, and ſignificant.

But who would looke after all this, to haue found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who could thinke that wine ſhould ouerthrow him that was preſerued from the waters? That he who could not be tainted with the ſinfull examples of the former world, ſhould begin the example of a new ſinne of his owne? What are we men, if we be but our ſelues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weake to ouerthrow vs. What liuing man euer had ſo noble proofes of the mercy, of the iuſtice of God? Mercy vpon himſelfe, iuſtice vpon others. What man had ſo gratious approbation from his Maker? Behold, hee of whom in an vncleane world God ſaid, *Thee onely haue I found righteous*, proues now vncleane when the world was purged. The Preacher of righteouſnes vnto the former age, the King, Prieſt, & Prophet of the world renued, is the firſt that renues

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the ſins of that world which he had reproued, and which he ſaw condemned for ſinne: Gods beſt children haue no fence for ſins of infirmity: Which of the Saints haue not once done that, whereof they are aſhamed? God that lets vs fall, knowes how to make as good vſe of the ſins of his holy ones, as of their obedience: If we had not ſuch patternes, who could chooſe but deſpaire at the ſight of his ſinnes?

Yet we find *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of ſinne can ſtand with regeneration: but when I looke to the effect of this ſinne, I cannot but buſh and wonder; Loe, this ſin is worſe then ſinne; Other ſinnes moue ſhame, but hide it: this diſplayes it to the world. *Adam* had no ſooner ſinned, but he ſaw and abhorred his owne nakedneſſe, ſeeking to hide it euen with buſhes. *Noah* had no ſooner ſinned, but he diſcouers his nakedneſſe, and hath not ſo much rule of himſelfe, as to be aſhamed: One houres drunkennes bewrayes that, which more then ſix hundred yeares ſobriety had modeſtly concealed; he that giues himſelf to wine is not his owne: what ſhall we thinke of this vice, which robs a man of himſelfe, and layes a beaſt in his roome? *Noahs* nakedneſſe is ſeene in wine, it is no vnvſuall quality, in this exceſſe to diſcloſe ſecrets; drunkenneſſe doth both make imperfections, and ſhew thoſe we haue, to others eyes; ſo would God haue it, that we might be double aſhamed, both thoſe of weakneſſes which we diſcouer, and of that weakneſſe which moued vs to diſcouer. *Noah* is vncouered; but in the midſt of his owne Tent: It had beene ſinfull, though no man had ſeene it: vnknown ſins haue their guilt & ſhame, & are iuſtly attended with known puniſhments. Vngracious *Cham* ſaw it and laughed, his fathers ſhame ſhould haue bin his; the deformity of thoſe parts from which he had his being, ſhould haue begotten in him a ſecret horror, and deiection: how many graceleſſe men make ſport at the cauſes of their humiliation? Twiſe had *Noah* giuen him life: yet neither the name of a Father, & Preſeruer, nor Age, nor vertue could ſhield him from the contempt of his owne. I ſee that euen Gods Arke may nouriſh Monſters: ſome filthy toads may lye vnder the ſtones of the Temple, God preſerues ſome men in iudgment; Better had it beene for *Cham* to haue periſhed in the waters, then to liue vnto his fathers curſe. Not content to be a witneſſe of this filthy ſight; he goes on to be a Proclaimer of it. Sin doth ill in the eye, but worſe in the tongue: As all ſinne is a worke of darkneſſe, ſo it ſhould be buried in darkneſſe. The report of ſinne is oft-times as ill, as the commiſſion; for it can neuer be blazoned without vncharitableneſſe; ſeldome without infection: Oh the vnnaturall and more then *Chammiſh* impietie of thoſe ſonnes, which reioyce to publiſh the nakedneſſe of their ſpirituall Parents, euen to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and thoſe gracious and dutifull Sons. Our ſhame is the leſſe, if none know our faults but our friends. Behold, how loue couereth ſinnes; theſe good Sonnes are ſo far from going forward to ſee their Fathers ſhame, that they goe backward to hide it. The cloake is laid on both their ſhoulders; they both goe backe with equall paſes, and dare not ſo much as looke backe, leſt they ſhould vnwillingly ſee the cauſe of their ſhame; and will rather aduenture to ſtumble at their Fathers body, then to ſee his nakedneſſe: How did it grieue them to thinke, that they which had ſo oft come to their holy Father with reuerence, muſt now in reuerence turne their backs vpon him; and that they muſt now clothe him in pity; which had ſo often clothed them in loue! And which addes more to their duty, they coucred him, and ſaid nothing. This modeſt ſorrow is their praiſe, and our example; The ſinnes of thoſe we loue and honour, we muſt heare of with indignation, fearfully and vnwillingly beleeue, acknowledge with griefe and ſhame, hide with honeſt excuſes, and burie in ſilence.

How equall a regard is this both of piety and diſobedience? becauſe *Cham* ſinned againſt his Father, therefore he ſhall be plagued in his children; *Iapheth* is dutifull to his Father, and finds it in his poſterity. Becauſe *Cham* was an ill Son to his Father, therefore his ſonnes ſhall be Seruants to his Brethren; becauſe *Iapheth* ſet his ſhoulder to *Sems*, to beare the cloake of ſhame, therefore ſhall *Iapheth* dwell in the Tents of *Sem*, partaking with him in bleſſings as in dutie. When we doe but what we ought, yet God is thankfull to vs; and rewards that, which we ſhould ſinne if wee did not: who could euer yet ſhew mee a man rebellioully vndutifull to his Parents, that hath proſpered in himſelfe, and his ſeed?

Of BABEL.

HOw ſoone are men and ſinnes multiplyed? within one hundred yeares the World is as full of both, as if there had beene no Deluge. Though men could not but ſee the fearfull monuments of the ruine of their Anceſtors, yet how quickly had they forgotten a flood? Good *Noah* liued to ſee the World both populous, and wicked againe; and doubtleſſe oft-times repented to haue beene preſeruer of ſome, whom he ſaw to traduce the vices of the former World, to the renued. It could not but grieue him to ſee the deſtroyed Gyants reuiue out of his owne loynes, and to ſee them of his fleſh and blood tyrannize ouer themſelues. In his ſight *Nimrod* caſting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinſmen ſeruants. How eaſie a thing it is for a great ſpirit to bee the head of a faction; when euen brethren will ſtoope to ſeruitude. And now when men are combined together, euill and preſumptuous motions finde encouragement in multitudes; and each man takes a pride in ſeeming forwardeſt: we are the cheerfuller in good when wee haue the aſſiſtance of company; much more in ſinning, by how much we are more prone to euill then good. It was a proud word; *Come, let vs build vs a Citie and a Tower, whoſe top may reach to Heauen.*

They were newly come downe from the Hils vnto the Playnes, and now thinke of raiſing vp an Hill, of building in the Plaine: when their Tents were pitched vpon the Mountaines of *Armenia*, they were as neere to Heauen as their Tower could make them; but their ambition muſt needs aſpire to an height of their owne raiſing. Pride is euer diſcontented; and ſtill ſeekes matter of boaſting in her owne workes.

How fondly doe men reckon without God, *Come, let vs build*; As if there had beene no ſtop but in their owne will: As if both Earth and Time had beene theirs: Still doe all naturall men build *Babel* forecaſting their owne plots ſo reſolutely, as if there were no power to countermand them: It is iuſt with God that peremptorie determinations ſeldome proſper: whereas thoſe things which are fearfully, and modeſtly vndertaken, commonly ſucceed.

Let vs build vs a Citie. If they had taken God with them, it had beene commendable; eſtabliſhing of ſocieties is pleaſing to him that is the God of order: But a Tower whoſe top may reach to Heauen, was a ſhamefull arrogance, an impious preſumption. Who would thinke that wee little Ants that creepe vpon this Earth, ſhould thinke of climbing vp to Heauen, by multiplying of earth?

Pride euer lookes at the higheſt: the firſt Man would know as God, theſe would dwel as God, Couetouſnes and Ambition know no limits. And what if they had reacht vp to Heauen? ſome Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be vpon earth, and Man is but earth, though he be aboue the clouds: The neerer they had been to Heauen, the more ſubiect ſhould they haue been to the violences of Heauen; to thunders, lightenings, and thoſe other higher inflamations; what had this beene, but to thruſt themſelues into the hands of the reuenger of all wicked inſolencies? God loues that Heauen ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued ſo much to bee neighbours to heauen, as to bee famous vpon earth; It was not commodity that was here ſought, not ſafety, but glory: whither doth not thirſt of fame carie men, whether in good or euill? It makes them ſeek to climbe to heauen, it makes them not feare to runne downe headlong to hell: Euen in the beſt things deſire of praiſe ſtands in competition with conſcience, and brags to haue the more clients. One builds a Temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of Fame burnes it. He is a rare man that hath not ſome *Babel* of his owne, whereon hee beſtowes paines and coſt, onely to be talked of. If they had done better things in a vaine-glorious purpoſe, their act had been accurſed; if they had built houſes to God, if they had ſacrificed, prayed, liued well; the intent poyſons the action: but now both the act and the purpoſe are equally vaine, and the iſſue is as vaine as either.

God hath a ſpeciall indignation at pride aboue all ſinnes, and will croſſe our endeuours, not for that they are euill (what hurt could bee in laying one bricke vpon another?) but for that they are proudly vndertaken: He could haue hindred the laying of the firſt ſtone; and might as eaſily haue made a trench for the foundation, the graue of the builders: but he loues to ſee what wicked men would doe; and to let fooles run themſelues out of breath: what monument ſhould they haue had of their owne madneſſe, and his powerfull interruption, if the wals had riſen to no height? To ſtop them then in the midſt of their courſe, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, not by looſing their ſtrings, not by making them ſay nothing, but by teaching them to ſay too much: Here is nothing varied but the ſound of Letters; euen this fruſtrates the worke, and befooles the workemen: How eaſie it is for God ten thouſand wayes to correct and foreſtall the greateſt proiects of men? He that taught *Adam* the firſt words, taught them words that neuer were. One cals for bricke, the other lookes him in the face, and wonders what he commands, and how and why he ſpeakes ſuch words as were neuer heard; and in ſtead thereof brings him morter, returning him an anſwere as little vnderſtood: each chides with other, expreſſing his choller, ſo as hee onely can vnderſtand himſelfe: From heat they fall to quiet intreaties, but ſtill with the ſame ſucceſſe. At firſt euery man thinkes his fellow mocks him: but now perceiuing this ſerious confuſion, their onely anſwer was ſilence, and ceaſing; they could not come together, for no man could call them to bee vnderſtood; and if they had aſſembled, nothing could be determined becauſe one could neuer attaine to the others purpoſe: No, they could not haue the honour of a generall diſmiſſion, but each man leaues his Trowell and ſtation, more like a foole then hee vndertooke it: So commonly actions begun in glory, ſhut vp in ſhame. All externall actions depend vpon the tongue: No man can know anothers minde, if this bee not the interpreter; hence, as there were many tongues giuen to ſtay the building of *Babel*, ſo there were as many giuen to build the new Ieruſalem, the Euangelicall Church. How deare hath *Babel* coſt all the world? At the firſt, when there was but one language, men did ſpend their time in Arts; (ſo was it requiſite at the firſt ſetling of the world) and ſo came early to perfection, but now we ſtay ſo long (of neceſſitie) vpon the ſhell of tongues, that wee can hardly haue time to chew the ſweet kernell of knowledge: Surely men would haue growne too proud, if there had beene no *Babel*: It fals out ofttimes that one ſinne is a remedy of a greater. Diuiſion of tongues muſt needs ſlacken any worke: Multiplicitie of language had not beene giuen by the Holy Ghoſt, for a bleſſing to the Church, if the world had not beene before poſſeſſed with multiplicitie of languages for a puniſhment: Hence it is, that the building of our Sion riſes no faſter, becauſe our tongues are diuided; Happy were the Church of God, if we all ſpake but one language: Whiles we differ, we can build nothing but *Babel*; difference of tongues cauſed their Babel to ceaſe, but it builds ours.

Of ABRAHAM.

IT was fit that he which ſhould be the Father and patterne of the faithfull, ſhould be throughly tryed: for in a ſet copie euery fault is important, and may proue a rule of errour: of ten trials which *Abraham* paſſed, the laſt was the soreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties. *Abraham* muſt leaue his Countrey, and kinred, and liue amongſt ſtrangers; The calling of God neuer leaues men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely idolatrous *Abraham* had not left it; no bond muſt tie vs to the danger of infection.

But whither muſt hee goe? to a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoeuer he is, that hee is acquainted with God; we are neuer out of our way, while we follow the calling of God. Neuer any man loſt by his obedience to the Higheſt; becauſe *Abraham* yeelded, God giues him the poſſeſſion of Canaan: I wonder more at his faith in taking this poſſeſſion, then in leauing his owne; Behold, *Abraham* takes poſſeſſion for that Seed which hee had not; which in nature he was not like to haue; of that Land whereof hee ſhould not haue one foot, wherein his Seed ſhould not be ſetled of almoſt fiue hundred yeares after: The power of faith can preuent time, and make future things preſent; if wee be the true ſonnes of *Abraham*, wee haue already (while wee ſoiourne here on earth) the poſſeſſion of our Land of Promiſe: while we ſeeke our Countrey, we haue it.

Yet euen Canaan doth not afford him bread, which yet hee muſt beleeue ſhall flow with milke and honey to his Seede: ſenſe muſt yeeld to faith; woe were vs, if we muſt iudge of our future eſtate by the preſent: Ægypt giues reliefe to *Abraham*, when Canaan cannot. In outward things, Gods enemies may fare better then his friends: Thriſe had Ægypt preſerued the Church of God, in *Abraham*, in *Iacob*, in *Chriſt*; God ofttimes makes vſe of the world, for the behoofe of his; though without their thankes: as contrarily hee vſes the wicked for ſcourges to his owne inheritance, and burnes them; becauſe in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* bin *Abrahams* wiſe, now Ægypt hath made her his ſiſter; feare hath turned him from a husband to a brother; No ſtrength of faith can exclude ſome doubtings: God hath ſaid, I will make thee a great Nation; *Abraham* ſaith, the Ægyptians will kiſſ me: He that liued by his faith, yet ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeue without all feare, and to liue without infirmities? Some little aſperſions of vnbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeued, and it was imputed to him for righteouſneſſe. Hee that through inconſideratenes doubted twiſe of his own life, doubted not of the life of his Seed, euen from the dead and dry wombe of *Sarah*, yet was it more difficult that his Poſteritie ſhould liue in *Sarah*, then that *Sarahs* husband ſhould liue in Ægypt: This was aboue nature, yet he beleeues it. Sometimes the beleeuer ſticks at eaſie trials, and yet breakes through the greateſt temptations without feare: *Abraham* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more vncapable; yet God makes him waite twenty fiue yeares for performance. No time is long to faith; which hath learned to deferre hopes without fainting and irkeſomeneſſe.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed: they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for ioy; *Sarah* for diſtruſt: *Abraham* laughed, becauſe he beleeued it would be ſo; *Sarah*, becauſe ſhe beleeued it could not bee: the ſame act varies in the manner of doing, and the intention of the doer: Yet *Sarah* laught but within her ſelfe, and is bewrayed: How God can finde vs out in ſecret ſinnes! how eaſily did ſhee now thinke, that he which could know of her inward laughter, could know of her conception! and now ſhe that laughed, and beleeued not, beleeueth and feareth.

What a liuely patterne doe I ſee in *Abraham* and *Sarah*, of a ſtrong faith, and weake! of ſtrong in *Abraham*, and weake in *Sarah*: She to make God good of his word to *Abraham*, knowing her owne barrenneſſe, ſubſtitutes an *Hagar*; and in an ambition of Seed perſwades to Poligamy. *Abraham* had neuer looked to obtaine the promiſe by any other then a barren wombe, if his owne wife had not importuned him to take another: when our own apparent means faile, weake faith is put to the ſhifts; and proiects ſtrange deuices of her owne, to attaine the end. Shee will rather conceiue by another wombe, then be childleſſe: when ſhee heares of an impoſſibilitie to nature, ſhee doubteth, and yet hides her diffidence; and when ſhe muſt beleeue, feareth, becauſe ſhe did diſtruſt: *Abraham* heares and beleeues, and expects and reioyces; he ſaith not, I am old and weake; *Sarah* is old and barren; where are the many Nations that ſhall come from theſe withered loynes? It is enough to him that God hath ſaid it: hee ſees not the meanes, he ſees the promiſe. Hee knew that God would rather raiſe him vp ſeed from the very ſtones that be trod vpon, then himſelfe ſhould want a large and happy iſſue.

There is no faith where there is either meanes or hopes. Difficulties and impoſſibilities are the true obiects of beliefe: Hereupon Gods addes to his name, that which hee would fetch from his loynes, and made his name as ample as his poſteritie: neuer [illegible] man was a looſer by beleeuing: Faith is euer recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to ſmart for him: God bids him cut his owne fleſh; he willingly ſacrifices this parcell of his skin and blood to him that was the owner of all: How glad hee is to carrie this painfull marke of the loue of his Creator? How forward to ſeale this couenant with blood, betwixt God and him? not regarding the ſoreneſſe of his body, in compariſon of the confirmation of his ſoule. The wound was not ſo grieuous as the ſignification was comfortable. For herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould purge his ſoule from all corruption. Well is that part of vs loſt, which may giue aſſurance of the ſaluation of the whole; our faith is not yet ſound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne fleſh.

Of Isaac *ſacrificed.*

BVt all theſe are but eaſie taskes of Faith: all ages haue ſtood amazed at the next; not knowing whether they ſhould more wonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Iſaac*; now at laſt hee hath ioyfully receiued him, and that with this gratious acclamation; *In* Iſaac *ſhall thy ſeed be called, and all Nations bleſſed.* Behold, the ſonne of his Age, the ſonne of his Loue, the ſonne of his Expectation, he that might not endure a mocke from his brother, muſt now endure the knife of his Father; *Take thine onely ſonne* Iſaac *whom thou loueſt, and get thee to the Land of Moriah, and offer him there for a burnt-offering.*

Neuer any gold was tryed in ſo hot a fire. Who but *Abraham* would not haue expoſtulated with God? What? Doth the God of mercies now bigin to delight in blood? Is it poſſible that Murder ſhould become Piety? Or if thou wilt needs take pleaſure in an humane ſacrifice, is there none but *Iſaac* fit for thine Altar, none but

Abraham to offer him? Shall theſe hands deſtroy the fruits of mine owne loynes? Can I not bee faithfull vnleſſe I be vnnaturall? Or if I muſt needs bee the monſter of all Parents, will not *Iſmael* yet be accepted? O God where is thy mercy; where is thy iuſtice? Haſt thou giuen me but one onely ſonne, and muſt I now ſlay him? Why did I wait ſo long for him? Why didſt thou giue him me? Why didſt thou promiſe mee a bleſſing in him? What will the Heathen ſay, when they ſhall heare of this infamous maſſacre? How can thy Name, and my profeſsion eſcape a perpetuall blaſphemie? With what face ſhall I looke vpon my wife *Sarah*, whoſe ſonne I haue murdered? How ſhall ſhe entertaine the Executioner of *Iſaac*? Or who will beleeue, that I did this from thee? How ſhall not all the World ſpet at this holy cruelty, and ſay, There goes the man that cut the throat of his owne ſonne. Yet if he were an vngracious or rebellious child, his deſerts might giue ſome colour to this violence: but to lay hands on ſo deare, ſo dutifull, ſo hopefull a ſonne, is vncapable of all pretences.

But grant that thou which art the God of Nature, mayſt either alter or neglect it; what ſhall I ſay to the truth of thy promiſes? Can thy Iuſtice admit contradictions? Can thy decrees be changeable? Canſt thou promiſe and diſappoint? Can theſe two ſtand together, *Iſaac* ſhall liue to be the father of Nations; and *Iſaac* ſhall now dye by the hand of his Father? when *Iſaac* is once gone, where is my ſeed, where is my bleſſing? O God, if thy commands and purpoſes be capable of alteration, alter this bloody ſentence, and let thy firſt word ſtand.

Theſe would haue been the thoughts of a weake heart: But God knew that he ſpake to an *Abraham*, and *Abraham* knew that hee had to doe with a God: Faith had taught him not to argue, but obey. In an holy wilfulneſſe he either forgets Nature, or deſpiſes her, he is ſure that what God commands, is good; that what he promiſes is infallible, and therefore is careleſſe of the meanes, and truſts to the end.

In matters of God, whoſoeuer conſults with fleſh and blood ſhall neuer offer vp his *Iſaac* to God; there needs no counſellor when wee know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not ſuffer him ſo much as to be ſorie for that hee muſt doe. *Sarah* her ſelfe may not know of Gods charge, and her husbands purpoſe, leſt her affection ſhould haue ouercome her faith; leſt her weakneſſe now growne importunate, ſhould haue ſaid, Diſobey God and dye. That which he muſt doe, he will doe; he that hath learned not to regard the life of his ſonne, had learned not to regard the ſorrow of his wife. It is too much tenderneſſe to reſpect the cenſures and conſtructions of others, when wee haue a direct word from God. The good Patriarch riſes early, and addreſſes himſelfe to his ſad iourney. And now muſt he trauell three whole dayes to this execution; and ſtill muſt *Iſaac* be in his eye, whom all this while he ſeemes to ſee bleeding vpon the pile of Wood which hee caries; there is nothing ſo miſerable as to dwell vnder the expectation of a great euill; That miſery which muſt bee, is mitigated with ſpeed, and aggrauated with delay. All this while if *Abraham* had repented him, hee had leiſure to returne. There is no ſmall tryall, euen in the very time of tryall: now when they are come within ſight of the choſen Mountaine, the ſeruants are diſmiſſed; what a deuotion is this that will abide no witneſſes? he will not ſuffer two of his owne Vaſſals to ſee him doe that, which ſoone after all the world muſt know he hath done; yet is not *Abraham* afraid of that pietie, which the beholders could not ſee without horror, without reſiſtance, which no eare could heare of without abomination. What ſtranger could haue endured to ſee the Father carie the knife and fire, inſtruments of that death, which hee had rather ſuffer then inflict? The ſonne ſecurely carrying that burden which muſt carie him?

But if *Abrahams* heart could haue knowne how to relent, that queſtion of his deare, innocent, and religious ſonne had melted it into compaſsion, *My Father, Behold the fire and the wood, but where is the Sacrifice?* I know not whether that word, *My Father*, did not ſtrike *Abraham* as deepe as the knife of *Abraham* could ſtrike his ſonne: yet doth he not ſo much as thinke, (O miſerable man, that may not at once be a Sonne to ſuch a God, and Father to ſuch a Sonne:) Still hee perſiſts, and conceales, and where hee meant not, propheſies, *My ſonne, God ſhall prouide a Lambe for the burnt-offering.*

The heauy tidings was loath to come forth: It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, he knowes not *Iſaacs* to endure it. But now when *Iſaac* hath helped to build the Altar, whereon he muſt be conſumed; he heares (not without aſtoniſhment) the ſtrange command of God, the finall will of his Father: My ſonne thou art the Lambe which God hath prouided for this burnt-offering: If my blood would haue excuſed thee, how many thouſand times had I rather to giue thee mine own life, then take thine! Alas, I am full of dayes, and now of long liued not but in thee; Thou mighteſt haue preſerued the life of thy Father, and haue comforted his death, but the God of vs both hath choſen thee: He that gaue thee vnto me miraculouſly, bids me by an vnuſuall meanes returne thee vnto him. I need not tell thee, that I ſacrifice all my worldly ioyes, yea and my ſelfe in thee, but God muſt be obeyed; neither art thou too deare for him that cals thee: Come on my Sonne, reſtore the life that God hath giuen thee by me: offer thy ſelfe willingly to theſe flames; ſend vp thy ſoule cheerefully vnto thy glory; and know that God loues thee aboue others, ſince he requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what feares, what amazement, good *Iſaac* receiued this ſudden meſſage from the mouth of his Father, how he queſtioned, how hee pleaded? But when hee had ſomewhat digeſted his thoughts, and conſidered that the Author was God, the actor *Abraham*, the action a ſacrifice, hee now approues himſelfe the ſonne of *Abraham*; now he encourages the trembling hands of his Father; with whom he ſtriues in this praiſe of forwardneſſe and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword & fire, intreats his Father to doe that, which he would haue done though he had diſſwaded him. O holy emulation of faith! O bleſſed agreement of the Sacrificer, and Oblation: *Abraham* is as ready to take, as *Iſaac* to giue; hee binds thoſe deare hands which are more ſtraitly bound with the cords of duty, and reſolution: he layes his ſacrifice vpon the wood, which now before-hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kiſſed him his laſt, not without mutuall teares; he lifts vp his hand to fetch the ſtroke of death at once, not ſo much as thinking, perhaps God wil relent after the firſt wound. Now the ſtay of *Abraham*, the hope of the Church, lyes on bleeding vnder the hand of a father, what bowels can chooſe but yearne at this ſpectacle? which of the ſauageſt Heathens that had bin now vpon the hill of *Moriah*, and had ſeen (through the buſhes) the ſword of a Father hanging ouer the throat of ſuch a ſonne, would not haue beene more perplexed in his thoughts, then that vnexpected ſacrifice was in thoſe briers? yet hee whom it neereſt concerned, is leaſt touched; Faith hath wrought the ſame in him, which crueltie would in others, Not to be moued; He contemnes all feares, and ouerlookes all impoſſibilities; His heart tels him that the ſame hand which raiſed *Iſaac* from the dead wombe of *Sarah*, can raiſe him againe from the aſhes of his ſacrifice: with this confidence was the hand of *Abraham* now falling vpon the throat of *Iſaac*, who had giuen himſelfe for dead, and reioyced in the change; when ſuddenly the Angell of God interrupts him, forbids him, commends him.

The voyce of God was neuer ſo welcome, neuer ſo ſweet, neuer ſo ſeaſonable as now: It was the tryall that God intended, not the fact; *Iſaac* is ſacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue been diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings and proceeding, but in the concluſion alwayes comfortable: true ſpirituall comforts are commonly late and ſudden: God defers on purpoſe, that our tryals may be perfect, our deliuerance welcome, our recompence glorious? *Iſaac* had neuer beene ſo precious to his father, if he had not been recouered from death; if he had not been as miraculouſly reſtored, as giuen,: *Abraham* had neuer beene ſo bleſſed in his ſeed, if he had not neglected *Iſaac* for God.

The only way to finde comfort in any earthly thing, is to ſurrender it (in a faithfull carelesneſſe) into the hands of God. *Abraham* came to ſacrifice, he may not goe away with dry hands: God cannot abide that good purpoſes ſhould be fruſtrate. Leſt either he ſhould not doe that, for which hee came: or ſhould want meanes of ſpeedy thankgiuing for ſo gratious a diſappointment; Behold, a *Ram* ſtands ready for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. Hee that made that Beaſt, brings him thither, faſtens him there: Euen in ſmall things there is a great prouidence, what myſteries there are in euery act of God! the onely Sonne of God vpon this very hill, is laid vpon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is raiſed without impeachment, and exempted from the power of death: The Lamb of God which takes away the ſins of the World, is here really offred, and accepted: One Sauiour in two figures; in the one, dying; reſtored in the other. So *Abraham* whiles he exerciſes his faith, confirmes it; and reioyces more to foreſee the true *Iſaac* in that place offered to death for his ſinnes, then to ſee the carnall *Iſaac* preſerued from death for the reward of his Faith. Whatſoeuer is deareſt to vs vpon earth is our *Iſaac*; happy are we if we can ſacrifice it to God; thoſe ſhall neuer reſt with *Abraham*, that cannot ſacrifice with *Abraham*.

Of LOT *and Sodom.*

BEFORE *Abraham* and *Lot* grew rich, they dwelt together; now their wealth ſeparates them; Their ſocietie was a greater good then their riches: Many a one is a loſer by his wealth; who would account thoſe things good which make vs worſe? It had beene the duty of yong *Lot* to offer rather then to chooſe; to yeeld rather then contend: who would not here thinke *Abraham* the Nephew, and *Lot* the Vncle? It is no diſparagement for greater perſons to begin treaties of Peace. Better doth it beſeeme euery ſonne of *Abraham* to winne with loue, then to ſway with power. *Abraham* yeelds ouer this right of his choiſe; *Lot* takes it. And behold, *Lot* is croſſed in that which he choſe, *Abraham* is bleſſed in that which was left him; God neuer ſuffers any man to leeſe by an humble remiſsion of his right in a deſire of peace?

Wealth hath made *Lot* not only vndutifull, but couetous; he ſees the goodly Plaines of *Iordan*, the richneſſe of the ſoyle, the commoditie of the Riuers, the ſituation of the Cities, and now not once inquiring into the conditions of the Inhabitants, hee is in loue with *Sodom*: Outward appearances are deceitfull guides to our iudgement, or affections: they are worthy to be deceiued that value things as they ſeeme: It is not long after that *Lot* payes deare for his raſhneſſe. He fled for quietneſſe with his Vncle, and finds Warre with ſtrangers: Now is he carried priſoner with all his ſubſtance, by great Enemies; *Abraham* muſt reſcue him, of whom hee was forſaken. That wealth which was the cauſe of his former quarrels, is made a prey to mercileſſe Heathens: That place which his eye couetouſly choſe, betrayes his life and goods. How many Chriſtians, whiles they haue looked at gaine, haue loſt themſelues.

Yet this ill ſucceſſe hath neither driuen out *Lot*, nor amended *Sodom*, he ſtill loues his commoditie, and the *Sodomites* their ſinnes: wicked men grow worſe with afflictions, as water growes more cold after an heat: And as they leaue not ſinning, ſo God leaues not plaguing them, but ſtill followes them with ſucceſſion of iudgements. In how few yeares hath *Sodom* forgot ſhe was ſpoiled, and led captiue? If that wicked Citie had beene warned by the ſword, it had eſcaped the fire; but now this viſitation hath not made ten good men, in thoſe fiue Cities: How fit was this heape for the fire, which was all chaffe ? Onely *Lot* vexed his righteous ſoule with the ſight of their vncleanneſſe; Hee vexed his owne ſoule, for who bade him ſtay there ? yet becauſe he was vexed, he is deliuered. He eſcapeth their iudgement, from whoſe ſinnes he eſcaped. Though he would be a gueſt of Sodom, yet becauſe hee would not entertaine their ſinnes, he becomes an Hoſt to the Angels : Euen the good Angels are the executioners of Gods iudgement : There cannot be a better or more noble act then to doe iuſtice vpon obſtinate Malefactors.

Who can be aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with *Lot* ? the houſes of holy men are full of theſe heauenly Spirits, when they know not; they pitch their Tents in ours, and viſit vs, when we ſee not; and when we feele not, protect vs; It is the honour of Gods Saints to be attended by Angels. The filthy Sodomites now flocke together, ſtirred vp with the fury of enuy, and luſt, and dare require to doe that in troops, which to act ſingle, had beene too abominable, to imagine, vnnaturall. Continuance and ſociety in euill makes wicked men outrageous, and impudent : It is not enough for *Lot* to bee the Witneſſe, but he muſt be the Bawd alſo. (*Bring forth theſe men that we may know them.*)

Behold : euen the Sodomites ſpeake modeſty; though their acts and intents be villanous. What a ſhame is it for thoſe which profeſſe purity of heart, to ſpeake filthily? The good man craues and pleads the lawes of hoſpitalitie; and when hee ſees headſtrong purpoſes of miſchiefe, chooſes rather to bee an ill Father, then an ill hoſt : His intention was good, but his offer was faulty; If through his allowance the Sodomites had defiled his daughters; it had beene his ſinne : If through violence they had defiled his gueſts; it had beene onely theirs: There can be no warrant for vs to ſinne, leſt others ſhould ſinne : It is for God to preuent ſinnes with iudgements, it is not for men to preuent a greater ſinne with a leſſe : the beſt mindes when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends vp bubbles : God meant better to *Lot*, then to ſuffer his weake offer to be accepted : Thoſe which are bent vpon villany are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by flood-gates, ſwell ouer the bankes.

Many a one is hardned by the good word of God; and in ſtead of receiuing the counſell, rages at the meſſenger : When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gueſts begin to ſhew themſelues Angels, and firſt deliuer *Lot* in Sodom, then from Sodom : Firſt ſtrike them with blindneſſe, whom they will after conſume with fire. How little did the Sodomites thinke that vengeance was ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not find: *Lot* with the Angels is in ſecure light, and ſees them miſerable, and fore-ſees them burning. It is the vſe of God to blind and beſot thoſe whom hee meanes to deſtroy : The light which they ſhall ſee ſhall be fierie, which ſhall be the beginning of an euerlaſting darkneſſe, and a fire vnquenchable : Now they haue done ſinning, and God begins to iudge : Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good *Lot*, though ſought for by the Sodomites, and newly pull'd into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law : No good man would bee ſaued alone; faith makes vs charitable with neglect of all perill : Hee warnes them like a Prophet, and aduiſes them like a Father, but both in vaine; hee ſeemes to them as if he mocked, and they doe more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes ? Who euer ſaw it raine fire ? Or whence ſhould that brimſtone come ? Or if ſuch ſhowres muſt fall, how ſhall nothing burne but this Valley ? So to carnall men preaching is fooliſhneſſe, deuotion idleneſſe, the Prophets mad men, *Paul* a babler : Theſe mens incredulitie is as worthy of the fire, as the others vncleanneſſe. He that beleeues not, is condemned already.

The meſſengers of God do not onely haſten *Lot*, but pull him by a gracious violence out of that impure Citie. They thirſted at once after vengeance vpon Sodom, and *Lots* ſafety; they knew God could not ſtrike Sodom, till *Lot* were gone out, and that *Lot* could not be ſafe within thoſe walls. Wee are all naturally in Sodom: if God did not hale vs out, whiles wee linger, wee ſhould be condemned with the world. If God meet with a very good field, hee puls vp the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to vs onely, but to ours! God ſaues *Lot* for *Abrahams* ſake, and Zoar for *Lots* ſake; If Sodom had not beene too wicked, it had eſcaped: Were it not for Gods deare children, that are intermixed with the world, it could not ſtand: The wicked owe their liues vnto thoſe few good; whom they hate and perſecute. Now at once the Sunne riſes vpon Zoar, and fire falls downe vpon Sodom: *Abraham* ſtands vpon the hill, and ſees the Cities burning; It is faire weather with Gods children, when it is fouleſt with the wicked. Thoſe which burned with the fire of luſt, are now conſumed with the fire of vengeance: They ſinned againſt nature; and now againſt the courſe of nature, fire deſcends from Heauen, and conſumes them: *Lot* may not ſo much as looke at the flame, whether for the ſtay of his paſſage, or the horror of the ſight, or tryall of his faith, or feare of commiſeration. Small precepts from God are of importance; obedience is as well tryed, and diſobedience as well puniſhed in little, as in much: His wife doth but turne backe her head, whether in curioſitie, or vnbeliefe, or loue and compaſſion of the place; ſhee is turned into a monument of diſobedience: what doth it auaile her not to be turned into aſhes in Sodom, when ſhe is turned into a pillar of Salt in the Plaine? He that ſaued a whole Citie, cannot ſaue his owne Wife. God cannot abide ſmall ſinnes, in thoſe whom hee hath obliged. If we diſpleaſe him, God can as well meet with vs out of Sodom: *Lot* now come into Zoar, maruels at the ſtay of her, whom hee might not before looke backe to call; and ſoone after returning to ſeeke her, beholds this change with wonder and griefe: He finds Salt in ſtead of fleſh, a Pillar in ſtead of a Wife: he findes Sodome conſumed, and her ſtanding; and is more amazed with this, by how much it was both more neere him, and leſſe expected.

When God deliuers vs from deſtruction, he doth not ſecure vs from all afflictions: *Lot* hath loſt his Wife, his allies, his ſubſtance, and now betakes himſelfe to an vncomfortable ſolitarineſſe.

Yet though he fled from company, he could not fly from ſinne: He who could not be tainted with vncleanneſſe in Sodom, is ouertaken with drunkenneſſe and inceſt in a Caue: Rather then Satan ſhall want baits, his owne daughters will proue Sodomites; Thoſe which ſhould haue comforted, betrayed him, How little are ſome hearts moued with iudgements? The aſhes of Sodom, and the Pillar of Salt, were not yet out of their eye, when they dare thinke of lying with their owne Father. They knew that whileſt *Lot* was ſober, he could not be vnchaſte: Drunkenneſſe is the way to all beaſtiall affections, and acts. Wine knowes no difference either of perſons, or ſins: No doubt, *Lot* was afterwards aſhamed of his inceſtuous Seed, and now wiſhed he had come alone out of Sodom; yet euen this vnnaturall bed was bleſſed with increaſe; and one of our Sauiours worthy Anceſtors ſprung after from this line. Gods election is not tyed to our meanes; neither are bleſſings or curſes euer traduced; The chaſte bed of holy Parents hath ofttimes bred a monſtrous generation; and contrarily God hath raiſed ſometimes an holy Seed from the drunken bed of Inceſt, or Fornication. It hath beene ſeene, that weightie eares of corne haue growne out of the compaſſe of the tilled field: Thus will God magnifie the freedome of his owne choyce; and let vs know that wee are not borne, but made good.

Contemplations.

THE THIRD BOOKE.

Iacob *and* Eſau.
Iacob *and* Laban.
Dinah.
Iudah *and* Thamar.
Ioſeph.

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

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TO
THE RIGHT HONOVRABLE

THE LORD *DENNY*,
BARON OF *WALTHAM*,
my ſingular good Patron,
All Grace and Happineſſe.

Right Honorable;

I Know, and in all humilitie confeſſe, how weake my Diſcourſe is, and how vnworthy of this divine ſubiect, which I haue vndertaken; which if an Angell from Heauen ſhould ſay hee could ſufficiently comment vpon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſsing of God, I haue wouen out of my ſelfe, as holding it (after our Sauiours rule) better to giue, than to receiue. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.

This part (which together with the Author is yours) ſhall preſent to your Lordſhip the buſieſt of all the Patriarks, together

Hall, J.

with his tryalls, and ſucceſſe: wherein you ſhall ſee Eſau *ſtripped by fraud of that which hee willingly ſold,* Iacobs *hard aduentures for the bleſsing, and no leſſe hard ſeruices for his wiues and ſubſtance, his dangerous encounters ending ioyfully, the rape of his onely daughter, ſeconded with the trecherous murder of his ſonnes;* Iudahs *wrong to* Thamar *repayed by his owne vncleanneſſe;* Ioſephs *ſale, impriſonment, honour, pietie; The ſinne of his brethren well beſtowed, well anſwered. I ſo touch at the vſes of all theſe, as one that knowes it is eaſie to ſay more, and impoſsible to ſay enough.* God *giue a bleſsing to my endeauours, and a pardon to my weakeneſſe, to your Lordſhip an increaſe of his graces, and perfection of all happineſſe.*

Your Lordſhips humbly and
officiouſly deuoted in
all dutie,

Ios. Hall.

Contemplations.

THE THIRD BOOKE.

Of Iacob and Eſau.

OF all the Patriarkes, none made ſo little noyſe in the World as *Iſaac*; none liued either ſo priuately, or ſo innocently: Neither know I whether hee approued himſelfe a better ſonne or an Husband. For the one; he gaue himſelfe ouer to the knife of his Father, and mourned three yeeres for his Mother: for the other, he ſought not to any handmaids bed, but in a chaſt forbearance reſerued himſelfe for twenty yeeres ſpace, and prayed: *Rebecca* was ſo long barren, his prayers proued more effectuall then his ſeed. At laſt ſhee conceiued, as [illegible] hee had beene more then the daughter in law to *Sarah*; whoſe ſonne was giuen her [illegible]ot out of the power of Nature, but of her husbands Faith.

God is oft better to vs then we would: *Iſaac* prayes for a ſonne, God giues him two at once: Now, ſhee is no leſſe troubled with the ſtrife of the children in her wombe, then before with the want of children: we know not when we are pleaſed; that which we deſire, oft-times diſcontents vs more in the fruition; wee are ready to complaine both full and faſting. Before *Rebecca* conceiued, ſhe was at eaſe: Before ſpirituall regeneration there is all peace in the ſoule: No ſooner is the new man formed in vs, but the fleſh conflicts with the ſpirit: There is no grace where is no vnquietneſſe: *Eſau* alone would not haue ſtriuen: Nature will euer agree with it ſelfe; Neuer any *Rebecca* conceiued onely an *Eſau*; or was ſo happy as to conceiue none but a *Iacob*; She muſt be the mother of both, that ſhe may haue both ioy and exerciſe. This ſtrife began early; Euery true *Iſraelite* begins his warre with his being. How many actions which we know not of, are not without preſage and ſignification?

Theſe two were the champions of two Nations; the field was their mothers wombe; their quarrell, precedency & ſuperiority: *Eſau* got the right of Nature; *Iacob* of grace: yet that there might be ſome pretence of equality, leſt *Eſau* ſhould out-run his brother into the World, *Iacob* holds him faſt by the heele: So his hand was borne before the others foot: But becauſe *Eſau* is ſome minutes the elder; that the younger might haue better claime to that which God had promiſed, he buies that which he could not winn: If either by ſtrife, or purchaſe, or ſuite, we can attaine ſpirituall bleſſings, we are happy: If *Iacob* had come forth firſt, he had not knowne how much he was bound to God for the fauour of his aduancement.

There was neuer any meat, except the fordidden fruit, ſo deare bought as this broth of *Iacob*; In both, the receiuer and the Eater is accurſed: Euery true ſonne of *Iſrael* will bee content to purchaſe ſpirituall fauours with earthly; And that man hath in him too much of the blood of *Eſau*, which will not rather dye then forgoe his birth-right.

But what hath careleſſe *Eſau* loſt, if hauing ſold his birth-right, he may obtaine the bleſſing? Or what hath *Iacob* gained, if his brothers Veniſon may counteruaile his Pottage? Yet thus hath old *Iſaac* decreed; who was now not more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerue the yonger, yet *Iſaac* goes about to bleſſe *Eſau*.

It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob*, with *Eſau* benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints haue beene ſometimes tranſported with naturall affections: He ſaw himſelfe preferred to *Iſmael*, through the elder; he ſaw his Father wilfully forgetting nature at Gods command, in binding him for ſacrifice; He ſaw *Eſau* lewdly matched with Heathens; and yet he will remember nothing, but, *Eſau* is my firſt borne; But how gratious is God, that when we would will not let vs ſinne? And ſo orders our actions, that wee doe not what we will, but what we ought.

That God which had ordained the Lordſhip to the yonger, will alſo contriue for him the bleſſing; what he will haue effected, ſhall not want meanes: the Mother ſhall rather defeat the Sonne, and beguile the Father, then the Father ſhall beguile the choſen ſonne of his beſſing. What was *Iacob* to *Rebecca* more then *Eſau*? or what Mother doth not more affect the elder? But now God inclines the loue of the Mother to the yonger, againſt the cuſtome of nature, becauſe the father loues the elder, againſt the promiſe: The affections of the Parents are diuided, that the promiſe might be fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would vniuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her meanes were vnlawfull: God doth oft-times effect his iuſt will by our weakneſſes; yet neither thereby iuſtifying our infirmities, nor blemiſhing his owne actions.

Here was nothing but counterfeiting; a fayned Perſon, a fayned Name, fayned Veniſon, a fained Anſwer, and yet behold, a true bleſſing; but to the man, not to the meanes: Thoſe were ſo vnſound, that *Iacob* himſelfe doth more feare their curſe then hope for their ſucceſſe. *Iſaac* was now both ſimple and old: yet if hee had perceiued the fraud, *Iacob* had beene more ſure of a curſe, then he could bee ſure, that hee ſhould not be perceiued.

Thoſe which are plaine-hearted in themſelues, are the bittereſt enemies to deceit in others: *Rebecca* preſuming vpon the Oracle of God, and her husbands ſimplicity, dare be his ſurety for the danger, his counſeller for the cariage of the buſineſſe, his cooke for the dyet, yea dreſſes both the meat and the man: and now puts words into his mouth, the diſh into his hand, the garments vpon his backe, the Goats haire vpon the open parts of his body, and ſends him in thus furniſhed for the bleſſing; Standing, no doubt, at the doore, to ſee how well her leſſon was learned, how well her deuice ſucceeded. And if old *Iſaac* ſhould by any of his ſenſes haue diſcerned the guile, ſhe had ſoone ſtept in and vndertaken the blame, and vrged him with that knowne will of God concerning *Iacobs* Dominion, and *Eſaus* ſeruitude, which either age or affection had made him forget.

And now ſhe wiſhes ſhe could borrow *Eſaus* tongue as well as his garments, that ſhe might ſecurely deceiue all the ſenſes of him, which had ſuffered himſelf more dangerouſly deceiued with his affection: But this is paſt her remedy: her ſon muſt name himſelfe *Eſau* with the voice of *Iacob*. It is hard if our tongue doe not bewray what we are, in ſpight of our habit. This was enough to worke *Iſaac* to a ſuſpition, to an inquiry, not to an incredulity: He that is good of himſelfe, will hardly beleeue euill of another;

And will rather diſtruſt his owne ſenſes, then the fidelity of thoſe he truſted: All the ſenſes are ſet to examine; none ſticketh at the iudgement but the eare; To deceiue that, *Iacob* muſt ſecond his diſſimulation with three lyes at one breath: I am *Eſau*, as thou badſt me, my Veniſon: one ſinne entertained fetcheth in another: and if it be forced to lodge alone, eyther departeth, or dyeth: I loue *Iacobs* bleſsing, but I hate his lye. I would not doe that wilfully, which *Iacob* did weakly; vpon condition of a bleſſing: He that pardoned his infirmitie, would curſe my obſtinateneſſe.

Good *Iſaac* ſets his hands to try whether his eares informed him aright; hee feeles the hands of him whoſe voyce he ſuſpected: that honeſt heart could not thinke, that the skinne might more eaſily be counterfaited, then the lungs: A ſmall ſatisfaction contents thoſe whom guiltineſſe hath not made ſcrupulous: *Iſaac* beleeues, and bleſſes the younger Sonne in the garments of the elder: If our heauenly Father ſmell vpon our backes the ſauour of our elder brothers Robes, we cannot depart from him vnbleſſed.

No ſooner is *Iacob* gone away full of the ioy of his bleſſing, then *Eſau* comes in, full of the hope of the bleſſing: And now he cannot repent him to haue ſold that in his hunger for pottage; which in his pleaſure he ſhall buy againe with Veniſon. The hopes of the wicked faile them when they are at higheſt, wheras Gods children finde thoſe comforts in extremitie which they durſt not expect.

Now he comes in blowing, and ſweating for his reward, and findes nothing but a repulſe: Lewd men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no anſwer, but, *Who art thou?* Both the Father and the Son wonder at each other, the one with feare, the other with griefe; *Iſaac* trembled, & *Eſau* wept; the one vpon conſcience, the other vpon enuy: *Iſaacs* heart now told him that he ſhould not haue purpoſed the bleſſing where he did; and that it was due to him vnto whom it was giuen, and not purpoſed; hence hee durſt not reuerſe that which hee had done with Gods will; beſides his owne: For now hee ſaw that hee had done vnwilling Iuſtice: God will finde both time and meanes to reclaime his owne, to preuent their ſinnes, to manifeſt and reforme their errours. Who would haue looked for teares from *Eſau?* Or who dare truſt teares, when hee ſees them fall from ſo graceleſſe Eyes?

It was a good word, *Bleſſe me alſo, my Father*; Euery miſcreant can wiſh himſelfe wel: No man would be miſerable, if it were enough to deſire happineſſe: Why did hee not rather weepe to his brother for the pottage; then to *Iſaac* for a bleſſing? If hee had not then ſold, hee had not needed now to begge: It is iuſt with God to deny vs thoſe fauors which wee were careleſſe in keeping, and which wee vnderualued in enioying. *Eſaus* teares finde no place for *Iſaacs* repentance; Except it were that he hath done that by wile, which he ſhould haue done vpon duty.

No motiue can cauſe a good heart to repent that he hath done well; How happy a thing it is to know the ſeaſons of grace, and not to neglect them! how deſperate to haue knowne and neglected them! theſe teares were both late and falſe; the teares of rage, of enuy, of carnall deſire; worldly ſorrow cauſeth death: yet whiles *Eſau* howles out thus for a bleſſing, I heare him cry out of his Fathers ſtore (*Haſt thou but one bleſsing, my Father?*) of his brothers ſubtlety (*Was he not rightly called Iacob?*) I doe not heare him blame his owne deſerts. Hee did not ſee, while his Father was deceiued, and his Brother crafty, that God was iuſt, and himſelfe vncapable: he knew himſelfe profane, and yet claimes a bleſſing.

Thoſe that care not to pleaſe God, yet care for the outward fauours of God, and are ready to murmure if they want them, as if God were bound to them, and they free. And yet ſo mercifull is God, that he hath ſecond bleſſings for thoſe that loue him not, and giues them all they care for. That one bleſſing of ſpeciall loue is for none but *Iſrael*; but thoſe of common kindneſſe are for them that can ſell their birth-right: this bleſſing was more then *Eſau* could be worthy of: yet like a ſecond *Cain*, he reſolues to kill his brother, becauſe he was more accepted: I know not whether he were a worſe

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ſonne or brother; he hopes for his fathers death, and purpoſes his brothers, and vowes to ſhed blood in ſtead of teares. But wicked men cannot be ſo ill as they would; that ſtrong Wreſtler againſt whom *Iacob* preuailed, preuailed with *Eſau*, and turned his wounds into kiſſes. An hoaſt of men came with *Eſau*, an army of Angels met *Iacob*. *Eſau* threatned, *Iacob* prayed: His prayers and preſents haue melted the heart of *Eſau* into loue. And now in ſtead of the grim and ſterne countenance of an executioner, *Iacob* ſees the face of *Eſau*, as the face of God. Both men and Deuils are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. He that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe mindes which are exaſperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Of IACOB *and* LABAN.

ISAACS life was not more retyred and quiet, then *Iacobs* was buſie and troubleſome. In the one I ſee the image of contemplation, of action in the other. None of the Patriarkes ſaw ſo euill dayes as hee; from whom iuſtly hath the Church of God therfore taken her name. Neither were the faithfull euer ſince called Abrahamits, but Iſraelites. That no time might be loſt, he began his ſtrife in the womb; after that, he flyes for his life from a cruell brother to a cruell vncle. With a ſtaffe goes hee ouer Iordan alone, doubtfull and comfortleſſe, not like the ſonne of *Iſaac*. In the way, the earth is his bed, and a ſtone his pillow; Yet euen there he ſees a viſion of Angels: *Iacobs* heart was neuer ſo full of ioy, as when his head lay hardeſt. God is moſt preſent with vs in our greateſt deiection, and loues to giue comfort to thoſe that are forſaken of their hopes.

He came farre to finde out an hard friend; and of a Nephew becomes a Seruant. No doubt when *Laban* heard of his ſiſters ſonne, hee looked for the Camels and attendance that came to fetch his ſiſter *Rebecca*; not thinking that *Abrahams* ſeruant could come better furniſhed then *Iſaacs* ſonne: but now when hee ſaw nothing but a ſtaffe, hee looks vpon him, not as an vncle, but a maſter. And while he pretends to offer him a wife as the reward of his ſeruice, he craftily requires his ſeruice as the dowry of his wife.

After the ſeruice of an hard Apprentiſeſhip hath earned her whom hee loued; his wife is changed, and he is in a ſort, forced to an vnwilling adultery: His mother had before in a cunning diſguiſe ſubſtituted him who was the younger ſon, for the elder; and now not long after, his father in law by a like fraud, ſubſtitutes to him the elder daughter for the younger: God comes oftentimes home to vs in our owne kinde; and euen by the ſinne of others payes vs our owne, when we looke not for it. It is doubtfull whether it were a greater croſſe to marry whom hee would not, or to be diſappointed of her whom he deſired. And now he muſt begin a new hope, where he made account of fruition. To raiſe vp an expectation once fruſtrate, is more difficult, then to continue a long hope drawne on with likelihoods of performance: yet thus deare is *Iacob* content to pay for *Rachel*, fourteene yeares ſeruitude. Commonly Gods children come not eaſily by their pleaſures: what miſeries will not loue digeſt and ouercome? And if *Iacob* were willingly conſumed with heat in the day, and froſt in the night, to become the ſonne in law to *Laban*, What ſhould we refuſe to be the ſonnes of God?

Rachel whom he loued, is barren: *Lea* which was deſpiſed, is fruitfull; How wiſely God weighes out to vs our fauours and croſſes, in an equall ballance: ſo tempering our ſorrowes that they may not oppreſſe, and our ioyes that they may not tranſport vs: each one hath ſome matter of enuy to others, and of griefe to himſelfe.

Leah enuies *Rachels* beauty, and loue; *Rachel* enuies *Leahs* fruitfulneſſe: Yet *Leah* would not be barren, nor *Rachel* bleare-eyed. I ſee in *Rachel* the image of her Grandmother *Sara*; both in her beauty of perſon, in her actions, in her ſucceſſe: ſhee alſo will needs ſuborne her handmaid to make her a mother; and at laſt beyond hope herſelfe conceiueth: It is a weake greedineſſe in vs to affect Gods bleſſings by vnlawfull meanes; what a proofe and praiſe had it beene of her faith if ſhee had ſtayed Gods leaſure, and would rather haue endured her barrenneſſe, then her husbands polygamy? Now ſhe ſhewes her ſelfe the daughter of *Laban*; the Father for couetouſneſſe, the daughters for emulation haue drawne ſinne into *Iacobs* bed: he offended in yeelding, but they more in ſoliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In thoſe ſinnes which Satan drawes vs into, the blame is ours: in thoſe which we moue each other vnto, the moſt fault and puniſhment lyes vpon the tempter. None of the Patriarkes diuided his ſeed into ſo many wombes as *Iacob*; none was ſo much croſſed in his ſeed.

Thus, rich in nothing but wiues and children, was he now returning to his Fathers houſe, accounting his charge his wealth. But God meant him yet more good. *Laban* ſees that both his Family and his Flocks were well encreaſed by *Iacobs* ſeruice. Not his loue therefore but his gaine makes him loth to part. Euen *Labans* couetouſneſſe is made by God the meanes to enrich *Iacob*.

Behold, his ſtrait maſter entreats him to that recompence, which made his nephew mighty, and himſelfe enuious: God conſidering his hard ſeruice, payd him wages out of *Labans* folds. Thoſe Flocks and Herds had but few ſpotted Sheepe and Goates, vntill *Iacobs* couenant: then (as if the faſhion had beene altered) they all ran into parted colours; the moſt and beſt (as if they had beene weary of their former owner) changed the colours of their young, that they might change their maſter.

In the very ſhapes and colours of brute creatures there is a diuine hand, which diſpoſeth them to his owne ends. Small and vnlikely meanes ſhall preuaile where God intends an effect. Little pilled ſticks of Haſell or poplar laid in the troughs, ſhall inrich *Iacob* with an increaſe of his ſpotted flocks; *Labans* ſonnes might haue tried the ſame meanes, and failed: God would haue *Laban* know that he put a difference betwixt *Iacob* and him; that as for fourteene yeares he had multiplied *Iacobs* charge of cattell to *Laban*, ſo now for the laſt ſix yeares he would multiply *Labans* flock to *Iacob*: and if *Laban* had the more, yet the better were *Iacobs*: Euen in theſe outward things, Gods children haue many times ſenſible taſtes of his fauours aboue the wicked.

I know not whether *Laban* were a worſe Vncle, or Father, or Maſter: he can like well *Iacobs* ſeruice, not his wealth. As the wicked haue no peace with God, ſo the godly haue no peace with men; for if they proſper not, they are deſpiſed; if they proſper, they are enuied. This Vncle, whom his ſeruice had made his father, muſt now vpon his wealth be fled from as an enemy, and like an enemy purſues him: If *Laban* had meant to haue taken a peaceable leaue, hee had neuer ſpent ſeuen dayes iourney in following his innocent ſonne: *Iacob* knew his churliſhneſſe, and therefore reſolued rather to bee vnmannerly then iniured: well might he thinke, that hee, whoſe oppreſſion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore he wiſely prefers his owne eſtate to *Labans* loue: it is not good to regard too much the vniuſt diſcontentment of worldly men, and to purchaſe vnprofitable fauour with too great loſſe.

Behold: *Laban* followes *Iacob* with one troope, *Eſau* meets him with another, both with hoſtile intentions: both goe on till the vtmoſt point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be fruſtrate, and when they are gone to the vtmoſt reach of their tether, hee puls them backe to their taske with ſhame: Loe now, *Laban* leaues *Iacob* with a kiſſe; *Eſau* meets him with a kiſſe: Of the one he hath an oath, teares of the other, peace with both: Who ſhall need to feare man that is in league with God?

But what a wonder is this? *Iacob* receiued not ſo much hurt from all his enemies, as from his beſt friend. Not one of his hairs periſhed by *Laban*, or *Eſau*; yet he loſt a ioint by the Angell, and was ſent halting to his graue: He that knowes our ſtrength, yet will wreſtle with vs for our exerciſe, and loues our violence and importunity.

O happy loſſe of *Iacob*! he loſt a ioynt, and wonne a bleſſing: It is a fauour to halt from God, yet this fauour is ſeconded with a greater. He is bleſſed becauſe hee would rather halt, then leaue ere he was bleſſed. If he had left ſooner, he had not halted, but hee had not proſpered. That man ſhall goe away ſound, but miſerable, that loues a limbe more then a bleſſing. Surely, if *Iacob* had not wreſtled with God, he had beene foyled with euills: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life, dyeth. And when, but in her trauell, and in his trauell to his Father? When hee had now before digeſted in his thoughts the ioy and gratulation of his aged Father, for ſo welcome a burden. His children, (the ſtaffe of his age) wound his ſoule to the death. *Reuben* proues inceſtuous, *Iudah* adulterous, *Dinah* rauiſhed, *Simeon* and *Leui* murderous, *Er* and *Onan* ſtriken dead, *Ioſeph* loſt, *Simeon* impriſoned; *Beniamin*, the death of his Mother, the Fathers right-hand, indangered; himſelfe driuen by famine in his old age to die amongſt the Ægyptians, a people that held it abomination to eat with him. If that Angell, with whom hee ſtroue, and who therefore ſtroue for him, had not deliuered his ſoule out of all aduerſity, he had beene ſupplanted with euills, and had beene ſo far from gaining the name of *Iſrael*, that he had loſt the name of *Iacob*: now what ſonne of *Iſrael* can hope for good daies, when hee heares his Fathers were ſo euill? It is enough for vs, if when wee are dead, we can reſt with him in the land of Promiſe. If the Angell of the Couenant once bleſſe vs, no paine, no ſorrowes can make vs miſerable.

Of DINAH.

I Find but one onely daughter of *Iacob*. Who muſt needes therefore be a great darling to her Father; and ſhee ſo miſcaries, that ſhe cauſes her Fathers griefe to be more then his loue. As her mother *Leah*; ſo ſhee hath a fault in her eyes; which was Curioſitie: She will needes ſee, and bee ſeene; and whiles ſhe doth vainely ſee, ſhee is ſeene luſtfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prouocations of others: If wee once wander out of the liſts, that God hath ſet vs in our callings, there is nothing but danger: Her Virginitie had bene ſafe, if ſhe had kept home; or if *Sechem* had forced her in her mothers tent, this loſſe of her Virginity had beene without her ſin; now ſhe is not innocent that gaue the occaſion.

Her eyes were guilty of the temptation; Onely to ſee is an inſufficient warrant to draw vs into places of ſpirituall hazard: If *Sechem* had ſeen her buſie at home, his loue had beene free from out-rage; now the lightneſſe of her preſence gaue encouragement to his inordinate deſires. Immodeſty of behauiour makes way to luſt; and giues life vnto wicked hopes: yet *Sechem* bewrayes a good nature euen in filthineſſe; He loues *Dinah* after his ſinne, and will needs marry her whom he had defiled. Commonly luſt ends in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, he loued her; and beats her out of doores, whom hee was ſicke to bring in. But *Sechem* would not let *Dinah* fare the worſe for his ſinne. And now hee goes about to entertaine her with honeſt loue whom the rage of his luſt had diſhoneſtly abuſed. Her deflouring ſhall be no preiudice to her, ſince her ſhame ſhall redound to none but him, and hee will hide her diſhonour with the name of an husband. What could hee now doe, but ſue to his Father, to hers, to her ſelfe, to her brethren; intreating that with humble ſubmiſſion, which he might haue obtained by violence? Thoſe actions which are ill begun, can hardly be ſalued vp with late ſatisfactions; whereas good entrances giue ſtrength vnto the proceedings, and ſucceſſe to the end.

The yong mans father doth not only conſent, but ſolicite; and is ready to purchaſe a daughter either with ſubſtance, or paine: The two old men would haue ended the matter peaceably; but youth commonly vndertakes raſhly, and performes with paſſion. The ſons of *Iacob* thinke of nothing but reuenge, and (which is worſt of all) begin their cruelty with craft, and hide their craft with Religion: A ſmiling malice is moſt deadly; and hatred doth moſt rancle the heart, when it is kept in and diſſembled. *Wee cannot giue our ſiſter to an vncircumciſed man*; here was God in the mouth, and Satan in the heart: The bloodieſt of all proiects haue euer wont to be coloured with Religion: becauſe the worſe any thing is, the better ſhew it deſires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery ſimulation addes to an euill, ſo the beſt addes moſt euill: themſelues had taken the daughters and ſiſters of vncircumciſed men; yea *Iacob* himſelfe did ſo; why might not an vncircumciſed man obtaine their ſiſter? Or if there be a difference of giuing and taking; it had beene well, if it had not beene only pretended: It had beene an happy Rauiſhment of *Dinah*, that ſhould haue drawne a whole Countrey into the boſome of the Church: but here was a Sacrament intended, not to the good of the ſoule, but to murder of the body: It was a hard taske for *Hamor* and *Sechem*, not onely to put the knife to their owne foreskins, but to perſwade a multitude to ſo painefull a condition.

The ſons of *Iacob* diſſemble with them, they with the people. (*Shall not their flocks and ſubſtance be ours?*) Common profit is pretended; whereas onely *Sechems* pleaſure is meant. No motiue is ſo powerfull to the vulgar ſort, as the name of Commoditie; The hope of this, makes them prodigall of their skin and blood; Not the loue to the Sacrament, not the loue to *Sechem*: ſiniſter reſpects draw more to the profeſſion of Religion, then conſcience: if it were not for the loaues and fiſhes, the traine of Chriſt would bee leſſe. But the Sacraments of God miſ-receiued, neuer proſper in the end. Theſe men are content to ſmart, ſo they may gaine.

And now that euery man lyes ſore of his owne wound, *Simeon* and *Leui* ruſh in armed, and wound all the males to death: *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.* Indeed, filthineſſe ſhould not haue beene wrought in Iſraell: yet, murder ſhould not haue beene wrought by Iſrael; if they had beene fit Iudges (which were but bloody executioners) how far doth the puniſhment exceed the fault? To puniſh aboue the offence, is no leſſe iniuſtice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) ſuffer that reuenge, which he that offended, deſerued not. *Sechem* ſinneth, but *Dinah* tempted him: She that was ſo light, as to wander abroad alone, only to gaze, I feare was not ouer difficult to yeeld: And if hauing wrought her ſhame, he had driuen her home with diſgrace to her Fathers tent, ſuch tyrannous luſt had iuſtly called for blood: but now hee craues, and offers, and would pay deare for but leaue to giue ſatisfaction.

To execute rigour vpon a ſubmiſſe offender, is more mercileſſe than iuſt: Or if the puniſhment had bin both iuſt and proportionable from another, yet from them which had vowed peace and affinitie, it was ſhamefully vniuſt. To diſappoint the truſt of another, and to neglect our owne promiſe and fidelity for priuate purpoſes, adds faithleſneſſe vnto our cruelty. That they were impotent, it was through their circumciſion: what impiety was this; in ſtead of honouring an holy ſigne, to take an aduantage by it? What ſhrieking was there now in the ſtreets of the Citty of the *Hiuites*? And how did the beguiled *Sichemits*, when they ſaw the ſwords of the two brethren, die curſing that Sacrament in their hearts, which had betrayed them? Euen their curſes were the ſins of *Simeon* and *Leui*; whoſe fact, though it were adhorred by their Father, yet it was ſeconded by their brethren. Their ſpoile makes good the others ſlaughter. Who would haue looked to haue found this outrage in the family of *Iacob*? How did that good

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Patriarke, when he ſaw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* ſprinkled with blood, wiſh that *Leah* had beene barren as long as *Rachel*! Good Parents haue griefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great euills ariſe from ſmall beginnings! The idle curioſity of *Dinah* hath bred all this miſchiefe; Rauiſhment followes vpon her wandring, vpon her rauiſhment murder, vpon the murder ſpoyle: It is holy and ſafe to be iealous of the firſt occaſions of euill, either done or ſuffered.

Of IVDAH *and* THAMAR.

I Finde not many of *Iacobs* ſonnes more faulty then *Iudah*; who yet is ſingled out from all the reſt, to be the royall Progenitor of Chriſt; and to be honoured with the dignity of the birth-right, that Gods election might not be of merit, but of grace: Elſe howſoeuer hee might haue ſped alone, *Thamar* had neuer beene ioyned with him in this line: Euen *Iudah* marries a Canaanite; it is no maruell though his Seed proſper not: And yet that good children may not be too much diſcouraged with their vnlawfull propagation, the Fathers of the promiſed Seed are raiſed from an inceſtuous bed: *Iudah* was very yong, ſcarce frō vnder the rod of his Father, yet he takes no other counſell for his mariage, but from his owne eyes, which were like his ſiſter *Dinahs*, rouing and wanton: what better iſſue could be expected from ſuch beginnings? Thoſe proud Iewes that glory ſo much of their Pedigree and Name from this Patriarke, may now chooſe whether they will haue their mother a Canaanite, or an Harlot: Euen in theſe things oft-times the birth followes the belly. His eldeſt ſonne *Er*, is too wicked to liue; God ſtrikes him dead ere he can leaue any iſſue, not abiding any ſiens to grow out of ſo bad a ſtocke: Notorious ſinners God reſerues to his owne vengeance. Hee doth not inflict ſenſible iudgments vpon all his enemies, leſt the wicked ſhould thinke there were no puniſhment abiding for them elſe-where. Hee doth inflict ſuch Iudgments vpon ſome, leſt he ſhould ſeeme careleſſe of euill. It were as eaſie for him to ſtrike all dead, as one: but hee had rather all ſhould be warned by one; and would haue his enemies find him mercifull, as his children, iuſt: His brother *Onan* ſees the iudgment, and yet followes his ſins. Euery little thing diſcourages vs from good; nothing can alter the heart that is ſet vpon euill: *Er* was not worthy of any loue; but though hee were a miſcreant, yet he was a brother. Seed ſhould haue been raiſed to him; *Onan* iuſtly leeſes his life with his Seed; which he would rather ſpill, then lend to a wicked brother. Some duties we owe to humanity, more to neereneſſe of blood. Ill deſeruings of others can be no excuſe for our iniuſtice, for our vncharitableneſſe. That which *Thamar* required, *Moſes* afterward, as from God, commanded; the ſucceſſion of brothers into the barren bed: Some lawes God ſpake to his Church, long ere he wrote them: while the Author is certainly knowne, the voyce and the finger of God are worthy of equall reſpect. *Iudah* hath loſt two ſonnes, and now doth but promiſe the third, whom hee ſinnes in not giuing. It is the weakeneſſe of nature, rather to hazard a ſinne, then a danger; and to neglect our owne duty, for wrongfull ſuſpition of others: though he had loſt his ſon in giuing him, yet hee ſhould haue giuen him: A faithfull mans promiſe is his debt, which no feare of damage can diſpenſe with.

But whereupon was this ſlackneſſe? *Iudah* feared that ſome vnhappineſſe in the bed of *Thamar* was the cauſe of his ſonnes miſcariage; whereas it was their fault, that *Thamar* was both a widow and childleſſe. Thoſe that are but the patients of euill, are many times burdened with ſuſpitions; and therefore are ill thought of, becauſe they fare ill: Afflictions would not bee ſo heauy, if they did not lay vs open vnto vncharitable conceits.

What difference God puts betwixt ſinnes of wilfulneſſe, and infirmitie? The ſons pollution is puniſhed with preſent death, the fathers inceſt is pardoned, and in a ſort proſpereth.

Now *Thamar* ſeekes by ſubtlety, that which ſhe could not haue by award of iuſtice; the neglect of due retributions driues men to indirect courſes; neither know I whether they ſin more in righting themſelues wrongfully, or the other in not righting them: She therefore takes vpon her the habit of an harlot, that ſhe might performe the act; If ſhe had not wiſhed to ſeeme an Whore, ſhe had not worn that attire, nor choſen that place. Immodeſty of outward faſhion or geſture bewrayes euill deſires: the heart that meanes well, will neuer wiſh to ſeeme ill; for commonly we affect to ſhew better then wee are. Many harlots will put on the ſemblances of chaſtity, of modeſty; neuer the contrary. It is no truſting thoſe, which doe not wiſh to appeare good. *Iudah* eſteemes her by her habit: and now the ſight of an harlot hath ſtird vp in him a thought of luſt; Satan finds well, that a fit obiect is halfe a victory.

Who would not bee aſhamed to ſee a ſonne of *Iacob* thus tranſported with filthy affections? At the firſt ſight he is inflamed; neither yet did he ſee the face of her, whom he luſted after: it was enough motiue to him that ſhe was a woman; neither could the preſence of his neighbour, the Adullamite, compoſe thoſe wicked thoughts, or hinder his vnchaſt acts.

That ſinne muſt needs be impudent which can abide a witneſſe: yea ſo hath his luſt beſotted him, that he cannot diſcerne the voyce of *Thamar*, that he cannot foreſee the danger of his ſhame in parting with ſuch pledges. There is no paſſion, which doth not for the time bereaue a man of himſelfe: *Thamar* had learned not to truſt him without a pawne; He had promiſed his ſonne to her as a daughter, and failed; now he promiſed a Kid to her, as an Harlot, and performeth it: Whether his pledge conſtrained him or the power of his word, I inquire not: Many are faithfull in all things, ſaue thoſe which are the greateſt, and deareſt; If his credit had beene as much indangered in the former promiſe he had kept it: now hath *Thamar* requited him. She expected long the enioying of his promiſed ſon, and he performed not: but here hee performes the promiſe of the Kid, and ſhee ſtayes not to expect it. *Iudah* is ſorry that he cannot pay the hire of his luſt, and now feareth leſt he ſhall be beaten with his owne ſtaffe, leſt his ſignet ſhall be vſed to confirme, and ſeale his reproach; reſoluing not to know them; and wiſhing they were vnknowne of others. Shame is the eaſieſt wages of ſin, and the ſureſt which euer begins firſt in our ſelues. Nature is not more forward to commit ſinne, then willing to hide it.

I heare as yet of no remorſe in *Iudah*, but feare of ſhame. Three moneths hath his ſinne ſlept, and now when he is ſecureſt, it awakes and baites him. Newes is brought him that *Thamar* begins to ſwell with her conception, and now he ſwels with rage, and cals her forth to the flame like a rigorous Iudge, without ſo much as ſtaying for the time of her deliuerance, that his cruelty in this Iuſtice, ſhould be no leſſe ill, then the vniuſtice of occaſioning it. If *Iudah* had not forgotten his ſinne, his pittie had beene more then his hatred to this of his daughters: How eaſie is it to deteſt thoſe ſinnes in others, which we flatter in our ſelues! *Thamar* doth not deny the ſinne, nor refuſe puniſhment; but cals for that partner in her puniſhment, which was her partner in the ſinne: the ſtaffe, the ſignet, the handkerchiefe accuſe and conuince *Iudah*, and now he bluſhes at his owne ſentence, much more at his act, and cries out, Shee is more righteous then I. God will finde a time to bring his children vpon their knees, and to wring from them penitent confeſſions: And rather then he will not haue them ſoundly aſhamed, he will make them the trumpets of their owne reproach.

Yet doth he not offer himſelfe to the flame with her, but rather excuſes her by himſelfe. This relenting in his own caſe, ſhamed his former zeale: Euen in the beſt men nature is partiall to it ſelfe: It is good ſo to ſentence others frailties, that yet we remember our owne, whether thoſe that haue beene, or may be: with what ſhame, yea with what horror muſt *Iudah* needs looke vpon the great belly of *Thamar*, and on her two ſons, the monuments of his filthineſſe?

How muſt it needs wound his ſoule, to heare them call him both Father and Grandfather; to call her mother and ſiſter? If this had not coſt him many a ſigh, hee had no more eſcaped his Fathers curſe, then *Reuben* did: I ſee the difference, not of ſinnes, but of men: Remiſſion goes not by the meaſure of the ſinne, but the qualitie of the ſinner; yea rather the mercy of the Forgiuer: Bleſſed is the man (not that ſinnes not, but) to whom the Lord imputes not his ſinne.

Of IOSEPH.

I Maruell not that *Ioſeph* had the double portion of *Iacobs* land, who had more then two parts of his ſorrowes: None of his ſonnes did ſo truly inherit his afflictions; none of them was either ſo miſerable, or ſo great: ſuffering is the way to glory: I ſee in him not a cleerer type of Chriſt, then of euery Chriſtian; Becauſe wee are deare to our Father, and complaine of ſinnes, therefore are we hated of our carnall brethren: If *Ioſeph* had not medled with his brothers faults, yet he had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thankleſſe or dangerous then to ſtand in the way of a reſolute ſinner: That which doth correct and oblige the penitent, makes the wilfull minde furious and reuengefull.

All the ſpight of his brethren cannot make *Ioſeph* caſt off the liuery of his Fathers loue: what need we care for the cenſures of men, if our hearts can tell vs that we are in fauour with God?

But what meant young *Ioſeph* to adde vnto his owne enuy, by reporting his dreames? The concealement of our hopes, or abilities, hath not more modeſty, then ſafety: Hee that was enuied for his dearneſſe, and hated for his intelligence, was both enuied & hated for his dreames. Surely God meant to make the relation of theſe dreames, a means to effect that which the dreames imported. Wee men worke by likely meanes; God by contraries. The maine quarrell was, *Behold, this dreamer commeth*. Had it not been for his dreames, he had not bin ſold: if he had not bin ſold, he had not bin exalted. So *Ioſephs* ſtate had not deſerued enuy, if his dreams had not cauſed him to be enuied. Full little did *Ioſeph* thinke, when he went to ſeeke his brethren, that this was the laſt time he ſhould ſee his fathers houſe: Full little did his brethren thinke, when they ſold him naked to the *Iſmaelites*, to haue once ſeene him in the Throne of *Ægypt*. Gods decree runnes on; and while we either thinke not of it, or oppoſe it, is performed.

In an honeſt and obedient ſimplicity, *Ioſeph* comes to enquire of his brethrens health; and now may not returne to carry newes of his own miſery: whiles he thinkes of their welfare, they are plotting his deſtruction; *Come, let vs ſlay him*. Who would haue expected this cruelty in them, which ſhould be the fathers of Gods Church? It was thought a fauour, that *Reubens* entreaty obtained for him that he might be caſt into the pit aliue; to dye there. He lookt for brethren, and behold murtherers; Euery mans tongue, euery mans fiſt was bent againſt him: Each one ſtriues who ſhall lay the firſt hand vpon that changeable cote, which was dyed with their Fathers loue, and their enuy: And now they haue ſtript him naked; and haling him by both armes, as it were, caſt him aliue into his graue. So in pretence of forbearance, they reſolue to torment him with a lingring death: the ſauageſt robbers could not haue beene more mercileſſe:

for now beſides (what in them lyes) they kill their Father in their brother. Nature, if it once degenerate, growes more monſtrous and extreme, then a diſpoſition borne to cruelty.

All this while *Ioſeph* wanted neither words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them, whom he dreamed ſhould bow to him) intreats and perſwades by the deare name of their brotherhood, by their profeſſion of one common God, for their Fathers ſake, for their owne ſoules ſake, not to ſinne againſt his blood. But enuy hath ſhut out mercy; and makes them not onely forget themſelues to be brethren, but men: What ſtranger can thinke of poore innocent *Ioſeph*, crying naked in that deſolate and dry pit (only ſauing that he moyſtned it with teares) and not be moued? Yet his hard-hearted brethren ſit them downe careleſſely, with the noyſe of his lamentation in their eares, to eate bread, not once thinking by their owne hunger, what it was for *Ioſeph* to be affamiſht to death.

Whatſoeuer they thought, God neuer meant that *Ioſeph* ſhould periſh in that pit; and therefore hee ſends very *Iſmaelites* to ranſome him from his Brethren; the ſeed of him that perſecuted his brother *Iſaac*, ſhall now redeeme *Ioſeph* from his brethrens perſecution. When they came to fetch him out of the pit, hee now hoped for a ſpeedie diſpatch; That ſince they ſeemed not to haue ſo much mercy, as to prolong his life, they would not continue ſo much crueltie, as to prolong his death.

And now, when hee hath comforted himſelfe with hope of the fauour of dying, behold, death exchanged for bondage: how much is ſeruitude, to an ingenuous nature, worſe then death? For, this is common to all; that, to none but the miſerable: *Iudah* meant this well, but God better: *Reuben* ſaued him from the ſword, *Iudah* from affamiſhing: God will euer raiſe vp ſome ſecret fauourers to his owne, amongſt thoſe that are moſt malicious. How well was this fauour beſtowed? If *Ioſeph* had dyed for hunger in the pit, both *Iacob*, and *Iudah*, and all his brethren had dyed for hunger in *Canaan*. Little did the *Iſmaelitiſh* Merchants know what a treaſure they bought, carried and ſold; more precious then all their Balmes and Mirrhs. Little did they thinke that they had in their hands the Lord of Ægypt, the Iewell of the World? Why ſhould we contemne any mans meaneſſe, when wee know not his deſtiny?

One ſinne is commonly vſed for the vaile of another: *Ioſephs* coat is ſent home dipped in blood, that whiles they ſhould hide their owne cruelty, they might afflict their Father, no leſſe then their brother. They haue deuiſed this reall lye, to puniſh their old Father, for his loue, with ſo grieuous a monument of his ſorrow.

Hee that is mourned for in *Canaan*, as dead, proſpers in *Ægypt* vnder *Potiphar*; and of a Slaue, is made Ruler: Thus God meant to prepare him for a greater charge; hee muſt firſt rule *Potiphars* Houſe, then *Pharaohs* Kingdome: his owne ſeruice is his leaſt good, for his very preſence procures a common bleſſing: A whole Family ſhall fare the better for one *Ioſeph*. Vertue is not lookt vpon alike with all eyes: his fellowes praiſe him, his Maſter truſts him, his Miſtreſſe affects him too much. All the ſpight of his brethren was not ſo great a croſſe to him, as the inordinate affection of his Miſtreſſe. Temptations on the right hand, are now more perillous, and hard to reſiſt, by how much they are more plauſible and glorious; But the heart that is bent vpon God, knowes how to walke ſteddily, and indifferently betwixt the pleaſures of ſinne, and feares of euill. He ſaw, this pleaſure would aduance him: He knew what it was to be a Minion of one of the greateſt Ladies in *Ægypt*: yet reſolues to contemne it: A good heart will rather lye in the duſt, then riſe by wickedneſſe. *How ſhall I doe this, and ſinne againſt God?*

He knew that all the honours of *Ægypt* could not buy off the guilt of one ſinne, and therefore abhors not onely her bed, but her company: He that will be ſafe from the acts of euill, muſt wiſely avoid the occaſions. As ſinne ends euer in ſhame, when it is committed, ſo it makes vs paſt ſhame, that we may commit it; The impudent ſtrumpet

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dare not onely ſolicit, but importune, and in a ſort force the modeſty of her good ſeruant; She layes hold on his garment; her hand ſeconds her tongue.

Good *Ioſeph* found it now time to flee, when ſuch an enemie purſued him: how much had he rather leaue his cloake, then his vertue! and to ſuffer his Miſtreſſe to ſpoyle him of his liuery, rather then he ſhould blemiſh her honour, or his Maſters in her, or God in either of them.

This ſecond time is *Ioſeph* ſtript of his garment; before in the violence of enuy, now of luſt; before of neceſſitie, now of choyce: Before, to deceiue his Father, now his Maſter: for behold, the pledge of his fidelity, which he left in thoſe wicked hands, is made an euidence againſt him, of that which he refuſed to doe: therefore did hee leaue his cloake becauſe he would not doe that; of which he is accuſed and condemned, becauſe he left it: what ſafety is there againſt great Aduerſaries, when euen arguments of innocence are vſed to conuince of euill? Luſt yeelded vnto, is a pleaſant madneſſe, but is a deſperate madneſſe when it is oppoſed: No hatred burnes ſo furiouſly, as that which ariſes from the quenched coales of loue.

Malice is witty to deuiſe accuſations of others out of their vertue, and our owne guiltineſſe: *Ioſeph* either pleads not, or is not heard.

Doubtleſſe he denied the fact, but hee dare not accuſe the offender: There is not onely the praiſe of patience, but oft-times of wiſedome, euen in vniuſt ſufferings: Hee knew that God would finde a time to cleare his innocence, and to regard his chaſte faithfulneſſe.

No priſon would ſerue him, but *Pharaohs*. *Ioſeph* had lyen obſcure and not beene knowne to *Pharaoh*, if he had not beene caſt into *Pharaohs* dungeon: the afflictions of Gods children turne euer to their aduantages. No ſooner is *Ioſeph* a priſoner, then a Guardian of the priſoners. Truſt and honour accompany him whereſoeuer he is: In his fathers houſe, in *Potiphars*, in the Iayle, in the Court: ſtill he hath both fauour and rule.

So long as God is with him, hee cannot but ſhine in ſpight of men: The wals of that dungeon cannot hide his vertues, the irons cannot hold them. *Pharaohs* Officers are ſent to witneſſe his graces, which he may not come forth to ſhew: the Cupbearer admires him in the Iayle, but forgets him in the Court. How eaſily doth our owne proſperitie makes vs either forget the deſeruings, or miſeries of others! But as God cannot neglect his owne, ſo leaſt of all in their ſorrowes. After two yeares more of *Ioſephs* patience; that God which cauſed him to bee lift out of the former pit to be ſold, now cals him out of the dungeon to honour. Hee now puts a dreame into the head of *Pharaoh*. He puts the remembrance of *Ioſephs* skill into the head of the Cupbearer; who to pleaſure *Pharaoh*, not to requite *Ioſeph*, commends the Priſoner, for an Interpreter: He puts an interpretation in the mouth of *Ioſeph*: he puts this choyce into the heart of *Pharaoh*, of a miſerable priſoner, to make the Ruler of Ægypt. Behold: one houre hath changed his fetters into a chaine of gold; his rags into fine linnen, his ſtocks into a Chariot, his Iayle into a Palace, *Potiphars* captiue into his Maſters Lord; the noiſe of his chaines into Abrech. He whoſe chaſtitie refuſed the wanton allurements of the Wife of *Potiphar*, hath now giuen him to his Wife the daughrer of *Potipherah*. Humilitie goes before honour; Seruing and Suffering are the beſt Tutors to Gouernement. How well are Gods children paid for their patience! How happy are the iſſues of the faithfull! Neuer any man repented him of the aduancement of a good man.

Pharaoh hath not more preferd *Ioſeph*, then *Ioſeph* hath enriched *Pharaoh*; If *Ioſeph* had not ruled, Ægypt and all the bordering Nations had periſhed. The prouidence of ſo faithfull an Officer hath both giuen the Ægyptians their liues; and the money, cattell, lands, bodies of the Ægyptians to *Pharaoh*. Both haue reaſon to bee well pleaſed. The ſubiects owe to him their liues; the King his Subiects, and his Dominions: the bounty of God made *Ioſeph* able to giue more then hee receiued. It is like the ſeuen yeares of plenty were not confined to Ægypt; other Countries adioyning were no leſſe fruitfull: yet in the ſeuen yeares of famine, Ægypt had corne when they wanted.

See the difference betwixt a wiſe prudent frugalitie, and a vaine ignorant expence of the benefits of God: The ſparing hand is both full and beneficiall, whereas the lauiſh is not onely empty, but iniurious.

Good *Iacob* is pinched with the common famine, No piety can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the Canaanite.

Neither doth his profeſſion lead him to the hope of a miraculous preſeruation. It is a vaine tempting of God, to caſt our ſelues vpon an immediate prouiſion, with neglect of common meanes: His tenne ſonnes muſt now leaue their flocks, and goe downe into *Ægypt*, to be their Fathers purueyours. And now they goe to buy of him whom they had ſold; and bowe their knees to him for his reliefe, which had bowed to them, before for his owne life. His age, his habite, the place, the language, kept *Ioſeph* from their knowledge; neither had they called off their minds from their folds, to enquire of matters of forrane State, or to heare that an *Hebrew* was aduanced to the higheſt honour of *Ægypt*. But he cannot but know them, whom hee left at their full growth, whoſe tongue, and habit, and number were all one: whoſe faces had left ſo deepe an impreſſion in his minde, at their vnkinde parting: It is wiſedome ſomtimes to conceale our knowledge, that we may not preiudice truth.

Hee that was hated of his brethren, for being his Fathers ſpye; now accuſes his brethren for common ſpyes of the weakeneſſe of *Ægypt*; he could not without their ſuſpition haue come to a perfit intelligence of his Fathers eſtate, and theirs, if he had not obiected to them that which was not. Wee are alwayes bound to goe the neareſt way to truth. It is more ſafe in caſes of inquiſition, to fetch farre about; that he might ſeeme enough an *Ægyptian*, he ſweares heatheniſhly: how little could they ſuſpect, this Oath could proceed from the ſonne of him, which ſwore by the feare of his Father *Iſaac*? How oft haue ſiniſter reſpects drawne weake goodneſſe to diſguiſe it ſelfe euen with ſinnes?

It was no ſmall ioy to *Ioſeph*, to ſee this late accompliſhment of his ancient dreame; to ſee theſe ſuppliants (I know not whether more brethren, or enemies) groueling before him in an vnknowne ſubmiſſion: and now it doth him good to ſeeme mercileſſe to them, whom he had found wilfully cruell; to hide his loue from them which had ſhewed their hate to him; and to thinke how much he fauoured them, and how little they knew it: And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates all thoſe actions reciprocally vnto them, which they in deſpight and earneſt had done formerly to him; hee ſpeakes roughly, reiects their perſwaſions, puts them in hold, and one of them in bonds. The minde muſt not alwayes be iudged by the outward face of the actions. Gods countenance is oft-times as ſeuere, and his hand as heauy to them whom he beſt loueth. Many a one, vnder the habit of an Ægyptian, hath the heart of an *Iſraelite*. No ſong could be ſo delightfull to him, as to heare them in a late remorſe condemne themſelues before him, of their old crueltie towards him, who was now their vnknowne witneſſe and Iudge.

Nothing doth ſo powerfully call home the conſcience, as affliction, neither need there any other art of memory for ſinne, beſides miſery. They had heard *Ioſephs* deprecation of their euill with teares, and had not pittied him; yet *Ioſeph* doth but heare their mention of this euill which they had done againſt him, and pitties them with teares; he weepes for ioy to ſee their repentance, and to compare his ſafety and happineſſe with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to ſee his brother his priſoner; whom no bonds could bind ſo ſtrong, as his affection bound him to his captiue: *Simeon* is left in pawne, in fetters; the reſt returne, with their corne, with their money, paying nothing for their prouiſion, but their labour; that they might be as much troubled with the beneficence of that ſtrange *Ægyptian* Lord, as before with his imperious ſuſpition. Their wealth was

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now more irkeſome to them, then their need: and they feare, God meanes to puniſh them more in this ſuperfluitie of money then in the want of victuals (*What is this that God hath done to vs?*) It is a wiſe courſe to be iealous of our gaine; and more to feare, then deſire abundance.

Old *Iacob* that was not vſed to ſimple and abſolute contentments, receiues the bleſſing of ſeaſonable prouiſion, together with the affliction of that heauy meſſage the loſſe of one ſonne, and the danger of another; and knowes not whether it be better for him to dye with hunger, or with griefe, for the departure of that ſonne of his right hand: He driues of all till the laſt; Protraction is a kinde of eaſe in euils that muſt come.

At length (as no plea is ſo importunate, as that of famine) *Beniamin* muſt goe; one euill muſt be hazarded for the redreſſe of another; what would it auaile him, to ſee whom he loued, miſerable? How iniurious were that affection to keepe his ſonne ſo long in his eye, till they ſhould ſee each other dye for hunger!

The ten brothers returne into Ægypt loaded with double money in their ſacks, and a preſent in their hands; the danger of miſtaking in required, by honeſt minds, with more then reſtitution. It is not enough to finde our owne hearts cleare in ſuſpicious actions except we ſatisfie others: Now hath *Ioſeph* what he would, the ſight and preſence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater intereſt of ioy: And now hee feaſts them whom hee formerly threatned, and turnes their feare into wonder: all vnequall loue is not partiall; all the brethren are entertained bountifully, but *Beniamin* hath a fiue-fold portion: By how much his welcome was greater, by ſo much his pretended theft ſeemed more hainous; for good turnes aggrauate vnkindneſſes, and our offences are encreaſed with our obligations; How eaſie is it to finde aduantages where there is a purpoſe to accuſe! *Beniamins* ſacke makes him guilty of that whereof his heart was free; Crimes ſeeme ſtrange to the innocent; well might they abiure this fact, with the offer of bondage and death: For they which carefully brought againe that which they might haue taken, would neuer take that which was not giuen them. But thus *Ioſeph* would yet dally with his brethren, and make *Beniamin* a thiefe, that he might make him a ſeruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazedneſſe, in giuing them two brothers at once: our happineſſe is greater, and ſweeter, when we haue well feared, and ſmarted with euils.

But now when *Iudah* ſeriouſly reported the danger of his old Father, and the ſadneſſe of his laſt complaint, compaſſion and ioy will be concealed no longer, but breake forth violently at his voyce and eyes. Many paſſions doe not well abide witneſſes, becauſe they are guilty to their owne weakeneſſe. *Ioſeph* ſends forth his ſeruants, that hee might freely weepe. He knew hee could not ſay, *I am Ioſeph*, without an vnbeſeeming vehemence.

Neuer any word ſounded ſo ſtrangly as this, in the eares of the Patriarkes. Wonder, doubt, reuerence, ioy, feare, hope, guiltineſſe, ſtrooke them at once. It was time for *Ioſeph* to ſay, *Feare not*; No maruell if they ſtood with paleneſſe and ſilence before him; looking on him, and on each other: the more they conſidered, they wondred more; and the more they beleeued, the more they feared: For thoſe words (*I am Ioſeph*) ſeemed to ſound thus much to their guilty thoughts; You are murtherers: and I am a Prince in ſpight of you; My power and this place, giue me all opportunities of reuenge; My glory is your ſhame, my life your danger, your ſinne liues together with me. But now the teares and gracious words of *Ioſeph* haue ſoone aſſured them of pardon and loue, and haue bidden them turne their eyes from their ſinne againſt their brother, to their happineſſe in him, and haue changed their doubts into hopes and ioyes; cauſing them to looke vpon him without feare, though not without ſhame. His louing embracements cleare their hearts of all iealouſies; and haſten to put new thoughts into them of fauour, and of greatneſſe: So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions ſalued vp with a free forgiueneſſe, areas not done: and as a bone once broken, is ſtronger after well ſetting, ſo is loue after reconcilement.

But as wounds once healed, leaue a ſcarre behind them; ſo remitted iniuries leaue commonly in the actors a guilty remembrance; which hindered theſe brethren from that freedome of ioy, which elſe they had conceiued: This was their fault, not *Iosephs*: who ſtriues to giue them all ſecuritie of his loue; and will be as bountifull, as they were cruell. They ſent him naked to ſtrangers, hee ſends them in new and rich liueries to their Father; they tooke a ſmall ſumme of money for him, hee giues them great treaſures; They ſent his torne coat to his Father; He ſends varietie of coſtly rayments to his Father, by them. They ſold him to be the load of Camels; He ſends them home with Chariots. It muſt be a great fauour that can appeaſe the conſcience of a great iniury. Now they returne home rich and ioyfull, making themſelues happy to thinke how glad they ſhould make their Father with this newes.

That good old man would neuer haue hoped that Ægypt could haue afforded ſuch prouiſion as this. Ioſeph *is yet aliue*: This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead ſonne was yet aliue after ſo many yeares lamentation, was tidings too happy to be beleeued, and was enough to endanger that life with exceſſe of ioy, which the knowledge thereof doubled. Ouer-excellent obiects are dangerous in their ſudden apprehenſions. One graine of that ioy would haue ſafely cheered him, whereof a full meaſure ouer-layes his heart with too much ſweetneſſe. There is no earthly pleaſure whereof we may not ſurfet: of the ſpirituall we can neuer haue enough.

Yet his eyes reuiue his mind, which his eares had thus aſtoniſhed. When hee ſaw the Chariots of his ſonne, he beleeued *Ioſephs* life, and refreſhed his owne. He had too much before, ſo that he could not enioy it: now he ſaith, *I haue enough*, Ioſeph *my ſonne is yet aliue*.

They told him of his honour, he ſpeakes of his life: life is better then honour. To haue heard that *Ioſeph* liued a ſeruant, would haue ioyed him more, then to heare that he dyed honourably. The greater bleſſing obſcures the leſſe. He is not worthy of honour, that is not thankefull for life.

Yet *Ioſephs* life did not content *Iacob* without his preſence: (*I will goe downe and ſee him ere I dye*:) The ſight of the eye is better then to walke in deſires; Good things pleaſure vs not in their being, but in our ioying.

The height of all earthly contentment appeared in the meeting of theſe two; whom their mutuall loſſe had more endeared to each other: The intermiſſion of comforts, hath this aduantage, that it ſweetens our delight more in the returne, then was abated in the forbearance. God doth oft-times hide away our *Ioſeph* for a time, that we may bee more ioyous and thankfull in his recouerie: This was the ſincereſt pleaſure that euer *Iacob* had, which therefore God reſerued for his age.

And if the meeting of earthly friends be ſo vnſpeakably comfortable; how happy ſhall we be in the light of the glorious face of God our heauenly Father! of that our bleſſed Redeemer whom we ſold to death by our ſinnes! and which now after that noble Triumph hath all power giuen him in Heauen and Earth.

Thus did *Iacob* reioyce when he was to goe out of the Land of Promiſe, to a forraine Nation, for *Ioſephs* ſake; being glad that hee ſhould loſe his Countrey for his ſonne. What ſhall our ioy be, who muſt goe out of this forraine Land of our Pilgrimage, to the home of our glorious inheritance, to dwell with none but our owne; in that better and more lightſome Goſhen, free from all the incumbrances of this Ægypt, and full of all the riches and delights of God? The guilty conſcience can neuer thinke it ſelfe ſafe: So many yeares experience of *Ioſephs* loue could not ſecure his brethren of remiſſion: thoſe that know they haue deſerued ill, are wont to miſ-interpret fauours, and thinke they cannot bee beloued: All that while his goodneſſe ſeemed but concealed and ſleeping malice; which they feared in their Fathers laſt ſleepe would awake, and bewray it ſelfe in reuenge: Still therefore they plead the name of their Father, though dead; not daring to vſe their owne: Good meanings cannot bee more wronged, then with ſuſpition: It grieues *Ioſeph* to ſee their feare, and to find they had not forgotten their owne ſinne, and to heare them ſo paſſionately craue that which they had.

Forgiue the treſpaſſe of the ſeruants of thy Fathers God:) What a coniuration of pardon was this? What wound could be either ſo deepe, or ſo feſtred, as this plaſter could not cure? They ſay not, the ſonnes of thy Father, for they knew *Iacob* was dead, and they had degenerated; but the ſeruants of thy Fathers God: How much ſtronger are the bonds of Religion then of Nature? If *Ioſeph* had beene rancorous, this deprecation had charmed him; but now it reſolues him into teares: They are not ſo ready to acknowledge their old offence, as he to proteſt his loue; and if he chide them for any thing, it is for that they thought they needed to intreat; ſince they might know, it could not ſtand with the fellow-ſeruant of their Fathers God to harbour maliciouſneſſe, to purpoſe reuenge. *Am not I vnder God?* And fully to ſecure them, hee turnes their eyes from themſelues to the Decree of God, from the action to the euent; as one that would haue them thinke, there was no cauſe to repent of that which proued ſo ſucceſſefull.

Euen late confeſſion finds forgiueneſſe; *Ioſeph* had long agoe ſeene their ſorrow, neuer but now heard their humble acknowledgement; Mercy ſtayes not for outward ſolemnities: How much more ſhall that infinite goodneſſe pardon our ſinnes, when hee findes the truth of our repentance?

Contemplations.

THE FOVRTH BOOKE.

The affliction of Iſrael, Or
The Ægyptian bondage.

The birth and breeding of Moſes.

Moſes *called.*

The plagues of Ægypt.

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

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Hall, J.

TO
THE RIGHT HONOVRABLE
IAMES LORD *HAY*,

ALL GRACE AND HAPPINESSE.

Right Honorable.

ALL that I can ſay for my ſelfe, is a deſire of doing good; which if it were as feruent in richer hearts, the Church which now we ſee comely, would then be glorious: this honeſt ambition hath carried mee to neglect the feare of ſeeming prodigall of my little; and while I ſee others Talents ruſting in the earth, hath drawne mee to traffique with mine in publike. I hope, no aduenture that euer I made of this kinde, ſhall be equally gainfull to this my preſent labour, wherein I take Gods owne Hiſtorie for the ground, and worke vpon it by what Meditations my weakneſſe can afford: The diuineneſſe of this ſubiect ſhall make more then amends for the manifold defects of my diſcourſe; although alſo the blame of an imperfection is ſo much the more, when it lighteth vpon ſo high a choice. This part which I offer to your Lordſhip, ſhall ſhew you Pharaoh *impotently enuious and cruell, the Iſraelites of friends become ſlaues, puniſhed onely for proſpering;* Moſes *in the Weedes, in the Court, in the Deſart, in the Hill*

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Hill of viſions; a Courtier in Ægypt, a Shepheard in Midian, an Ambaſſador from God, a Leader of Gods people: and when you ſee prodigious varietie of the plagues of Ægypt, you ſhall not know whether more to wonder at the miracles of Moſes, *or* Pharaohs *obſtinacie. Finally, you ſhall ſee the ſame Waues made both a wall and a gulfe in one houre; the Ægyptians drowned, where no Iſraelite was wet-ſhod: and if theſe paſſages, yeeld not abundance of profitable thoughts, impute it (not without pardon) to the pouertie of my weake conceit; which yet may perhaps occaſion better vnto others. In all humble ſubmiſſion I commend them (what they are) to your Lordſhips fauourable acceptation, and your ſelfe with them to the gracious bleſſing of our God.*

Your Lordſhips in all dutifull
obſeruance at command,

Ios. Hall.

THE

Contemplations.

THE FOVRTH BOOKE.

The affliction of Iſrael.

EGYPT was long an harbour to the Iſraelites; now it proues a Iayle: the Poſteritie of *Iacob* finds too late, what it was for their forefathers to ſell *Ioſeph*, a ſlaue into Ægypt. Thoſe whom the Ægyptians honoured before as Lords, now they contemne as drudges: One *Pharaoh* aduances, whom another labours to depreſſe: Not ſeldome the ſame man changes copies: but if fauours out-liue one age, they proue decrepit and heartleſſe: It is a rare thing to find poſterity heires of their fathers loue: How ſhould mens fauour be but like themſelues, variable and inconſtant? there is no certaintie but in the fauour of God, in whom can be no change; whoſe loue is intayled vpon a thouſand generations.

Yet if the Iſraelites had been trecherous to *Pharaoh*, if diſobedient, this great change of countenance had been iuſt; now the onely offence of Iſrael, is, that he proſpereth; that which ſhould be the motiue of their gratulation, and friendſhip, is the cauſe of their malice. There is no more hatefull ſight to a wicked man, then the proſperitie of the conſcionable; None but the ſpirit of that true Harbinger of Chriſt, can teach vs to ſay with contentment, *He muſt encreaſe, but I muſt decreaſe.*

And what if Iſrael be mighty and rich? (*If there be warre, they may ioyne with our enemies, and get them out of the Land.*) Behold, they are afraid to part with thoſe whom they are grieued to entertaine: either ſtaying, or going, is offence enough, to thoſe that ſeeke quarrels; There were no warres, and yet they ſay, If there be warres. The Iſraelites had neuer giuen cauſe of feare to reuolt, and yet they ſay, Leſt they ioyne to our enemies, to thoſe enemies which we may haue; So they make their certaine friends ſlaues, for feare of vncertaine enemies. Wickedneſſe is euer cowardly, and full of vniuſt ſuſpitions; it makes a man feare, where no feare is; fly, when none purſues him. What difference there is betwixt *Dauid* and *Pharaoh*! The faith of the one ſayes, *I will not be afraid for ten thouſand that ſhould beſet me*; The feare of the other ſaies, *Leſt if there be warre, they ioyne with our enemies*; therefore ſhould hee haue made much of the Iſraelites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their ſwords for him?

Weake and baſe minds euer incline to the worſe; and ſeeke ſafety, rather in an impoſſibility of hurt, then in the likelihood of iuſt aduantage. Fauours had bin more binding

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then cruelties : yet the fooliſh Ægyptian had rather haue impotent ſeruants, then able friends. For their welfare alone, *Pharaoh* owes *Iſrael* a miſchiefe; and how wil he pay it? (*Come let vs worke wiſely*;) Lewd men call wicked policies wiſdome, and their ſucceſſe happineſſe : Herein Satan is wiſer then they; who both layes the plot, and makes them ſuch fooles, as to miſtake villany and madneſſe, for the beſt vertue.

Iniuſtice is vpheld by violence, whereas iuſt gouernments are maintained by loue: Taske-maſters muſt be ſet ouer *Iſrael*; they ſhould not be the true Seed of *Iſrael*, if they were not ſtill ſet to wreſtle with God in afflictions : Heauy burdens muſt bee laid vpon them : *Iſrael* is neuer but loaded, the deſtiny of one of *Iacobs* ſonnes is common to all; To lye downe betwixt their burdens. If they had ſeemed to breathe them in *Goſhen* ſometimes, yet euen there it was no ſmall miſerie to be forainers, and to liue among Idolaters; but now the name of a ſlaue is added to the name of a ſtranger. *Iſrael* had gathered ſome ruſt in idolatrous *Ægypt*, and now he muſt be ſcowred : they had borne the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*.

As God afflicted them with another minde then the *Ægyptians*; (God to exerciſe them, the *Ægyptians* to ſuppreſſe them;) ſo cauſes he the euent to differ. Who would not haue thought with theſe *Ægyptians*, that ſo extreme miſery ſhould not haue made the *Iſraelites* vnfit, both for generation and reſiſtance? Moderate exerciſe ſtrengthens, extreame deſtroyes nature : That God which many times workes by contrary means, cauſed them to grow with depreſſion, with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the ſoueraigne goodnes of our God, that turnes all our poiſons into cordials! Gods Vine beares the better with bleeding.

And now the *Ægyptians* could be angry with their owne maliciousneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſeruice gained more to the workmen, then to their Maſters; The ſtronger therefore the *Iſraelites* grew, the more impotent grew the malice of their perſecutors. And ſince their owne labour ſtrengthens them, now tyrannie will try what can be done by the violence of others : ſince the preſent ſtrength cannot bee ſubdued; the hopes of ſucceſsion muſt be preuented : women muſt be ſuborned to bee murderers; and thoſe whoſe office is to helpe the birth, muſt deſtroy it.

There was leſſe ſuſpition of crueltie in that ſexe, and more opportunitie of doing miſchiefe. The male children muſt be borne, and die at once; what can be more innocent, then the childe that hath not liued ſo much as to cry, or to ſee light? It is fault enough to be the ſonne of an *Iſraelite* : the daughters may liue for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O maruellous cruelty, that a man ſhould kill a man, for his ſexes ſake! Whoſoeuer hath looſed the reynes vnto cruelty, is eaſily caried into incredible extremities.

From burdens, they proceed to bondage, and from bondage to blood : from an vniuſt vexation of their body, to an inhumane deſtruction of the fruit of their body. As the ſinnes of the concupiſcible part, from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more vnſafe, then of that of malice : But oft times the power of tyrants anſwers not their will : euill commanders cannot alwayes meet with equally miſchieuous agents.

The feare of God teaches the Midwiues to diſobey an vniuſt command; they well knew, how no excuſe it is for euill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill* : This voice was lowder then *Pharaohs*. I commend their obedience in diſobeying; I dare not commend their excuſe; there was as much weakeneſſe in their anſwer, as ſtrength in their practice : as they feared God in not killing, ſo they feared *Pharaoh* in diſſembling : oft-times thoſe that make conſcience of greater ſinnes, are ouertaken with leſſe. It is well and rare, if we can come forth of a dangerous action without any ſoyle; and if we haue eſcaped the ſtorme, that ſome after-drops wet vs not.

Who would not haue expected that the Midwiues ſhould be murdered, for not murthering? *Pharaoh* could not be ſo ſimple to thinke theſe women truſty : yet his indignation had no power to reach to their puniſhment. God proſpered the Mid-wiues, who can harme them? Euen the not doing of euill is rewarded with good. And why did they proſper? Becauſe they feared God; Not for their diſſimulation, but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the ſinne, which is due to the vertue: true wiſedome teaches to diſtinguiſh Gods actions, and to aſcribe them to the right cauſes; Pardon belongs to the lye of the Mid-wiues, and remuneration to their goodneſſe, proſperity to their feare of God.

But that which the Mid-wiues will not, the multitude ſhall doe; It were ſtrange, if wicked Rulers ſhould not finde ſome or other inſtruments of violence: all the people muſt drowne whom the women ſaued. Cruelty hath but ſmoked before, now it flames vp, ſecret practiſing hath made it ſhameleſſe, that now it dare proclaime tyranny. It is a miſerable ſtate, where euery man is made an executioner: there can be no greater argument of an ill cauſe, then a bloody perſecution, whereas Truth vpholds her ſelfe by mildneſſe, and is promoted by patience. This is their act, what was their iſſue? The people muſt drowne their males, themſelues are drowned: they died by the ſame meanes, by which they cauſed the poore Iſraelitiſh infants to dye; that law of retaliation which God wil not allow to vs, becauſe we are fellow-creatures, he iuſtly practiſeth in vs. God would haue vs reade our ſinnes in our iudgements, that we might both repent of our ſins, and giue glory to his Iuſtice.

Pharaoh raged before, much more now, that he receiued a meſſage of diſmiſſion; the monitions of God make ill men worſe: the waues doe not beat, nor roare any where ſo much, as at the banke which reſtraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearefull report, if it met not with oppoſition. A good heart yeelds at the ſtilleſt voyce of God: But the moſt gratious motions of God harden the wicked. Many would not be ſo deſperately ſetled in their ſinnes, if the word had not controuled them. How mild a meſſage was this to *Pharaoh*, and yet how galling? *Wee pray thee let vs goe.* God commands him that which he feared. He tooke pleaſure in the preſent ſeruitude of Iſrael: God cals for a releaſe. If the ſute had been for mitigation of labour, for preſeruation of their children, it might haue carried ſome hope, and haue found ſome fauour: but now God requires that which he knowes will as much diſcontent *Pharaoh*, as *Pharaohs* crueltie could diſcontent the Iſraelites; *Let vs goe.* How contrary are Gods precepts to naturall minds? and indeed, as they loue to croſſe him in their practice, ſo he loues to croſſe them in their commands before, and his puniſhments afterwards. It is a dangerous ſigne of an ill heart to feele Gods yoke heauy.

Moſes talks of ſacrifice, *Pharaoh* talkes of worke. Any thing ſeemes due worke to a carnall minde ſauing Gods ſeruice: nothing ſuperfluous, but religious duties. Chriſt tels vs, there is but one thing neceſſary: Nature tels vs, there is nothing but that needleſſe: *Moſes* ſpeakes of deuotion, *Pharaoh* of idleneſſe. It hath bin an old vſe, as to caſt faire colours vpon our owne vicious actions, ſo to caſt euill aſperſions vpon the good actions of others. The ſame Deuill that ſpoke in *Pharaoh*, ſpeakes ſtill in our ſcoffers, and cals Religion Hypocriſie, conſcionable care, ſingularity. Euery vice hath a title, and euery vertue a diſgrace.

Yet while poſſible taskes were impoſed, there was ſome comfort: Their diligence might ſaue their backes from ſtripes. The conceit of a benefit to the commander, and hope of impunity to the labourer, might giue a good pretence to great difficulties: but to require tasks not faiſible, is tyrannicall, and doth onely picke a quarrell to puniſh. they could neither make ſtraw, nor finde it, yet they muſt haue it. Doe what may be, is tolerable; but doe what cannot be, is cruell. Thoſe which are aboue others in place, muſt meaſure their commands, not by their owne wils, but by the ſtrength of their inferiours. To require more of a beaſt then he can doe, is inhumane. The taske is not done; the task-maſters are beaten: the puniſhment lyes where the charge is; they muſt exact it of the people, *Pharaoh* of them. It is the miſery of thoſe which are truſted with

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authority, that their inferiours faults are beaten vpon their backes. This was not the fault to require it of the taske-maſters, but to require it by the taske-maſters, of the people. Publike perſons doe either good or ill with a thouſand hands, and with no fewer ſhall receiue it.

Of the birth and breeding of MOSES.

IT is a wonder that *Amram* the father of *Moſes*, would think of the mariage bed in ſo troubleſome a time, when he knew he ſhould beget children either to ſlauery or ſlaughter: yet euen now in the heat of this bondage he maries *Iochebed*: the drowning of his ſons was not ſo great an euill, as his owne burning; the thraldome of his daughters not ſo great an euill, as the ſubiection vnto ſinfull deſires. Hee therefore vſes Gods remedie for his ſinne; and referres the ſequell of his danger to God. How neceſſary is this imitation for thoſe which haue not the power of containing! perhaps wee would haue thought it better to liue childleſſe: but *Amram* and *Iochebed* durſt not incurre the danger of a ſinne, to auoid the danger of a miſchiefe. No doubt when *Iochebed* the mother of *Moſes*, ſaw a man-child borne of her, and him beautifull and comely, ſhe fell into extreame paſſion, to thinke that the executioners hand ſhould ſucceed the Midwiues. All the time of her conception, ſhe could not but feare a ſonne; now ſhe ſees him, and thinkes of his birth and death at once, her ſecond throes are more grieuous then her firſt. The paines of trauell in others are ſomewhat mitigated with hope, and counteruailed with ioy, that a man-child is borne; in her they are doubled with feare, the remedy of others is her complaint: ſtill ſhe lookes when ſome fierce Ægyptian would come in, and ſnatch her new-borne infant out of her boſome; whoſe comelineſſe had now alſo added to her affection.

Many times God writes preſages of Maieſty and honor, euen in the faces of children. Little did ſhe think, that ſhe held in her lap the Deliuerer of Iſrael. It is good to hazard in greateſt apparances of danger. If *Iochebed* had ſayd, If I beare a ſon, they will kill him, where had beene the great Reſcuer of Iſrael? Happy is that reſolution which can follow God hood-winkt, and let him diſpoſe of the euent: When ſhe can no longer hide him in her wombe, ſhee hides him in her houſe, afraid leſt euery of his cryings ſhould guide the executioners to his cradle. And now ſhee ſees her treaſure can be no longer hid, ſhe ſhips him in a barke of bulruſhes, and commits him to the mercy of the waues, and (which was more mercileſſe) to the danger of an Ægyptian paſſenger, yet doth ſhe not leaue him without a guardian.

No tyranny can forbid her to loue him, whom ſhe is forbidden to keep; Her daughters eyes muſt ſupply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what ſhall we thinke of him, whoſe loue, whoſe compaſſion is (as him ſelfe) infinite? His eye, his hand, cannot but be with vs, euen when wee forſake our ſelues: *Moſes* had neuer a ſtronger protection about him, no not when all his Iſraelites were pitched about his Tent in the Wilderneſſe, then now when he lay ſprawling alone vpon the waues: no water, no Ægyptian can hurt him. Neither friend nor mother dare own him, and now God challenges his cuſtodie. When we ſeem moſt neglected and forlorne in our ſelues, then is God moſt preſent, moſt vigilant.

Hi's prouidence brings *Pharaohs* daughter thither to waſh her ſelfe. Thoſe times lookt for no great ſtate: A Princeſſe comes to bathe her ſelfe in the open ſtreame: ſhe meant onely to waſh her ſelfe; God fetches her thither, to deliuer the Deliuerer of his people. His deſignes go beyond ours. We know not (when we ſet our foot ouer our threſhold) what he hath to doe with vs. This euent ſeemed caſuall to this Princeſſe, but predetermined and prouided by God, before ſhe was: how wiſely and ſweetly God brings to paſſe his owne purpoſes, in our ignorance and regardleſneſſe! She ſaw the Arke, opens it, finds the child weeping; his beauty and his teares had God prouided for the ſtrong perſwaſions of mercy. This young and liuely Oratorie preuailed. Her heart is ſtrucke with compaſſion, and yet her tongue could ſay, *It is an Hebrew child.*

See here the mercifull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childs diſpoſition by the parents. How well doth pitty beſeeme great perſonages! and moſt in extremities. It had beene death to another to reſcue the child of an Hebrew; in her it was ſafe and noble. It is an happy thing, when great ones improue their places to ſo much more charity, as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſſionate, offers to procure a nurſe, and fetches the mother: and who can bee ſo fit a nurſe as a mother? She now with glad hands receiues her child, both with authoritie and reward. She would haue giuen all her ſubſtance for the life of her ſon; & now ſhe hath a reward to nurſe him. The exchange of the name of a mother, for the name of a nurſe, hath gained her both her ſon, and his education, and with both a recompence. Religion doth not call vs to a weake ſimplicitie, but allowes vs as much of the Serpent as of the Doue: lawfull policies haue from God both liberty in the vſe, and bleſſing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched outcaſt, for whom it might be fauour enough to liue, but as her owne ſon; in all the delicacies, in all the learning of Ægypt. Whatſoeuer the Court or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education works wonderous changes, and is of great force either way: a little aduancement hath ſo puffed ſome vp aboue themſelues; that they haue not onely forgot their friends, but ſcorned their parents. All the honors of Ægypt could not win *Moſes* not to call his nurſe mother, or weane him from a willing miſery with the Iſraelites. If we had *Moſes* his faith, we could not but make his choice. It is only our infidelity that binds vs ſo to the world, and makes vs preferre the momentany pleaſures of ſinne, vnto that euerlaſting recompence of reward.

He went forth, and looked on the burdens of Iſrael. What needed *Moſes* to haue afflicted himſelfe with the afflictions of others? Himſelfe was at eaſe and pleaſure in the Court of *Pharaoh*. A good heart cannot endure to be happy alone; and muſt needs, vnbidden, ſhare with others in their miſeries. He is no true *Moſes* that is not moued with the calamities of Gods Church. To ſee an Ægyptian ſmite an Hebrew, it ſmote him, and moued him to ſmite. He hath no Iſraelitiſh blood in him, that cane ndure to ſee an Iſraelite ſtricken either with hand or with tongue.

Here was his zeale: where was his authoritie? Doubtleſſe, *Moſes* had an inſtinct from God of his Magiſtracy; elſe how ſhould he thinke they would haue vnderſtood what himſelfe did not? Oppreſſions may not be righted by violence, but by law. The redreſſe of euill by a perſon vnwarranted, is euill. *Moſes* knew that God had called him; he knew that *Pharaoh* knew it not: therefore he hides the Ægyptian in the ſand. Thoſe actions which may be approued vnto God, are not alwayes ſafe with men: as contrarily, too many things goe currant with men, which are not approued of God.

Another Hebrew is ſtricken, but by an Hebrew: the act is the ſame, the agents differ: neither doth their profeſſion more differ, then *Moſes* his proceedings. He giues blowes to the one: to the other, words. The blowes, to the Ægyptian were deadly; the words, to the Hebrew, gentle & plauſible. As God makes a difference betwixt chaſtiſements of his owne, and puniſhments of ſtrange children: ſo muſt wiſe Gouernors learn to diſtinguiſh of ſins and iudgements, according to circumſtances. How mildly doth *Moſes* admoniſh! Sirs, ye are brethren. If there had been but any dram of good nature in theſe Hebrewes, they had relented: now it is ſtrange to ſee, that being ſo vniuerſally vexed with their common aduerſary, they ſhould yet vexe one another: One would haue thought that a common oppoſition ſhould haue vnited them more, yet now priuate grudges do thus dangerouſly diuide them. Blowes enow were not dealt by the Ægyptians, their owne muſt adde to the violence. Still Satan is thus buſie, and Chriſtians are thus malicious, that (as if they wanted enemies) they flye in one anothers faces. While we are in this Ægypt of the world, all vnkind ſtriſes would eaſily be compoſed, if wee did not forget that we are brethren.

Behold an Ægyptian in the skin of an Hebrew: how dogged an anſwer doth *Moſes* receiue to ſo gentle a reproofe? who would not haue expected that this Hebrew had bin enough deiected with the common affliction? But vexations may make ſome more miſerable, not more humble; as we ſee ſickneſſes make ſome tractable, others more froward. It is no eaſie matter to beare a reproofe well, if neuer ſo well tempered; no Sugar can bereaue a Pill of his bitterneſſe. None but the gratious can ſay, *Let the righteous ſmite me.* Next to the not deſeruing a reproofe, is the well taking of it. But who is ſo ready to except and exclaime as the wrong-doer? The patient replies not. One iniury drawes on another: firſt to his brother, then to his reprouer. Guiltineſſe will make a man ſtir vpon euery touch: he that was wronged, could incline to reconciliation: Malice makes men vncapable of good counſell; and there are none ſo great enemies to Iuſtice, as thoſe which are enemies to peace.

With what impatience doth a galled heart receiue an admonition! This vnworthy Iſraelite is the patterne of a ſtomackfull offender; firſt, hee is moued to choller in himſelfe: then he cals for the authoritie of the admoniſher: a ſmall authority will ſerue for a louing admonition. It is the duty of men, much more of Chriſtians, to adviſe againſt ſin; yet this man askes, Who made thee a Iudge? for but finding fault with his iniury. Then, he aggrauates, and miſconſtrues, *Wilt thou kill me?* when *Moſes* meant onely to ſaue both. It was the death of his malice onely that was intended, and the ſafety of his perſon. And laſtly, he vpbraids him with former actions, *Thou killedſt the Ægyptian*: What if he did? What if vniuſtly? What was this to the Hebrew? another mans ſin is no excuſe for ours. A wicked heart neuer lookes inward to it ſelfe, but outward to the quality of the reprouer; if that afford exception, it is enough; as a dog runs firſt to reuenge on the ſtone: What matter is it to me who he be that admoniſheth me? Let me looke home into my ſelfe: let me looke to his aduice. If that be good, it is more ſhame to me to be reproued by an euill man. As a good mans allowance cannot warrant euill, ſo an euill mans reproofe may remedy euill: If this Hebrew had beene well pleaſed, *Moſes* had not heard of his ſlaughter; now in choller all will out; and if this mans tongue had not thus caſt him in the teeth with blood, he had beene ſurpriſed by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now he growes iealous, flees, and eſcapes. No friend is ſo commodious in ſome caſes as an aduerſary; This wound which the Hebrew thought to giue *Moſes*, ſaued his life. As it is good for a man to haue an enemy, ſo it ſhall be our wiſedome to make vſe of his moſt cholericke obiections. The worſt of an enemy may proue moſt ſoueraigne to our ſelues. *Moſes* flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect vs, it is good for the heeles to ſupplie the place of the tongue.

Moſes when he may not in Ægypt, he will be doing iuſtice in Midian. In Ægypt, hee deliuers the oppreſſed Iſraelite; in Midiã the wronged daughters of *Iethro*. A good mã wil be doing good, whereſoeuer he is; his Trade is a compound of Charity and Iuſtice; as therefore euill diſpoſitions cannot be changed with ayres, no more will good. Now then he ſits him downe by a Well in Midian. There he might haue to drinke, but where to eat he knew not. The caſe was altered with *Moſes*; To come from the dainties of the Court of Ægypt, to the hunger of the fields of Midian: it is a leſſon that al Gods childrẽ muſt learne to take out, To want & to abound. Who can think ſtrange of penury when the great gouernor of Gods people once hath nothing? Who would not haue thought in this caſe, *Moſes* ſhould haue been heartleſſe and ſullen; ſo caſt downe with his owne cõplaints, that he ſhould haue had no feeling of others; yet how hot is he vpon Iuſtice? No aduerſity can make a good man neglect good duties: hee ſees the oppreſſion of the Shepherds, the image of that other he left behind him in *Ægypt*: the Mayds (daughters of ſo great a Peere) draw water for their flocks, the inhumane ſhepherds driue them away; rudeneſſe hath no reſpect either to Sexe or Condition; if wee liued not vnder lawes, this were our caſe; Might would bee the meaſure of Iuſtice: wee ſhould not ſo much as enioy our owne water. Vniuſt courſes will not euer proſper: *Moſes* ſhall rather come from Ægypt to Midian to beat the ſhepheards, then they ſhall vex the daughters of *Iethro*. This act of Iuſtice was not better done then taken. *Reuel* requites it kindly with an hoſpitall entertainment. A good nature is ready to anſwer courteſies: we cannot doe too much for a thankfull man. And if a courteous Heathen reward the watring of a ſheepe in this bountifull manner, how ſhall our God recompence but a cup of cold water that is giuen to a Diſciple? This fauour hath won *Moſes*, who now conſents to dwell with him, though out of the Church. Curioſity, or whatſoeuer idle occaſions may not draw vs (for our reſidence) out of the bounds of the Church of God: danger of life may; we loue not the Church if we eaſily leaue it: if in a caſe of life, wee leaue it not (vpon opportunity) for a time of reſpit, we loue not our ſelues. The firſt part of *Moſes* his requitall was his wife, one of thoſe whom he had formerly protected.

I doe not ſo much maruell that *Iethro* gaue him his daughter (for hee ſaw him valiant, wiſe, learned, nobly bred) as that *Moſes* would take her; a ſtranger both in Blood and Religion. I could plead for him neceſſity: his owne nation was ſhut vp to him: if he would haue tried to fetch a daughter of Iſrael, he had endangered to leaue himſelfe behind: I could plead ſome correſpondence in common principles of Religion; for doubtleſſe *Moſes* his zeale could not ſuffer him to ſmother the truth in himſelfe: hee ſhould haue beene an vnfaithfull ſeruant, if he had not beene his Maſters teacher. Yet neither of theſe can make this match either ſafe, or good. The euent bewrayes it dangerouſly inconuenient. This choice had like to haue coſt him deare: ſhe ſtood in his way for circumciſion; God ſtands in his way for reuenge. Though hee was now in Gods meſſage, yet might he not be forborne in this neglect. No circumſtance either of the dearneſſe of the Sollicitor or our owne ingagement, can beare out a ſinne with God: Thoſe which are vnequally yoked, may not euer looke to draw one away. True loue to the perſon cannot long agree with diſlike of the religion. He had need to be more then a man that hath a *Zipporah* in his boſome, & would haue true zeale in his heart. All this while *Moſes* his affection was not ſo tied to Midian, that he could forget Ægypt. Hee was a ſtranger in Midian: what was he elſe in Ægypt? Surely, either Ægypt was not his home, or a miſerable one; & yet in reference to it, he cals his ſon *Gerſhom*, a ſtranger there. Much better were it to be a ſtranger there then a dweller in Ægypt. How hardly can we forget the place of our abode or education, although neuer ſo homely! And if hee ſo thought of his Ægyptian home, where was nothing but bondage and tyranny; how ſhould wee thinke of that home of ours, aboue, where is nothing but reſt and bleſſedneſſe?

Of Moses calling.

Forty yeares was *Moſes* a Courtier, and forty yeares (after that) a Shepheard. That great men may not bee aſhamed of honeſt vocations, the greateſt that euer were haue beene content to take vp with meane trades. The contempt of honeſt callings in thoſe which are well borne, argues pride without wit. How conſtantly did *Moſes* ſticke to his hooke? and yet a man of great ſpirits, of excellent learning, of curious education: and if God had not (after his forty yeares ſeruice) called him off, he had ſo ended his daies. Humble reſolutions are ſo much more heroycall, as they fall into higher ſubiects.

There can be no fitter diſpoſition for a leader of Gods people, then conſtancy in his vndertakings, without either wearineſſe, or change. How had he learned to ſubdue all ambitious deſires, and to reſt content with his obſcurity! ſo he might haue the free-

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dome of his thoughts and ful opportunity of holy meditations, he willingly leaues the World to others, and enuies not his proudeſt acquaintance of the Court of *Pharaoh*. He that hath true worth in himſelfe, and familiarity with God, finds more pleaſure in the Deſarts of *Midian*, then others can doe in the Palaces of Kings.

Whiles he is tending his ſheepe, God appeared vnto him: God neuer graces the idle with his viſions; when he finds vs in our callings, we finde him in the tokens of his mercy. Satan appeares to the idle man in manifold temptations; or rather preſents himſelfe, and appeares not. God was euer with *Moſes*, yet was he not ſeene till now. He is neuer abſent from his; but ſometimes he makes their ſenſes witneſſes of his preſence. In ſmall matters may be greater wonders. That a buſh ſhould burne, is no maruell; but that it ſhould not conſume in burning, is iuſtly miraculous: God chuſeth not euer great ſubiects wherin to exerciſe his power. It is enough that his power is great in the ſmalleſt. When I look vpon this burning buſh with *Moſes*, me thinkes I cã neuer ſee a worthier and more liuely Embleme of the Church; that in Ægypt was in the furnace, yet waſted not. Since then how oft hath it beene flaming, neuer conſumed! The ſame power that enlightens it, preſerues it; & to none but to his enemies is he a conſuming fire. *Moſes* was a great Philoſopher: but ſmall skill would haue ſerued to know the nature of fire, & of the buſh: that fire meeting with combuſtible matter, could not but conſume: If it had bin ſome ſolid wood, it would haue yeelded later to the flame; but buſhes are of ſo quicke diſpatch, that the ioy of the wicked is compared to a fire of thornes. Hee noted a while, ſaw it continued, and beganne to wonder. It was ſome maruell how it ſhould come there: but how it ſhould continue without ſupply, yea, without diminution of matter, was truly admirable. Doubtleſſe he went oft about it, and viewed it on all ſides, and now when his eye and mind could meet with no likely cauſes, ſo far off, reſolues, I will goe ſee it: His curioſity led him neerer, and what could he ſee but a buſh and a flame, which he ſaw at firſt vnſatisfied? It is good to come to the place of Gods preſence, howſoeuer; God may perhaps ſpeake to thy heart, though thou come but for nouelty: Euen thoſe which haue come vpon curioſitie haue beene oft taken: abſence is without hope; If *Moſes* had not come, he had not beene called out of the buſh.

To ſee a fire not conſuming the buſh, was much; but to heare a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſneſſe caries vs to a meere vnproficiency vnder the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to vs.

In that appearance God meant to call *Moſes* to come, yet when he is come, inhibits him (*Come not hither.*) We muſt come to God, muſt not come too neare him. When we meditate of the great myſteries of his word, we come to him: we come too neere him when we ſearch into his counſels. The Sun and the fire ſay of themſelues, Come not too neere: how much more the light which none can attaine vnto? We haue all our limits ſet vs: The Gentiles might come into ſome outter courts, not into the inmoſt: The Iewes might come into the inner Court, not into the Temple: the Prieſts and Leuites into the Temple, not into the Holy of Holyes: *Moſes* to the Hill, not to the Buſh. The waues of the Sea had not more need of bounds, then mans preſumption. *Moſes* muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no vnholineſſe in clothes: God prepared them for man at firſt, and that of skinnes, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the ſhooes but worldly and carnall affections? If theſe be not caſt off when we come to the holy place, we make our ſelues vnholy: how much leſſe ſhould we dare to come with reſolutions of ſinne? This is not onely to come with ſhooes on, but with ſhooes bemired with wicked filthineſſe, the touch whereof profanes the pauement of God, and makes our preſence odious.

Moſes was the Sonne of *Amram*, *Amram* of *Kohath*, *Kohath* of *Leui*, *Leui* of *Iacob*, *Iacob* of *Iſaac*, *Iſaac* of *Abraham*. God puts together both ends of his pedigree, *I am the God of thy father, and of Abraham, Iſaac, Iacob.* If he had ſaid onely, *I am thy God*, It had beene *Moſes* his duty to attend awfully; but now that he ſayes, *I am the God of thy Father, and of Abraham,&c.* He challenges reuerence by preſcription. Any thing that was our Anceſters, pleaſes vs; their Houſes, their Veſſels, their Cote-armour; How much more their God? How carefull ſhould Parents be to make holy choices? Euery preſident of theirs are ſo many monuments and motiues to their poſterity. What an happineſſe it is to be borne of good Parents! hence God claimes an intereſt in vs and wee in him, for their ſake. As many a man ſmarteth for his fathers ſinne, ſo the goodneſſe of others is crowned in a thouſand generations. Neither doth God ſay, I was the God of *Abraham, Iſaac, Iacob*; but, *I am*. The Patriarkes ſtill liue after ſo many thouſand yeares of diſſolution. No length of time can ſeparate the ſoules of the iuſt from their Maker. As for their body, there is ſtill a reall relation betwixt the duſt of it, & the ſoule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more then recompence the wants of that earthly halfe.

God could not deſcribe himſelfe by a more ſweet name then this, *I am the God of thy father, & of Abraham,&c.* yet *Moſes* hides his face for feare, If he had ſaid, I am the glorious God that made heauen and earth, that dwels in light inacceſſible, whom the Angels cannot behold; or, I am God the auenger, iuſt and terrible, a conſuming fire to mine enemies, here had beene iuſt cauſe of terror.

But why was *Moſes* ſo frighted with a familiar compellation? God is no leſſe awfull to his owne in his very mercies. Great is thy mercy that thou mayeſt be feared: for to them no leſſe maieſty ſhines in the fauours of God, then in his iudgements and iuſtice. The wicked heart neuer feares God but thundring, or ſhaking the earth, or raining fire from heauen; but the good can dread him in his very ſunne-ſhine: his louing deliuerances & bleſſings affect them with awfulneſſe. *Moſes* was the true ſon of *Iacob*, who when he ſaw nothing but viſions of loue & mercy, could ſay, *How dreadfull is this place!*

I ſee *Moſes* now at the buſh hiding his face at ſo milde a repreſentation: hereafter we ſhall ſee him in this very Mount betwixt heauen and earth; in Thunder, Lightning, Smoke, Earth-quakes, ſpeaking mouth to mouth with God, bare-faced, and fearleſſe: God was then more terrible, but *Moſes* was leſſe ſtrange. This was his firſt meeting with God, further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuerſation giues vs freedome of acceſſe to God; and makes vs powre out our hearts to him as fully and as fearleſly as to our friends. In the meane time now at firſt he made not ſo much haſte to ſee, but he made as much to hide his eies: Twiſe did *Moſes* hide his face; once for the glory which God put vpon him, which made him ſo ſhine, that he could not bee beheld of others; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eies: how much more, when God appeares to vs in the eaſieſt manner, muſt his glory needs ouercome vs? Behold the difference betwixt our preſent and future eſtate: Then the more Maieſty of appearance, the more delight: when our ſin is quite gone, all our feare at Gods preſence ſhall be turned into ioy. God appeared to *Adam* before his ſin with comfort, but in the ſame forme which after his ſin was terrible. And if *Moſes* cannot abide to looke vpon Gods glory when he deſcends to vs in mercy, how ſhall wicked ones abide to ſee his fearfull preſence when he ſets vpon vengeance! In this fire he flamed and conſumed not, but in his reuenge our God is a conſuming fire.

Firſt, *Moſes* hides himſelfe in feare, now in modeſty. *Who am I?* None in all Ægypt or Midian was comparably fit for this embaſſage. Which of the Iſraelites had bin brought vp a Courtier, a Scholler, an Iſraelite by blood, by education an Ægyptian, learned, wiſe, valiant, experienced? Yet, *Who am I?* The more fit any man is for whatſoeuer vocation, the leſſe he thinkes himſelfe. Forwardneſſe argues inſufficiency. The vnworthy thinkes ſtill, Who am I not? Modeſt beginnings giue hopefull proceedings, and happy endings. Once before, *Moſes* had taken vpon him, and laid about him; hoping then they would haue knowne, that by his hand God meant to deliuer Iſrael: but now when it comes to the point, *Who am I?* Gods beſt ſeruants are not euer in an equall diſpoſition to good duties. If we find differences in our ſelues ſometimes, it argues that grace is not our owne. It is our frailty, that thoſe ſeruices which we are forward to, alooſe off, wee ſhrinke at, neere hand, and fearfully miſſe-giue. How many of vs can bid defiances to death, and ſuggeſt anſwers to abſent temptations, which when they come home to vs, we flye off, and change our note, and in ſtead of action, expoſtulate!

Of the plagues of Ægypt.

IT is too much honour for fleſh and blood to receiue a meſſage from heauen, yet here God ſends a meſſage to man, and is repulſed: well may God aske, Who is man that I ſhould regard him? but for man to aske, Who is the Lord? is a proud and bold blaſphemy. Thus wyld is Nature at the firſt; but ere God haue done with *Pharaoh*, he will be knowne of him, he will make himſelfe knowne by him, to all the world. God might haue ſwept him away ſuddenly. How vnworthy is he of life, who with the ſame breath that he receiues, denies the Giuer of it! But he would haue him conuinced, ere hee were puniſhed; Firſt therefore he workes miracles before him, then vpon him. *Pharaoh* was now, from a ſtaffe of protection & ſuſtentation to Gods people, turned to a Serpent that ſtung them to death; God ſhewes himſelfe in this reall Embleme; doing that ſuddenly before him, which Satan had wrought in him by leiſure; And now when he crawles, and winds, and hiſſes, threatning perill to Iſrael, he ſhewes him how in an inſtant he can turne him into a ſenſleſſe ſticke, and make him if not vſefull, yet fearleſſe: The ſame God which wrought this, giues Satan leaue to imitate it; the firſt plague that hee meant to inflict vpon *Pharaoh*, is deluſion: God can be content the Deuill ſhould winne himſelfe credit, where he meanes to iudge; and holds the honour of a miracle well loſt, to harden an enemy: Yet to ſhew that his miracle was of power, the others of permiſſion; *Moſes* his Serpent deuours theirs: how eaſily might the Ægyptians haue thought, that hee which cauſed their Serpent not to bee, could haue kept it from being: and that they which could not keepe their Serpent from deuouring, could not ſecure them from being conſumed! but wiſe thoughts enter not into thoſe that muſt periſh. All Gods iudgments ſtand ready, and wait but till they be called for. They need but a watch-word to be giuen them: No ſooner is the rod lift vp, but they are gone forth into the world, preſently the waters run into blood, the Frogs & Lice crawle about, & all the other troops of God come ruſhing in vpon his aduerſaries: All creatures conſpire to reuenge the iniuries of God. If the Ægyptians looke vpward, there they haue Thunder, Lightning, Hayle, Tempeſts; one while no light at all, another while ſuch fearfull flaſhes as had more terror then darknes. If they look vnder them, there they ſee their waters changed into blood, their earth ſwarming with Frogs & Graſhoppers: if about them, one while the Flies fill their eyes and eares; another while they ſee their fruits deſtroyed, their cattell dying, their children dead. If, laſtly, they looke vpon themſelues, they ſee themſelues lothſome with Lice, painfull and deformed with Scabs, Biles, and Botches.

First, God begins his iudgements with waters, As the riuer of Nilus was to Ægypt, in ſtead of heauen, to moiſten and fatten the earth; ſo their confidence was more in it then in heauen. Men are ſure to be puniſht moſt and ſooneſt, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents; and now it appeares to them, in his owne colour. The waters will no longer keep their counſell: Neuer any man delighted in blood, which had not enough of it ere his end: they ſhed but ſome few ſtreames, and now behold, whole riuers of blood: Neither was this more a monument of their ſlaughter paſt, then an image of their future deſtruction. They were afterward ouer-whelmed in the Red Sea, and now beforehand they ſee the Riuers red with blood. How dependant and ſeruile is the life of man, that cannot either want one Element, or endure it corrupted! It is hard to ſay whether there were more horror, or annoyance in this plague. They complaine of thirſt, and yet doubt whether they ſhould dye, or quench it with blood. Their fiſh (the chiefe part of their ſuſtenance) dyes with infection, and infecteth more by being dead. The ſtench of both is ready to poiſon the inhabitants; yet *Pharaohs* curioſity caries him away quite from the ſenſe of the iudgement: he had rather ſend for his Magicians to worke feats, then to humble himſelfe vnder God for the remoueall of this plague; and God plagues his curioſity with deceit, thoſe whom he truſts, ſhall vndoe him with preuailing; the glory of a ſecond miracle ſhall bee obſcured by a falſe imitation, for a greater glory to God in the ſequell.

The rod is lift vp again, Behold, that Nilus which they had before adored, was neuer ſo beneficiall as it is now troubleſome; yeelding them not onely a dead, but a liuing annoyance: It neuer did ſo ſtore them with Fiſh, as now it plagues them with Frogges; whatſoeuer any man makes his god, beſides the true one, ſhall be once his tormenter. Thoſe lothſome creatures leaue their owne element, to puniſh them which rebelliouſly detained Iſrael from their owne. No Bed, no Table can be free from them, their daintie Ladies cannot keepe them out of their boſomes; neither can the Ægyptians ſooner open their mouthes, then they are ready to creepe into their throats; as if they would tell them, that they came on purpoſe to reuenge the wrongs of their Maker: yet euen this wonder alſo is Satan allowed to imitate. Who can maruell to ſee the beſt vertues counterfaited by wicked men, when hee ſees the Deuill emulating the miraculous power of God? The feats that Satan playes may harden, but cannot benefit. He that hath leaue to bring Frogs, hath neither leaue, nor power, to take them away, nor to take away the ſtench from them. To bring them, was but to adde to the iudgement; to remoue them was an act of mercy. God doth commonly vſe Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, & the Sorcerers growne inſolent. When the deuill and his agents are in the height of their pride, God ſhames them in a trifle. The rod is lift vp: the very duſt receives life: Lice abound euery where, and make no difference betwixt Beggers and Princes. Though *Pharaoh* and his Courtiers abhorred to ſee themſelues louzy, yet they hoped this miracle would be more eaſily imitable: but now the greater poſſibility, the greater foyle. How are the great wonder-mongers of Ægypt abaſhed, that they can neither make Lice of their owne, nor deliuer themſelues from the Lice that are made! Thoſe that could make Serpent and Frogs, could not either make or kill Lice; to ſhew them that thoſe Frogs and Serpents were not their own workmanſhip. Now *Pharaoh* muſt needs ſee how impotent a deuill he ſerued that could not make that vermine which euery day riſes voluntarily out of corruption. *Iannes* and *Iambres* cannot now make thoſe Lice (ſo much as by deluſion) which at another time they cannot chuſe but produce vnknowing, & which now they cannot auoid. That ſpirit which is powerfull to execute the greateſt things when he is bidden, is vnable to doe the leaſt when he is reſtrained. Now theſe corriuals of *Moſes* can ſay, *This is the finger of God.* Ye fooliſh inchanters, was Gods finger in the Lice, not in the Frogs, not in the Blood, not in the Serpent? And why was it rather in the leſſe, then in the greater? Becauſe ye did imitate the other, not theſe. As if the ſame finger of God had not beene before in your imitation, which was now in your reſtraint: As if yee could haue failed in theſe, if ye had not beene onely permitted the other. Whiles wicked minds haue their full ſcope, they neuer looke vp aboue themſelues; but when once God croſſes them in their proceedings, their want of ſucceſſe teaches them to giue God his owne. All theſe plagues perhaps had more horror then paine in them. The Frogs creep vpon their clothes, the Lice vpon their skins: but thoſe ſtinging Hornets which ſucceed them, ſhall wound and kill. The water was annoyed with the firſt plague, the earth with the ſecond and third, this fourth fils the ayre, and beſides corruption brings ſmart. And that they may ſee this winged army comes from an angry God (not either from nature, or chance) euen the very Flies ſhall make a difference betwixt Ægypt and Goſhen.

He gaue them their being, ſets them their ſtint. They can no more ſting an Iſraelite, then fauor an Ægyptian. The very wings of Flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* finds how impoſſible it is for him to ſtand out with God, ſince all his power cannot reſcue him from Lice and Flyes.

And now his heart begins to thaw a little: *Goe, doe ſacrifice to your God in this Land*; or (ſince that will not be accepted,) *Goe into the wilderneſſe, but not far*: but how ſoone it knits againe! Good thoughts make but a thorow fare of carnall hearts, they can neuer ſettle there: yea, his very miſgiuing hardens him the more: that now neither the murren of his cattell, nor the botches of his ſeruants can ſtir him a whit. He ſaw his cattle ſtrucke dead with a ſudden contagion; hee ſaw his Sorcerers (after their conteſtation with Gods meſſengers) ſtrucke with a ſcab in their very faces, and yet his heart is not ſtrucke. Who would thinke it poſſible that any ſoule could be ſecure in the middeſt of ſuch variety, and frequence of iudgements? Theſe very plagues haue not more wonder in them, then their ſucceſſe hath. To what an height of obduration will ſinne lead a man, and of all ſins, incredulity? Amidſt all theſe ſtorms *Pharaoh* ſleepeth, till the voice of Gods mighty thunders, and hayle mixed with fire, rouzed him vp a little.

Now, as betwixt ſleeping and waking, he ſtarts vp, and ſayes, *God is righteous, I am wicked. Moſes pray for vs*, and preſently layes downe his head againe. God hath no ſooner done thundering, then he hath done fearing. All this while you neuer find him carefull to preuent any one euill, but deſirous ſtill to ſhift it off, when hee feeles it; neuer holds conſtant to any good motion; neuer prayes for himſelfe, but careleſly wills *Moſes* and *Aaron* to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like ſome hard chapman, that wold get a releaſe with the cheapeſt: Firſt, They ſhall not goe; then, Goe and ſacrifice, but in Ægypt; next, Goe ſacrifice in the wildernes but not far off; after, Goe ye that are men; then, Goe you and your children onely; at laſt, Goe all ſaue your ſheepe and cattle. Whereſoeuer meere Nature is, ſhe is ſtill improuident of future good, ſenſible of preſent euill, inconſtant in good purpoſes; vnable, through vnacquaintance, and vnwilling to ſpeake for her ſelfe, niggardly in her grants, and vncheerefull. The plague of the Graſhoppers ſtartled him a little; and the more through the importunity of his ſeruants: for when hee conſidered the fiſh deſtroyed with the firſt blow, the cattle with the fift, the corne with the ſeuenth, the fruit and leaues with this eighth, and nothing now left him, but a bare fruitleſſe earth to liue vpon (and that, couered ouer with Locuſts) neceſſity droue him to relent for an aduantage: *Forgiue me this once; take from me this death onely*.

But as conſtrained repentance is euer ſhort and vnſound; the Weſt wind, together with the Graſhoppers, blowes away his remorſe; & now is he ready for another iudgement. As the Graſhoppers tooke away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heauen too: other darkneſſes were but priuatiue, this was reall and ſenſible. The Ægyptians thought this night long, (how could they chuſe when it was ſix in one?) and ſo much the more, for that no man could riſe to talk with other, but was neceſſarily confined to his owne thoughts: One thinkes the fault in his owne eyes, which he rubs oftentimes in vaine: Others think, that the Sunne is loſt out of the Firmament, and is now withdrawn for euer: Others, that all things are returning to their firſt confuſion: all think themſelues miſerable, paſt remedy, and wiſh (whatſoeuer had befalne them) that they might haue had but light enough to ſee themſelues die.

Now *Pharaoh* proues like to ſome beaſts that grow mad with baiting: grace often reſiſted, turnes to deſperateneſſe, *Get thee from me, looke thou ſee my face no more; whenſoeuer thou commeſt in my ſight, thou ſhalt dye*. As if *Moſes* could not plague him as well in abſence as if he that could not take away the Lice, Flyes, Frogs, Graſhoppers, could at his pleaſure take away the life of *Moſes*, that procured them. VVhat is this but to run vpon the iudgements, and run away from the remedies? Euermore when Gods meſſengers are abandoned, deſtruction is neere. *Moſes* will ſee him no more, till he ſee him dead vpon the ſands; but God will now viſit him more then euer: The fearefulleſt plagues God ſtill reſerues for the vpſhot: All the former do but make way for the laſt.

Pharaoh may exclude *Moſes* and *Aaron*, but Gods Angell hee cannot exclude: Inſenſible meſſengers are vſed, when the viſible are debarred.

Now God begins to call for the Blood they owed him: In one night euery houſe hath a carkaſſe in it, and (which is more grieuous) of their firſt borne, and (which is yet more fearefull) in an inſtant. No man could comfort other; euery man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more dolefull, and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people! *Ægypt* was neuer ſo ſtubborne in denying paſſage to Iſrael, as now importunate to entreat it: *Pharaoh* did not more force them to ſtay before, then now to depart: whom lately they would not permit, now they hire to go. Their rich Iewels of ſiluer and gold were not too deare for them, whom they hated; how much rather had they to ſend them away wealthy, then to haue them ſtay to be their Executors? Their loue to themſelues obtained of them the enriching of their enemies; and now they are glad to pay them well for their old worke, and their preſent iourney: Gods people had ſtayed like Slaues, they goe away like Conquerors, with the ſpoile of thoſe that hated them; armed for ſecurity, and wealthy for maintenance.

Old *Iacobs* ſeuenty ſoules which he brought downe into Ægypt, in ſpight of their bondage and blood-ſhed, goe forth ſix hundred thouſand men, beſides children. The world is well mended with Iſrael, ſince he went with his ſtaffe and his ſcrip ouer Iordan. Tyranny is too weake, where God bids, Increaſe and multiply. I know not where elſe the good herbe ouer-growes the weeds; the Church out-ſtrips the World. I feare if they had liued in eaſe and delicacie, they had not beene ſo ſtrong, ſo numerous. Neuer any true Iſraelite loſt by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods: That very night, when the hundred and thirty yeares were expired, Iſrael is gone, *Pharaoh* neither can, nor can will to keepe them any longer; yet in this, not fulfilling Gods will, but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their owne will, they doe his!

The Iſraelites are equally glad of this haſte. Who would not be ready to goe, yea to fly out of bondage? They haue what they wiſhed; it was no ſtaying for a ſecond inuitation. The loſſe of an opportunity is many times vnrecouerable: the loue of their liberty made the burden of their dough light: who knew whether the variable mind of *Pharaoh* might returne to a deniall, and (after all his ſtubborneſſe) repent of his obedience? It is fooliſh to hazard where there is certainty of good offers, and vncertainty of continuance. They goe therefore; and the ſame God that fetcht them out, is both their guide and protector. How carefully doth he chuſe their way! not the neerer, but the ſafer. He would not haue his people ſo ſuddenly change from bondage to war.

It is the wondrous mercy of God, that he hath reſpect, as to his owne glory, ſo to our infirmities. He intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that euils are not ready for vs, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and vntracted wilderneſſe, himſelfe goes before them: who could but follow cheerfully, when he ſees God lead him? He that led the wiſe men by a Star, leads Iſrael by a Cloud: That was an higher obiect, therefore he giues them an higher and more heauenly conduct; This was more earthly, therefore he contents himſelfe with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmnes; of cloud and fire for viſibility and vſe. The greater light extinguiſhes the leſſe; therefore in the day he ſhewes them not fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire: The cloud ſhelters them from heat by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children, euer putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backs of Iſrael turned to depart, then *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to ſee ſo great a command, ſo much wealth, caſt away in one night; which now he reſolues to redeem, though with more plagues. The ſame ambition and couetouſneſſe that made him weare out ſo many iudgements, will not leaue him, till it haue wrought out his full deſtruction. All Gods vengeances haue their end; the finall perdition of his enemies, which they cannot reſt till they haue attained: *Pharaoh* therefore & his Ægyptians will needs go fetch their bane. They well knew that Iſrael was fitter to ſerue then to fight; weary with their ſeruitude, not trained vp to war, not furniſhed with prouiſion for a field: Themſelues Captaines and Souldiers by profeſſion, furniſhed with horſes, and Chariots of warre. They gaue themſelues therefore the victory beforehand, and Iſrael either for ſpoile or bondage: yea, the weake Iſraelites gaue vp themſelues for dead, and already are talking of their graues. They ſee the Sea before them; behind them the Ægyptians: they know not whether is more mercileſſe, and are ſtricken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! they had ſeene all thy wonders in Ægypt and in their Goſhen; they ſaw euen now thy pillar before them, and yet they did more feare Ægypt then beleeue thee. Thy patience is no leſſe miracle then thy deliuerance. But in ſtead of remouing from them, the cloudy pillar remoues behind them, and ſtands betwixt the Iſraelites and Ægyptians: as if God would haue ſaid, They ſhall firſt ouercome me, O Iſrael, ere they touch thee. Wonder did now iuſtly ſtriue with feare in the Iſraelites, when they ſaw the cloud remoue behind them, and the ſea remoue before them. They were not vſed to ſuch bulwarkes. God ſtood behind them in the cloud; the ſea reared them vp wals on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his creatures both our friends and patrons.

Yet here was faith mixed with vnbeleefe. Hee was a bold Iſraelite that ſet the firſt foot into the channell of the Sea: and euery ſtep that they ſet in that moiſt way, was a new exerciſe of their faith. *Pharaoh* ſees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tels him ſo much) that God made a difference betwixt him and Iſrael. He is offended with the Sea, for giuing way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well haue thought, that he which gaue light in Goſhen, when there was darkneſſe in Ægypt, could as well diſtinguiſh in the Sea: but he cannot now either conſider, or feare: it is his time to periſh. God makes him faire way, and lets him run ſmoothly on, till he be come to the midſt of the Sea; not one waue may riſe vp againſt him, to wet ſo much as the hoofe of his horſe. Extraordinary fauours to wicked men, are the forerunners of their ruine.

Now when God ſees the Ægyptians too far to returne, he findes time to ſtrike them with their laſt terror: they know not why, but they would returne too late. Thoſe Chariots in which they truſted now faile them, as hauing done ſeruice enough, to carie them into perdition. God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from iudgement: but they ſhall one day finde, that it is not more eaſie to run into ſin, then impoſſible to run away from iudgement: the ſea will ſhew them, that it regards the Rod of *Moſes*, not the Scepter of *Pharaoh*; and now (as glad to haue got the enemies of God at ſuch an aduantage) ſhuts her mouth vpon them, and ſwallowes them vp in her waues, and after ſhee hath made ſport with them a while, caſts them vpon her ſands, for a ſpectacle of triumph to their aduerſaries.

What a ſight was this to the Iſraelites, when they were now ſafe on the ſhore, to ſee their enemies come floating after them vpon the billowes, and to find among the carkaſſes vpon the ſands, their knowne oppreſſors, which now they can tread vpon with inſultation! They did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliuerance, whom they hardly truſted for their deliuerance.

Contemplations VPON THE PRINCIPALL Paſſages of the holy STORIE.

The ſecond Volume.

IN FOVRE BOOKES.

By I.H. D.D.

Imprinted at LONDON
in the yeare
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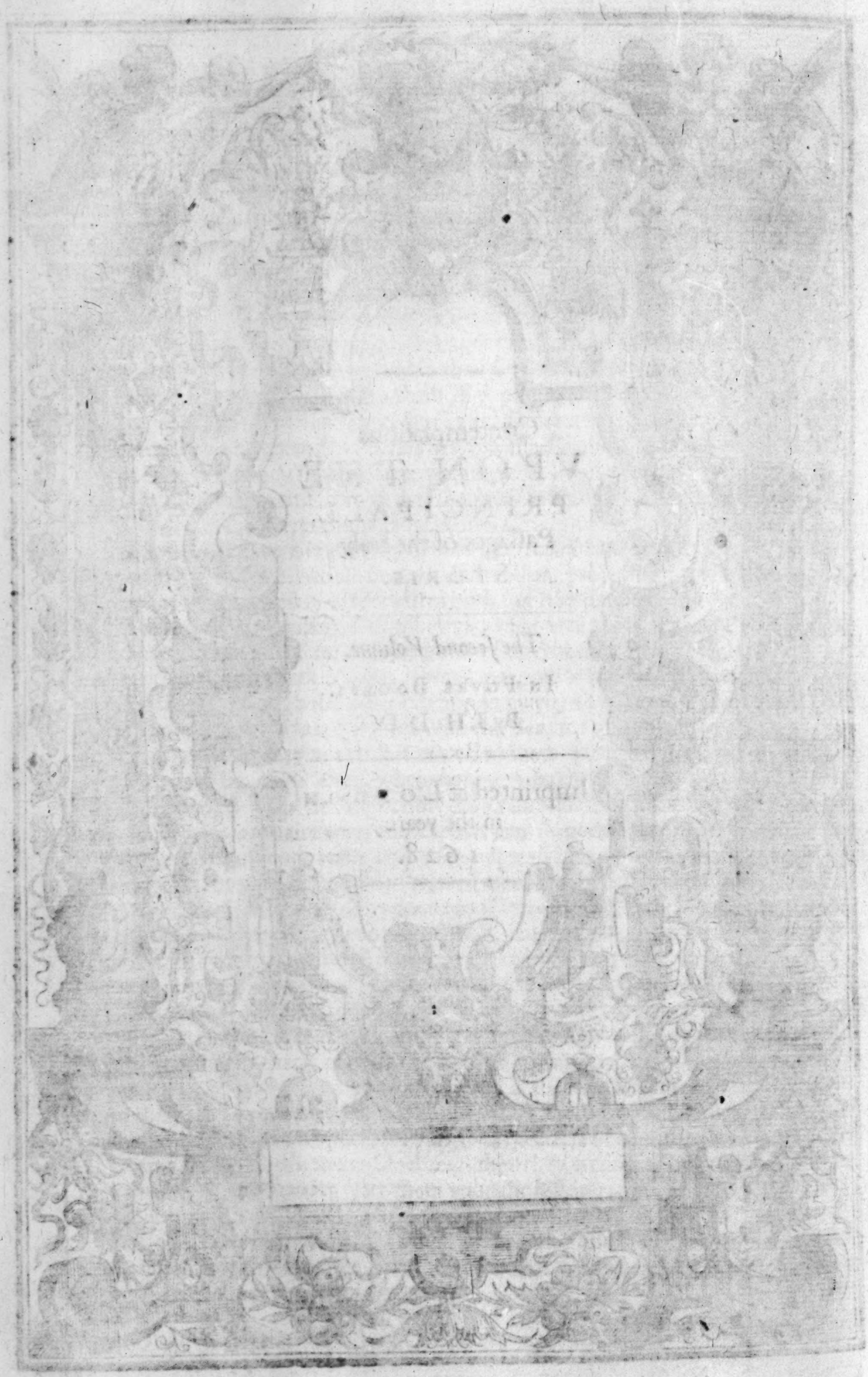
Hall, J.



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[illegible]
1628.

TO THE HIGH AND MIGHTIE PRINCE, CHARLES, PRINCE of *Great Britaine*.

Moſt excellent Prince:

ACcording to the true dutie of a ſeruant, I entended all my Contemplations *to your now glorious Brother, of ſweet and ſorowfull memorie. The firſt part whereof, as it was the laſt Booke, that euer was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned ouer by his gratious hand.*

Now, ſince it pleaſed the GOD *of ſpirits to call him from theſe poore* Contemplations *of ours, to the bleſſed contemplation of himſelfe, to ſee him as Hee is, to ſee as hee is ſeene; to whom is this ſequell of my labours due; but to your Highneſſe, the heire of his Honor and Vertues? Euery yeare of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubiect, is ſcarce finite: The whole doth not onely craue your Highneſſes Patronage, but promiſes to requite your Princely acceptation, with many ſacred examples, and rules, both for pietie, and wiſedome; towards the decking vp of this flouriſhing* *ſpring of your Age: in the hopes whereof, not onely wee liue, but he that is dead, liues ſtill in you: And if any piece of theſe endeuours, come ſhort of my deſires, I ſhall ſupply the reſt with my prayers: which ſhall neuer be wanting to the God of Princes that your happy proceedings may make glad the Church of God, your ſelfe in either World, glorious.*

Your Highneſſes in all humble deuotion,

and faithfull obſeruance.

Ios. Hall.

Contemplations.

THE FIFTH BOOKE.

The Waters of Marah.

The Quailes and Manna.

The Rocke of Rephidim.

The Foile of Amalek *: Or*
The hand of Moſes *lift vp.*

The Law.

The Golden Calfe.

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

Imprinted at *London* in the yeare 1628.

TO
THE RIGHT
HONOVRABLE

HENRY,
EARLE OF HVNTINGDON,
LORD HASTINGS, BOTERAVX,
MOLINES & MOILES, HIS MAIESTIES
LIEVTENANT IN THE COVNTY
OF *LEICESTER*;

A BOVNTIFVLL FAVOVRER OF
ALL GOOD LEARNING, A NOBLE
PRECEDENT OF VERTVE, THE FIRST
PATRONE OF MY POORE
STVDIES.

J. H.
DEDICATES THIS PIECE OF HIS LABOVRS,
AND WISHETH ALL HONOVR
AND HAPPINESSE.

Contemplations.

THE FIFTH BOOKE.

The waters of *Marah*.

ISRAEL was not more loth to come to the Red Sea, then to part from it. How ſoone can God turne the horror of any euill into pleaſure! One ſhore reſounded with ſhriekes of feare; the other with Timbrels and Dances, and Songs of Deliuerance. Euery maine affliction is our Red Sea, which while it threats to ſwallow, preſerues vs: At Laſt, our Songs ſhall be lowder then our cries. The Iſraelitiſh Dames, whē they ſaw their danger though they might haue left their Timbrels behind them; how vnprofitable a burden ſeemed thoſe inſtruments of Muſick! yet now they liue to renue that forgotten Minſtralſie, and Dancing, which their bondage had ſo long diſcontinued: and well might thoſe feet dance vpon the ſhore, which had walked thorow the Sea. The land of *Goſhen* was not ſo bountifull to them, as theſe Waters. That afforded them a ſeruile life: This gaue them at once freedome, victorie, riches; beſtowing vpon them the remainder of that wealth which the Ægyptians had but lent. It was a pleaſure to ſee the floating carcaſes of their Aduerſaries; and euery day offers them new booties: It is no maruell then if their hearts were tyed to theſe bankes. If we finde but a little pleaſure in our life, we are ready to dote vpon it. Euery ſmall contentment glues our affections to that we like: And if here our imperfect delights hold vs ſo faſt, that wee would not bee looſed; how forcible ſhall thoſe infinite ioyes be aboue, when our ſoules are once poſſeſſed of them!

Yet if the place had pleaſed them more, it is no maruell they were willing to follow *Moſes*; that they durſt follow him in the Wilderneſſe, whom they followed through the Sea: It is a great confirmation to any people, when they haue ſeene the hand of God with their guide. O Sauiour, which haſt vndertaken to cary me from the ſpirituall Ægypt to the Land of Promiſe; How faithfull, how powerfull haue I found thee? How fearleſly ſhould I truſt thee? how cheerefully ſhould I follow thee through contempt, pouerty, death it ſelfe! Maſter, if it be thou, bid vs come vnto thee.

Immediately before, they had complained of too much water: now they goe three dayes without. Thus God meant to puniſh their infidelitie, with the defect of that, whoſe abundance made them to diſtruſt. Before they ſaw all Water, no Land; now all dry and duſtie Land, and no Water. Extremities are the beſt tryals of men; as in bodies, thoſe that can beare ſudden changes of heats and cold without complaint, are the ſtrongeſt. So much as an euill touches vpon the meane, ſo much help it yeelds towards patience; Euery degree of ſorrow is a preparation of the next: but when we paſſe to extreames without the meane, we want the benefit of recollection; and muſt truſt to our preſent ſtrength. To come from all things to nothing, is not a deſcent but a downfall; and it is a rare ſtrength and conſtancy, not to be maimed at leaſt. Theſe headlong euills, as they are the ſoreſt, ſo they muſt be moſt prouided for; as on the contrary, a ſudden aduancement from a low condition to the height of Honour, is moſt hard to manage. No man can maruell how that Tyrant blinded his Captiues, when he heares that he brought them immediately, out of a darke dungeon, into Roomes that were made bright and glorious. Wee are not worthy to know, for what wee are reſerued: no euill can amate vs, if we can ouercome ſudden extremities.

The long deferring of a good (though tedious) yet makes it the better, when it comes. Well did the Iſraelites hope that the Waters which were ſo long in finding, would be precious when they were found: Yet behold, they are croſſed, not onely in their deſires, but in their hopes; for after three dayes trauell, the firſt Fountaines they finde are bitter Waters. If theſe Wels had not runne pure Gall, they could not haue ſo much complained. Long thirſt will make bitter Waters ſweet; yet ſuch were theſe Springs, that the Iſraelites did not ſo much like their moiſture, as abhorre their reliſh. I ſee the firſt handſell that God giues them in their voyage to the Land of Promiſe; Thirſt and Bitterneſſe. Satan giues vs pleaſant entrances into his wayes, and reſerues the bitterneſſe for the end: God inuites vs to our worſt at firſt; and ſweetens our concluſion with pleaſure.

The ſame God that would not lead Iſrael through the Philiſtins Land, leſt they ſhould ſhrinke at the ſight of Warre, now leads them through the Wilderneſſe, and feares not to try their patience with bitter potions. If hee had not loued them, the Ægyptian Furnace or Sword had preuented their thirſt, or that Sea whereof their Enemies drunke dead; and yet ſee how hee dyets them. Neuer any haue had ſo bitter draughts vpon Earth as thoſe he loues beſt: The palate is an ill iudge of the fauours of God. O my Sauiour, thou didſt drinke a more bitter Cup from the hands of thy Father, then that which thou refuſedſt of the Iewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs bleſſings with ſuch a tang, that the fruition ſhall not much differ from the want: So many a one hath riches, not grace to vſe them; many haue children, but ſuch as they preferre barrenneſſe. They had ſaid before, Oh that we had water! now, Oh that we had good water! It is good ſo to deſire bleſſings from God; that we may be the better for inioying them; ſo to craue water, that it may not be ſawced with bitternes.

Now, theſe fond Iſraelites in ſtead of praying, murmur; in ſtead of praying to God, murmur againſt *Moſes*. *What hath the righteous done?* Hee made not either the Wilderneſſe dry, or the Waters bitter; Yea (if his conduct were the matter) what one foot went he before them without God? The Pillar led them, and not he; yet *Moſes* is murmured at. It is the hard condition of authoritie, that when the multitude fare well, they applaude themſelues; when ill, they repine againſt their Gouernours. Who can hope to be free, if *Moſes* eſcape not? Neuer any Prince ſo merited a people. Hee thruſt himſelfe vpon the Pikes of *Pharaohs* tyrannie. Hee brought them from a bondage worſe then death. His Rod diuided the Sea, and ſhared life to them, death to their Purſuers. Who would not haue thought theſe men, ſo obliged to *Moſes*, that no death could haue opened their mouthes or raiſed their hands againſt him? Yet now, the firſt occaſion of want makes them rebell. No benefit can ſtop the mouth of Impatience. If our turne be not ſerued for the preſent, former fauours are either forgotten, or contemned. No maruell if we deale ſo with men, when God receiues this meaſure from vs. One yeere of Famine, One Summer of Peſtilence, One Moone of vnſeaſonable weather, makes vs ouer-looke all the bleſſings of God; and more to mutine at the ſenſe of our euill, then to praiſe him for our varieties of good: whereas fauours well beſtowed, leaue vs both mindfull and confident; and will not ſuffer vs either to forget or diſtruſt. O God, I haue made an ill vſe of thy mercies, if I haue not learned to be content with thy corrections.

Moſes was in the ſame want of water with them, in the ſame diſtaſte of bitterneſſe, and yet they ſay to *Moſes*, What ſhall we drinke? If they had ſeene him furniſhed with full veſſels of ſweet water, and themſelues put ouer to this vnſauoury liquor, enuie might haue giuen ſome colour to this mutiny: but now their Leaders common miſerie, might haue freed him from their murmurs. They held it one piece of the late *Egyptian* tyrannie, that a taske was required of them, which the impoſers knew they could not performe; to make Bricke when they had no Straw; Yet they ſay to *Moſes*, What ſhall we drinke? Themſelues are growne Exactors, and are ready to menace more then ſtripes, if they haue not their ends, without meanes. *Moſes* tooke not vpon him their prouiſion, but their deliuerance: and yet, as if he had been the common Victualer of the Campe, they aske, What ſhall wee drinke? When want meets with impatient minds, it tranſports them to fury; Euery thing diſquiets, and nothing ſatisfies them.

What courſe doth *Moſes* now take? That which they ſhould haue done, and did not: They cryed not more feruently to him, then he to God: if he were their Leader, God was his. That which they vniuſtly required of him, he iuſtly requires of God, that could doe it; He knew whence to looke for redreſſe of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I ſee and acknowledge the harbour, that wee muſt put into, in all our ill weather. It is to thee, O God, that wee muſt powre out our hearts, which onely canſt make our bitter waters ſweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them ſolid; haue alſo taken away the bitter qualitie from theſe waters, and made them ſweet: ſince to flow is naturall vnto the water; to bee bitter is but accidentall. *Moſes* durſt not imploy his Rod without a Precept; he knew the power came from the commandement. We may not preſume on likelihoods, but depend vpon warrants; therefore *Moſes* doth not lift vp his Rod to the Waters, but his hand and voyce to God.

The hand of faith neuer knocked at heauen in vaine: no ſooner hath *Moſes* ſhewed his grieuance, then God ſhewes him the remedie: yet an vnlikely one, that it might be miraculous. He that made the waters, could haue giuen them any ſauour: How eaſie is it for him that made the matter, to alter the qualitie! It is not more hard to take away, then to giue. Who doubts but the ſame hand that created them, might haue immediately changed them? Yet that Almightie power will doe it by meanes. A piece of wood muſt ſweeten the waters: What relation had wood to water; or that which hath no ſauour, to the redreſſe of bitterneſſe? Yet here is no more poſſibilitie of failing, then proportion to the ſucceſſe. All things are ſubiect to the command of their Maker; He that made all of nothing, can make euery thing of any: There is ſo much power in euery creature, as he will pleaſe to giue. It is the praiſe of Omnipotencie to worke by improbabilities; *Eliſha* with Salt, *Moſes* with wood, ſhall ſweeten the bitter waters; Let no man deſpiſe the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance ſhewed them their whole iourney; wherein they ſhould taſte of much bitterneſſe: but at laſt through the mercy of God, ſweetned with comfort. Or did it not repreſent themſelues rather, in the iourney? in the fountaines of whoſe hearts, were the bitter waters of manifold corruptions, yet their vnſauorie ſoules are ſweetned by the graces of his Spirit. O Bleſſed Sauiour: the Wood of thy Croſſe, that is, the application of thy ſufferings, is enough to ſweeten a whole Sea of bitterneſſe. I care not how vnpleaſant a portion I finde in this Wilderneſſe, if the power and benefit of thy pretious death may ſeaſon it to my ſoule.

Of the Quailes and Manna.

THe thirſt of Iſrael is well quenched : for beſides the change of the waters of *Marah*, their ſtation is changed to *Elim*; where were twelue Fountaines, for their twelue Tribes, and now they complaine as faſt of hunger.

Contentation is a rare bleſſing; becauſe it ariſes either from a fruition of all comforts, or a not deſiring of ſome which we haue not. Now, we are neuer ſo bare, as not to haue ſome benefits; neuer ſo full, as not to want ſomething, yea as not to be full of wants. God hath much ado with vs; either we lacke health or quietneſſe, or children, or wealth, or company, or our ſelues in all theſe. It is a wonder theſe men found not fault with the want of ſawce to their Quailes, or with their old cloathes, or their ſolitarie way. Nature is moderate in her deſires; but conceit is vnſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread; but now what leauen is ſo ſowre as want? When meanes hold out, it is eaſie to bee content. Whiles their dough, and other cates laſted, whiles they were gathering of the Dates of *Elim*, we heare no newes of them. Who cannot pray for his dayly bread, when he hath it in his cup-bord? But when our owne prouiſion failes vs, then not to diſtruſt the prouiſion of God, is a noble tryall of faith. They ſhould haue ſaid; He that ſtopt the mouth of the Sea, that it could not deuoure vs, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt-borne of Ægypt, by his immediate hand, then to preſerue vs; He that commanded the Sea to ſtand ſtill and guard vs, can as eaſily command the earth to nouriſh vs: He that made the Rod a Serpent, can as well make theſe ſtones, bread: He that brought armies of Frogs and Caterpillers to Ægypt, can as well bring whole drifts of birds and beaſts to the deſart: He that ſweetened the waters with Wood, can as well refreſh our bodies with the fruits of the earth. Why doe we not wait on him, whom we haue found ſo powerfull? Now they ſet the mercy and loue of God vpon a wrong laſte; Whiles they meaſure it onely by their preſent ſenſe. Nature is iocond and cheerfull, whiles it proſpereth : let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with Timbrels for a preſent fauour, that cannot depend vpon him, in the want of meanes for a future. Wee all are neuer weary of receiuing, ſoone weary of attending.

The other mutiny, was of ſome few male-contents, perhaps thoſe ſtrangers, which ſought their owne protection vnder the wing of Iſrael; this, of the whole troope. Not that none were free: *Caleb*, *Ioſhua*, *Moſes*, *Aaron*, *Miriam*, were not yet tainted: vſually God meaſures the ſtate of any Church or countrey by the moſt; the greater part caries both the name and cenſure. Sinnes are ſo much greater, as they are more vniuerſall: ſo farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. With men commonneſſe may plead for fauour; with God it pleads for iudgement. Many hands draw the Cable with more violence, then few : The leproſie of the whole body is more loathſome, then that of a part.

But what doe theſe mutiners ſay? Oh that wee had dyed by the hand of the Lord! And whoſe hand was this, Oh ye fond *Iſraelites*, if yee muſt periſh by famine? God caried you forth; God reſtrained his creatures from you : and while you are ready to dye thus, ye ſay, Oh that we had dyed by the hand of the Lord!

It is the folly of men, that in immediate iudgements they can ſee Gods hand; not in thoſe, whoſe ſecond cauſes are ſenſible: whereas God holds himſelfe equally intereſſed in all: challenging that there is no euill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes vs with : The water may not loſe the name, though it come by chanels and pipes from the ſpring. It is our faithleſneſſe, that in viſible meanes we ſee not him that is inuiſible.

And when would they haue wiſht to die? When wee ſate by the fleſh-pots of *Ægypt*: Alas, what good would their fleſh-pots haue done them, in their death? If they might ſuſtaine their life, yet what could they auaile them in dying? For, if they were vnpleaſant, what comfort was it, to ſee them? If pleaſant, what comfort to part from them? Our greateſt pleaſures are but paines in their loſſe. Euery minde affects that which is like it ſelfe. Carnall minds are for the fleſh-pots of *Ægypt*, though bought with ſeruitude; ſpirituall are for the preſence of God, through redeemed with famine; and would rather die in Gods preſence, then liue without him in the ſight of delicate or full diſhes.

They loued their liues well enough: I heard how they ſhrieked, when they were in danger of the *Ægyptians*; yet now they ſay, Oh that we had dyed! Not, Oh that wee might liue by the fleſh-pots; but, Oh that wee had dyed! Although life be naturally ſweet, yet a little diſcontentment makes vs weary. It is a baſe cowardlineſſe, ſo ſoone as euer we are called from the gariſon to the field, to thinke of running away. Then is our fortitude worthy of praiſe, when we can endure to be miſerable.

But what? can no fleſh-pots ſerue but thoſe of *Ægypt*? I am deceiued, if that Land affoorded them any fleſh-pots ſaue their owne: Their Landlords of *Ægypt* held it abomination to eate of their diſhes or to kill that which they did eate. In thoſe times then they did eate of their owne; and why not now? They had droues of cattell in the Wilderneſſe: why did they not take of them? Surely, if they would haue beene as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without need of murmuring: for if their back-burden of dough laſted for a moneth; their heards might haue ſerued them many yeares. All grudging is odious; but moſt, when our hands are full. To whine in the midſt of abundance; is a ſhamefull vnthankfulneſſe.

When a man would haue looked that the anger of God ſhould haue appeared in fire: now behold, his glory appeares in a Cloud. Oh the exceeding long ſuffering of God, that heares their murmurings! and as if he had beene bound to content them, in ſtead of puniſhing, pleaſes them; as a kind mother would deale with a crabed child, who rather ſtils him with the breſt, then cals for the rod. One would haue thought, that the ſight of the cloud of God ſhould haue diſpel'd the cloud of their diſtruſt; and this glory of God ſhould haue made them aſham'd of themſelues. and afraid of him: Yet I doe not heare them once ſay, What a mighty and gracious God haue we diſtruſted? Nothing will content an impotent minde, but fruition. When an heart is hardned with any paſſion, it will endure much, ere it will yeeld to relent.

Their eyes ſaw the cloud; their eares heard the promiſe, the performance is ſpeedie and anſwerable. Needs muſt they be conuinced, when they ſaw God as glorious in his worke, as in his preſence; when they ſaw his word iuſtified by his act. God tels them afore-hand what hee wil doe, that their expectation might ſtay their hearts. He doth that which he fore-told, that they might learne to truſt him, ere he performe. They deſired meat, and receiue Quailes; they deſired bread, and haue Manna. If they had had of the courſeſt fleſh, and of the baſeſt Pulſe, hunger would haue made it dainty: But now God will pamper their famine; and giues them meat of Kings, and Bread of Angels. What a world of Quailes were but ſufficient to ſerue ſix hundred thouſand perſons? They were all ſtrong, all hungry; neither could they bee ſatisfied with ſingle Fowles: What a Table hath God prepared in the Deſart, for abundance, for delicacie? Neuer Prince was ſo ſerued in his greateſt pompe, as theſe rebellious *Iſraelites* in the Wilderneſſe. God loues to ouer-deſerue of men; and to exceed not onely their ſinnes; but their very deſires, in mercy. How good ſhall wee finde him to thoſe that pleaſe him, ſince he is ſo gracious to offenders! If the moſt graceleſſe *Iſraelites* be fed with Quailes and Manna; Oh, what goodneſſe is that hee hath laid vp for them that loue him! As on the contrary, If the Righteous ſcarce be ſaued, where will the Sinners appeare? Oh God, thou canſt, thou wilt make this difference. Howſoeuer with vs men, the moſt crabed and ſtubborne oftentimes fare the beſt, the Righteous

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Iudge of the world frames his remuneration as he finds vs: And if his mercy ſometime prouoke the worſt to repentance by his temporall fauours, yet he euer reſerues ſo much greater reward for the Righteous, as eternitie is beyond time, and heauen aboue earth.

It was not of any naturall inſtinct, but from the ouer-ruling power of their Creator, that theſe Quailes came to the Deſart. Needs muſt they come whom GOD brings. His hand is in all the motions of his meaneſt Creatures. Not onely wee, but they mooue in him. As not many Quailes, ſo not one Sparrow falls without him: How much more are the actions of his beſt creature, Man, directed by his prouidence? How aſhamed might theſe *Iſraelites* haue been, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelues to their ſlaughter; whiles they went ſo repiningly to his ſeruice and their owne preferment? Who can diſtruſt the prouiſion of the great Houſe-keeper of the world, when hee ſees how hee can furniſh his tables at pleaſure? Is he growne now careleſſe, or we faithleſſe rather? Why doe wee not repoſe vpon his mercy? Rather then we ſhall want, when we truſt him, he will fetch Quailes from all the coaſts of heauen to our boord. Oh Lord, thy hand is not ſhortned to giue: let not ours bee ſhortned, or ſhut in receiuing.

Eliahs ſeruitors, the Rauens, brought him his full ſeruice of bread, and fleſh at once; each morning and euening. But theſe *Iſraelites* haue their fleſh at euen, and their bread in the morning: Good reaſon there ſhould be a difference. *Eliahs* table was vpon Gods direct appointment; the *Iſraelites* vpon their mutiny: Although God will relieue them with prouiſion, yet he will puniſh their impatience with delay; ſo ſhall they know themſelues his people, that they ſhall finde they were murmurers. Not onely in the matter, but in the order, God anſwers their grudging; Firſt they complaine of the want of fleſh-pots, then of bread. In the firſt place therefore they haue fleſh, bread after. When they haue fleſh, yet they muſt ſtay a time ere they can haue a full meale; vnleſſe they would eate their meat breadleſſe, and their bread dry. God will be waited on and will giue the conſummation of his bleſſings at his leaſure. In the euening of our life, we haue the firſt pledges of his fauour: but in the morning of our reſurrection, muſt we looke for our perfect ſacietie of the true Manna, the bread of life.

Now the *Iſraelites* ſped well with their Quailes; they did eate and digeſt, and proſper: not long after, they haue Quailes with a vengeance; the meat was pleaſant, but the ſauce was fearfull. They let downe the Quailes at their mouth, but they came out at their noſtrils. How much better had it been to haue died of hunger, through the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth! Behold, they periſh of the ſame diſeaſe then, whereof they now recouer. The ſame ſinne repeated, is death, whoſe firſt act found remiſsion: Relapſes are deſperate, where the ſickneſſe it ſelfe is not. With vs men, once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; we ſhould be preſumptuouſly mad, to hope that God will ſtand vs for a ſinning-ſtock, to prouoke him how we will. It is more mercy then he owes vs, if he forbeare vs once: it is his iuſtice to plague vs the ſecond time: We may thanke our ſelues, if we will not be warned.

Their meate was ſtrange, but nothing ſo much as their bread. To finde Quailes in a Wilderneſſe was vnuſuall; but for bread to come downe from Heauen was yet more. They had ſeene Quailes before (though not in ſuch number:). Manna was neuer ſeene till now. From this day till their ſetling in *Canaan*, God wrought a perpetuall miracle in this food. A miracle in the place: other bread riſes vp from below, this fell down from aboue; neither did it euer raine bread till now; Yet ſo did this heauenly ſhowre fall, that it is confined to the campe of *Iſrael*. A miracle in the quantitie: That euery morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; That it is ſweet like hony-cakes, round like

Corianders,tranſparent as dew. A miracle in the qualitie; That it melted by one heat, by another hardened. A miracle in the difference of the fall; That (as if it knew times, and would teach them as well as feed them) it fell double in the euen of the Sabbath, and on the Sabbath fell not. A miracle in the putrefaction and preſeruation; That it was full of wormes, when it was kept beyond the due houre for diſtruſt:full of ſweetneſſe, when it was kept a day longer for religion; Yea many Ages, in the Arke for a monument of the power and mercy of the Giuer. A miracle in the continuance and ceaſing; That this ſhowre of bread followed their Campe in all their remouals, till they came to taſte of the bread of *Canaan,* and then withdrew it ſelfe, as if it ſhould haue ſaid: Ye need no miracles, now ye haue meanes.

They had the Tipes; we haue the ſubſtance. In this wilderneſſe of the World, the true Manna is rained vpon the tents of our hearts. Hee that ſent the Manna, was the Manna, which he ſent: He hath ſaid, *I am the Manna that came downe from heauen.* Behold, their whole meales were ſacramentall: Euery morſell they did eate, was ſpirituall. We eate ſtill of their Manna: ſtill hee comes downe from heauen. He hath ſubſtance enough for worlds of ſoules; yet onely is to be found in the liſts of the true Church; He hath more ſweetneſſe then the hony, and the hony-combe. Happy are we if we can find him ſo ſweet as he is.

The ſame hand that rained Manna vpon their tents, could haue rained it into their mouths,or laps. God loues we ſhould take paines for our ſpirituall food. Little would it haue auailed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, back't it: Let ſaluation be neuer ſo plentifull, if wee bring it not home,and make it ours by faith,we are no whit the better. If the worke done,and meanes vſed, had beene enough to giue life, no *Iſraelite* had dyed: Their bellies were full of that bread, whereof one crumme giues life: yet they dyed many of them in diſpleaſure. As in naturall, ſo in ſpirituall things, wee may not truſt to meanes: The carkaſſe of the Sacrament cannot giue life, but the ſoule of it; which is the thing repreſented. I ſee each man gather, and take his iuſt meaſure out of the common heape. We muſt be induſtrious, and helpfull each to other: but when we haue done, Chriſt is not partiall. If our ſanctification differ,yet our iuſtification is equall in all.

He that gaue a Gomer to each, could haue giuen an Ephah: As eaſily could hee haue rained downe enough for a moneth, or a yeare at once,as for a day. God delights to haue vs liue in a continual dependance vpon his prouidence,and each day renue the acts of our faith and thankfulneſſe. But what a couetous *Iſraelite* was that, which in a fooliſh diſtruſt would be ſparing the charges of God; and reſeruing that for morning, which he ſhould haue ſpent vpon his ſupper? He ſhall know, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and ſtinke from his diffidence. Nothing is ſo ſoueraigne which being peruerted, may not annoy in ſtead of benefiting vs.

Yet I ſee ſome difference betweene the true and typicall Manna; God neuer meant that the ſhadow and the body ſhould agree in all things. The outward Manna reſerued, was poiſon: the ſpirituall Manna is to vs, as it was to the Arke; not good, vnleſſe it be kept perpetually. If we keepe it, it ſhall keepe vs from putrefaction. The outward Manna fell not at all on the Sabbath: The ſpirituall Manna (tho it balkes no day) yet it fals double on Gods day: and if we gather it not then, we famiſh. In that true Sabbath of our glorious reſt, we ſhall for euer feed of that Manna which we haue gathered in this euen of our life.

Of the Rocke of Rephidim.

BEfore, *Iſrael* thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs ſhort of ſomething, becauſe hee would keepe vs ſtill in exerciſe. Wee ſhould forget at whoſe coſt we liue, if we wanted nothing. Still God obſerues a viciſſitude of euill, and good; and the ſame euils that we haue paſſed, returne vpon vs in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can haue but once. Their firſt ſeiſure doth but make way for their re-entry. None but our laſt enemie comes once for all; and I know not, if that: for euen in liuing we dye daily. So muſt wee take our leaues of all afflictions, that wee reſerue a lodging for them, and expect their returne.

All *Iſrael* murmured when they wanted bread, meat, water; and yet all *Iſrael* departed from the wilderneſſe of *Sin* to *Rephidim*, at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: Hee is rarely deſperate, that makes an vniuerſall oppoſition to God. It is an vnſound praiſe that is giuen a man, for one good action: It may be ſafely ſaid of the very Deuils themſelues, that they doe ſomething well: They know and beleeue, and tremble. If we follow God, and murmur, it is all one, as if we had ſtayed behind.

Thoſe diſtruſt his prouidence in their neceſſity, that are ready to follow his guidance in their welfare. It is an harder matter to endure in extreame want, then to obey an hard commandement Sufferings are greater tryals, then actions: How many haue we ſeen ieopard their liues, with cheerfull reſolution, which cannot endure in cold blood to loſe a limbe with patience! But God will haue his throughly tryed, he puts them to both: and if we cannot endure both to follow him from *Sin*, and to thirſt in *Rephidim*, we are not ſound *Iſraelites*.

God led them, on purpoſe to this drie *Rephidim*: He could as well haue conducted them to another *Elim*, to conuenient waterings: Or hee that giues the waters of all their channels, could as well haue deriued them to meet *Iſrael*: But God doth purpoſely carry them to thirſt. It is not for neceſſity, that we fare ill, but out of choyce: It were all one with God to giue vs health, as ſickneſſe; abundance as pouerty. The treaſurie of his riches hath more ſtore then his creature can be capable of; wee ſhould not complaine, if it were not good for vs to want.

This ſhould haue beene a contentment able to quench any thirſt: *God hath led vs hither*; If *Moſes* out of ignorance had miſguided vs, or we chanceably falne vpon theſe dry deſarts, though this were no remedy of our griefe yet it might be ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawne vs into this want; and ſhall not he as eaſily finde the way out? It is the Lord, let him doe what he will. There can be no more forcable motiue to patience, then the acknowledgment of a diuine hand that ſtrikes vs. It is fearfull to be in the hand of an aduerſarie; but who would not be confident of a Father? Yet in our fraile humanity, choler may tranſport a man from remembrance of nature; but when wee feele our ſelues vnder the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; who would no rather murmur at himſelfe, that hee ſhould ſwerue towards impatience? Yet theſe ſturdy *Iſraelites* wilfully murmur: and will not haue their thirſt quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would haue entreated *Moſes* to pray for them: but in ſtead of entreating, they contend, and in ſtead of prayers, I finde commands: *Giue vs water.* If they had gone to God without *Moſes*, I ſhould haue praiſed their faith: but now they goe to *Moſes* without God, I hate their ſtubborne faithleſneſſe. To ſeeke to the ſecond meanes, with neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelfe, milde and ſweet; Why contend ye with me? Why tempt ye the Lord? In the firſt expoſtulation condemning them of iniuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, hee would haue them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelfe: *Why tempt yee the Lord?* The oppoſition which is made to the inſtruments of God, redounds euer to his perſon. He holds himſelfe ſmitten through the ſides of his Miniſters: ſo hath God incorporated theſe reſpects, that our ſubtiltie cannot diuide them.

But what temptation is this? *Is the Lord among vs or no?* Infidelitie is crafty, and yet fooliſh; Craftie in her inſinuations, fooliſh in her conceits. They imply, *If we were ſure the Lord were with vs, we would not diſtruſt*; They conceiue doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent, vnleſſe euery moment ſhould haue renued miracles? The plagues of *Ægypt*, and the diuiſion of the Sea were ſo famous, that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned; the Quailes were yet in their teeth; their Manna was yet in their eye; yea, they ſaw God in the Pillar of the Cloud, and yet they ſay, *Is the Lord amongſt vs?* No argument is enough to an incredulous heart; not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleeue his eyes and hands, though his eare he would not? Oh the deepe infidelitie of theſe *Iſraelites*, that ſaw and beleeued not!

And how will they know if God be amongſt them? As if hee could not bee with them, and they be athirſt: either God muſt humour carnall minds, or be diſtruſted: If they proſper (though it be with wickedneſſe) God is with them; If they be thwarted in their owne deſignes; ſtraight, *Is God with vs?* It was the way to put God from them, to diſtruſt and murmure. If he had not beene with them, they had not liued; If hee had beene in them, they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe, not affliction, argues him gone; Yea, then is he moſt preſent, when he moſt chaſtiſes.

Who would not haue looked, that this anſwer of *Moſes* ſhould haue appeaſed their fury? As what can ſtill him that will not be quiet to thinke he hath God for his Aduerſarie? But, as if they would wilfully warre againſt Heauen, they proceed; yet with no leſſe craft then violence; bending their exception to one part of the anſwer: and ſmoothly omitting, what they could not except againſt. They will not heare of tempting God? they maintaine their ſtrife with *Moſes*, both with words and ſtones. How malicious, how headdy is impatience! The act was Gods, they caſt it vpon *Moſes*, *Wherefore haſt thou brought vs?* The act of God was mercifull, they make it cruell, *To kill vs and our children*: As if God and *Moſes* meant nothing but their ruine; who intended nothing but their life and liberty. Fooliſh men! What needed this iourney to death? Were they not as obnoxious to God in Ægypt? Could not God by *Moſes* as eaſily haue killed them in Ægypt, or in the Sea, as their enemies? Impatience is full of miſconſtruction; If it be poſſible to find out any gloſſe to corrupt the Text of Gods actions, they ſhall be ſure not to ſcape vntainted.

It was no expoſtulating with an vnreaſonable multitude; *Moſes* runs ſtraight to him, that was able at once to quench their thirſt, and their fury: *What ſhall I do to this people?* It is the beſt way, to truſt God with his owne cauſes: when men will be intermedling with his affaires, they vndoe themſelues in vaine. We ſhall finde difficulties in all great enterpriſes: if wee be ſure we haue begun them from God, we may ſecurely caſt all euents vpon his prouidence, which knowes how to diſpoſe, and how to end them.

Moſes perceiued rage, not in the tongues onely, but in the hands of the *Iſraelites. Yet a while longer and they will ſtone me.* Euen the Leader of Gods people, feared death; and ſinned not in fearing. Life is worthy to be deare to all: eſpecially to him, whom publike charge hath made neceſſary: Meere feare is not ſinfull; It is impotence and diſtruſt that accompany it, which make it euill. How well is that feare beſtowed, that lends vs the more importunately to God. Some man would haue thought of flight; *Moſes* flies to his Prayers; and that not for reuenge, but for helpe. Who but *Moſes* would not haue ſaid, This twice they haue mutined, and beene pardoned; and now againe thou ſeeſt, O Lord, how madly they rebell; and how bloodily they intend againſt me; preſerue me I beſeech thee, and plague them. I heare none of this: but imitating the long ſuffering of his God, he ſeekes to God for them, which ſought to kill him, for the quarrell of God.

Neither is God ſooner ſought then found: All Iſrael might ſee *Moſes* goe towards the Rocke: None but the Elders might ſee him ſtrike it. Their vnbeleefe made them vnworthy of this priuiledge. It is no ſmall fauour of God, to make vs witneſſes of his great Workes; That he crucifies his Sonne before vs; that he fetches the water of Life, out of the true Rocke, in our ſight, is an high prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiued.

Moſes muſt take his Rod; God could haue done it by his will, without a word; or by his word, without the Rod; but he will doe by meanes, that which he can as eaſily doe without. There was no vertue in the Rod, none in the ſtroke; but all in the command of God. Meanes muſt be vſed, and yet their efficacy muſt be expected out of themſelues.

It doth not ſuffice God to name the Rod, without a deſcription; *(Whereby thou ſmoteſt the Riuer:)* Wherefore? but to ſtrengthen the faith of *Moſes*; that hee might well expect this wonder from that, which he had tried to be miraculous. How could he but firmely beleeue, that the ſame meanes which turned the waters into blood, and turned the ſea into a wall, could as well turne the ſtone into water? Nothing more raiſes vp the heart in preſent affiance, then the recognition of fauors, or wonders paſſed. Behold the ſame Rod that brought plagues to the Ægyptians, brings deliuerances to Iſrael. By the ſame meanes can God ſaue and condemne: like as the ſame ſword defends and kils.

That power, which turned the wings of the Quailes to the wilderneſſe, turned the courſe of the water through the Rocke: He might (if hee had pleaſed) haue cauſed a Spring to well out of the plaine earth; but he will now fetch it out of the ſtone, to conuince and ſhame their infidelity.

What is more hard and dry then the Rocke? What more moiſt and ſupple then water? That they might be aſhamed to thinke, they diſtruſted leſt God could bring them water out of the Clouds or Springs, the very Rocke ſhall yeeld it.

And now, vnleſſe their hearts had beene more rockie then this ſtone, they could not but haue reſolued into teares, for this diffidence.

I wonder to ſee theſe Iſraelites, fed with Sacraments: Their bread was ſacramentall, whereof they communicated euery day: leſt any man ſhould complaine of frequence, the Iſraelites receiued daily; and now their drinke was ſacramentall, that the ancient Church may giue no warrant of a dry Communion.

Twice therefore hath the Rocke yeelded them water of refreſhing; to ſignifie that the true ſpirituall Rocke yeelds it alwayes. The Rocke that followed them was *Chriſt*: Out of thy ſide, *O Sauiour*, iſſued that bloodie ſtreame, whereby the thirſt of all beleeuers is comfortably quenched: Let vs but thirſt; not with repining, but with faith; this Rocke of thine ſhall abundantly flow forth to our ſoules, and follow vs, till this water be changed into that new wine, which we ſhall drinke with thee in thy Fathers Kingdome.

The Foyle of AMALEK: *or the hand of* MOSES *liſt vp.*

NO ſooner is Iſraels thirſt ſlaked, then God hath an Amalekite ready to aſſault them. The Almighty hath choyce of rods to whip vs with; and will not be content with one tryall. They would needs bee quarrelling with *Moſes*, without a cauſe; and now God ſends the Amalekites to quarrell with them. It is iuſt with God, that they which would bee contending with their beſt friends, ſhould haue worke enough of contending with enemies.

In their paſſage out of Ægypt, God would not lead them the neereſt way, by the Philiſtims Land, leſt they ſhould repent at the ſight of warre; now they both ſee, and feele it. He knowes how to make the fitteſt choyce of the times of euill; and with-holds that one while, which he ſends another, not without a iuſt reaſon, why he ſends, and with-holds it: And though to vs, they come euer (as wee thinke) vnſeaſonably, and at ſome times more vnfitly, then others; yet hee that ſends them knowes their opportunities:

Who would not haue thought, a worſe time could neuer haue beene pickt for Iſraels warre, then now? In the feebleneſſe of their troopes, when they were wearied, thirſty, vnweaponed; Yet now muſt the Amalekites doe that, which before, the Philiſtims might not doe: We are not worthy, not able to chuſe for our ſelues.

To be ſicke, and dye in the ſtrength of youth, in the minority of children: To bee pinched with pouerty, or miſcariage of children in our age, how harſhly vnſeaſonable it ſeemes! But the infinite wiſedome, that orders our euents, knowes how to order our times. Vnleſſe we will be ſhameleſſe vnbeleeuers, O Lord, we muſt truſt thee with our ſelues and our ſeaſons, and know, that not that which we deſire, but that which thou haſt appointed, is the fitted time for our ſufferings.

Amalek was *Eſaus* grand-child; and theſe Iſraelites the Sons of *Iacob*. The abode of *Amalek* was not ſo farre from Ægypt, but they might well heare what became of their Coſins of Iſrael; and now, doubtleſſe out of enuy watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditarie, and runs in the blood; and (as we vſe to ſay of Runnet) the older it is, the ſtronger.

Hence is that fooliſh hoſtilitie, which ſome men vniuſtly nouriſh vpon no other grounds then the quarrels of their Fore-fathers. To wreake our malice vpon poſteritie, is at the beſt, but the humour of an Amalekite.

How cowardly, and how craftie was the Skirmiſh of *Amalek!* They doe not bid them battell in termes of Warre, but without all noiſe of warning, come ſtealing vpon the hindmoſt, and fall vpon the weake, and ſcattered remnants of Iſrael.

There is no looking for fauour at the hands of malice: The worſt that either force or fraud can doe, muſt be expected of an Aduerſarie; but much more of our ſpirituall enemie; by how much his hatred is deeper. Behold, this *Amalek* lyes in ambuſh to hinder our paſſage vnto our Land of Promiſe; and ſubtilly takes all aduantages of our weakneſſes. We cannot be wiſe, or ſafe, if we ſtay behind our colours; and ſtrengthen not thoſe parts, where is moſt perill of oppoſition.

I doe not heare *Moſes* ſay to his *Ioſhua*: *Amalek* is come vp againſt vs; it matters not whether thou goe againſt him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or ſew, ſtrong or weake; Or if ſtrong men, whether they doe fight or no; I will pray on the Hill: but *Chooſe vs out men and goe fight.*

Then onely can we pray with hope, when wee haue done our beſt. And though the meanes cannot effect that, which wee deſire; yet God will haue vs vſe the likelyeſt meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One ſtick of wood ſhall fetch water out of the Rocke, another ſhall fetch bitterneſſe out of the water: but in thoſe proiects which wee make for our owne purpoſes, we muſt chooſe thoſe helpes which promiſe moſt efficacie. In vaine ſhall *Moſes* bee vpon the Hill, if *Ioſhua* bee not in the Valley. Prayer without meanes, is a mockery of God.

Here are two ſhadowes of one ſubſtance; The ſame Chriſt in *Ioſhua* fights againſt our ſpirituall *Amalek*, and in *Moſes* ſpreads out his Armes vpon the hill; and in both, conquers. And why doth he climb vp the hill rather, then pray in the valley? perhaps that hee might haue the more freedome to his thoughts; which, following the ſenſe, are ſo much more heauenly, as the eye ſees more of heauen. Though vertue lyes not in the place, yet choyce muſt bee made of thoſe places, which may be moſt helpe to our deuotion: Perhaps that he might be in the eye of *Iſrael.*

The preſence and ſight of the Leader giues heart to the people: neither doth any thing more moue the multitude, then example. A publike perſon cannot hide himſelfe in the Valley: but yet it becomes him beſt to ſhew himſelfe vpon the Hill.

The hand of *Moſes* muſt be raiſed, but not emptie; neither is it his owne Rod that he holds, but Gods. In the firſt meeting of God with *Moſes*, the Rod was *Moſes's*; it is like, for the vſe of his trade: now the proprietie is altered; God hath ſo wrought by it, that now he challenges it; and *Moſes* dare not call it his owne.

Thoſe things which it pleaſes God to vſe for his owne ſeruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Lauer of Regeneration. It is both vniuſt and vnſafe, to hold thoſe things common wherein God hath a peculiaritie.

At other times, vpon occaſion of the plagues, and of the Quailes, and of the Rocke, he was commanded to take the Rod in his hand; now he doth it vnbidden. Hee doth it not now for miraculous operation, but for encouragement.

For when the Iſraelites ſhould caſt vp their eyes to the Hill, and ſee *Moſes* and his Rod (the man and the meanes that had wrought ſo powerfully for them) they could not but take heart to themſelues, and thinke, There is the man that deliuered vs from the *Ægyptian*, Why not now from the *Amalekite?* There is the Rod which turned waters to blood, and brought varieties of plagues on Ægypt, Why not now on *Amalek?*

Nothing can more hearten our faith, then the view of the monuments of Gods fauour: if euer we haue found any word, or act of God cordiall to vs, it is good to fetch it forth oft to the eye. The renewing of our ſenſe, and remembrance, makes euery gift of God perpetually beneficiall.

If *Moſes* had receiued a command, that Rod which fetcht water from the Rocke, could as well haue fetcht the blood of the *Amalekites* out of their bodies: God will not worke miracles alwayes; neither muſt we expect them vnbidden.

Not as a Standard-bearer ſo much as a ſuppliant, doth *Moſes* lift vp his hand: The geſture of the body ſhould both expreſſe and further the piety of the ſoule. This fleſh of ours is not a good ſeruant, vnleſſe it helpe vs in the beſt offices: The God of Spirits doth moſt reſpect the ſoule of our deuotion; yet, it is both vnmannerly and irreligious, to be miſgeſtured in our Prayers. The careleſſe and vncomely carriage of the body helpes both to ſignifie, and make a prophane ſoule.

The hand, and the Rod of *Moſes* neuer moued in vaine; Though the Rod did not ſtrike *Amalek*, as it had done the Rocke: yet it ſmote Heauen, and fetcht downe victorie. And that the Iſraelites might ſee, the hand of *Moſes* had a greater ſtroke in the fight, then all theirs, The ſucceſſe muſt riſe and fall with it: *Amalek* roſe, and *Iſrael* fell, with his hand falling: *Amalek* fell, and *Iſrael* riſes, with his hand raiſed. Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this channell of grace: To theſe are we beholden for our peace, preſeruations, and all the rich mercies of God, which we enioy. We could not want, if we could aske.

Euery mans hand would not haue done this; but the hand of a *Moſes*. A faithleſſe man may as well hold his hand and tongue ſtill; hee may babble, but prayes not; hee prayes ineffectually, and receiues not: Onely the prayer of the Righteous auaileth much; and onely the beleeuer is Righteous.

There can be no merit, no recompence anſwerable to a good mans prayer; for Heauen, and the eare of God is open to him: but the formall deuotions of an ignorant, and faithleſſe man, are not worth that cruſt of bread which he askes: Yea, it is preſumption in himſelfe; how ſhould it be beneficiall to others? it prophanes the name of God, in ſtead of adoring it.

But how iuſtly is the feruency of the prayer added to the righteouſneſſe of the perſon? When *Moſes* hand ſlackned, *Amalek* preuailed. No *Moſes* can haue his hand euer vp; It is a title proper to God, that his hands are ſtretched out ſtill: whether to mercy, or vengeance. Our infirmity will not ſuffer any long intention, either of body or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the ſpirits are diffuſed. The ſtrongeſt hand will languiſh, with long entending: And when our deuotion tyres, it is ſeene in the ſucceſſe; then ſtraight our *Amalek* preuailes. Spirituall wickedneſſes are maſtered by vehement prayer; and by heartleſneſſe in prayer, ouercome vs.

Moſes had two helpes, A ſtone to ſit on, and an hand to raiſe his: And his ſitting, and holpen hand is no whit leſſe effectuall. Euen in our prayers will God allow vs to reſpect our owne infirmities. In caſes of our neceſſity, hee regards not the poſture of body, but the affections of the ſoule.

Doubtleſſe *Aaron* and *Hur* did not onely raiſe their hands, but their minds with his: The more cords, the eaſier draught. *Aaron* was brother to *Moſes*: There cannot bee a more brotherly office, then to helpe one another in our prayers, and to excite our mutuall deuotions. No Chriſtian may thinke it enough to pray alone; He is no true *Iſraelite*, that will not be ready to lift vp the weary hands of Gods Saints.

All *Iſrael* ſaw this: or if they were ſo intent vpon the ſlaughter, and ſpoile, that they obſerued it not, they might heare it after from *Aaron*, and *Hur*: yet this contents not God; *It muſt be written.* Many other miracles had God done before; not one, directly commanded to be recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that muſt liue by report, euerie tongue addes, or detracts ſomething; The word once written is both inalterable and permanent.

As God is carefull to maintaine the glory of his miraculous victory: ſo is *Moſes* deſirous to ſecond him; God by a Booke, and *Moſes* by an Altar, and a name. God commands to enroule it in parchment; *Moſes* regiſters it in the ſtones of his Altar; which he raiſes not onely for future memory, but for preſent vſe. That hand which was weary of lifting vp, ſtraight offers a ſacrifice of praiſe to God: How well it becomes the iuſt to be thankfull! Euen very nature teacheth vs men to abhorre ingratitude in ſmall fauours. How much leſſe can that Fountaine of goodneſſe abide to be laded at with vnthankfull hands? O God, we cannot but confeſſe our deliuerances: where are our Altars? where are our Sacrifices? where is our *Iehouaniſſi*? I doe not more wonder at thy power in preſeruing vs, then at thy mercy, which is not weary of caſting away fauours vpon the ingratefull.

Of

Of the Law.

IT is but about ſeuen weekes, ſince Iſrael came out of Ægypt: In which ſpace God had cheriſhed their faith by fiue ſeuerall wonders: yet now he thinkes it time to giue them Statutes from heauen, as well as bread. The Manna and water from the Rocke (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of Grace, before the legall Couenant. The grace of God preuenteth our obedience; Therefore ſhould wee keepe the Law of God, becauſe we haue a Sauiour. Oh the mercy of our God! which before we ſee what we are bound to doe, ſhewes vs our remedy, if we doe it not: How can our faith diſanull the Law, when it was before it? It may helpe to fulfill that, which ſhall be: it cannot fruſtrate that which was not. The Letters which God had written in our fleſhly tables, were now (as thoſe which were carued in ſome barkes) almoſt growne out; he ſaw it time to write them in dead Tables, whoſe hardnes ſhould not be capable of alteration: He knew, that the ſtone would be more faithfull then our hearts.

O maruellous accordance betwixt the two Teſtaments! In the very time of their deliuery, there is the ſame agreement, which is in the ſubſtance. The ancient Iewes kept our Feaſts; and we ſtill keepe theirs. The Feaſt of the Paſſeouer is the time of Chriſts reſurrection, then did he paſſe from vnder the bondage of Death. Chriſt is our Paſſeouer, the ſpotleſſe Lambe, whereof not a bone muſt bee broken. The very day, wherein God came down in fire and thunder, to deliuer the Law: Euen the ſame day came alſo the Holy Ghoſt downe vpon the Diſciples in fiery tongues, for the propagation of the Goſpell. That other was in fire and ſmoke, obſcurity was mingled with terror; This was in fire without ſmoke, befitting the light and cleereneſſe of the Goſpell: Fire, not in flaſhes, but in tongues; not to terrifie, but to inſtruct. The promulgation of the Law, makes way for the Law of the Goſpell; No man receiues the Holy Ghoſt, but he which hath felt the terrours of Sinai.

God might haue impoſed vpon them a Law perforce; They were his creatures, and he could require nothing but iuſtice. It had beene but equall, that they ſhould bee compelled to obey their Maker; yet that God which loues to doe all things ſweetly, giues the law of iuſtice in mercy, and will not imperiouſly command, but craues our aſſent for that, which it were rebellion not to doe.

How gentle ſhould be the proceeding of fellow creatures, who haue an equalitie of being, with an inequality of condition; when their infinite Maker requeſts, where he might conſtraine! God will make no couenant with the vnwilling; How much leſſe the couenant of Grace; which ſtands all vpon loue? If we ſtay till God offer violence to our will, or to vs, againſt our will, we ſhal die ſtrangers from him. The Church is the Spouſe of Chriſt; he will enioy her loue by a willing contract, not by a rauiſhment. The obſtinate haue nothing to doe with God; The title of all Conuerts, is, A willing people.

Then Iſrael inclined to God, it was from God; he enquires after his owne gifts in vs, for our capacity of more. They had not receiued the Law, vnleſſe they had firſt receiued a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods iuſtice had before prepared his Iſraelites, by hunger, thirſt, feare of enemies; his mercies had prepared them by deliuerances, by prouiſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt be three dayes prepared to heare him. When our ſoules are at the beſt, our approach to God requires particular addreſſes: And if three dayes were little enough to prepare them to receiue the Law; how is all our life ſhort enough to prepare for the reckoning of our obſeruing it? And if the word of a command expected ſuch readineſſe; what ſhall the word of promiſe, the promiſe of Chriſt and ſaluation?

The Moraine of Ægypt was not ſo infectious as their vices; the contagion of theſe ſtucke ſtill by Iſrael: All the water of the Red Sea, and of *Marah*, and that which guſhed out of the Rocke, had not waſhed it off. From theſe, they muſt now bee ſanctified. As ſinne is alwayes dangerous; ſo moſt, when we bring it into Gods ſight: It enuenometh both our perſons and ſeruices, and turnes our good into euill. As therefore wee muſt be alwayes holy: ſo moſt, when we preſent our ſelues to the holy eyes of our Creator. We waſh our hands euery day; but when we are to ſit with ſome great perſon, we ſcowre them with balls. And if wee muſt be ſanctified, onely to receiue the Law, how holy muſt we be to receiue the grace promiſed in the Goſpell?

Neither muſt themſelues onely be cleanſed, but their very cloathes: Their garments ſmelt of Ægypt, euen they muſt be waſhed: Neither can cloaths be capable of ſinne, nor can water cleanſe from ſinnes: The danger was neither in their garments, nor their skin; yet they muſt bee waſhed, that they might learne by their cloathes, with what ſoules to appeare before their God. Thoſe garments muſt bee waſhed, which ſhould neuer waxe old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, then bare. It is fit that our reuerence to Gods preſence ſhould appeare in our very garments; that both without and within we may be cleanly: but little would neatneſſe of veſtures auaile vs with a filthy ſoule. The God of ſpirits lookes to the inner man; and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands you ſinners, and purge your hearts ye double minded.*

Yet euen when they were waſhed, and ſanctified, they may not touch the Mount; not onely with their feet; but not with their eyes: The ſmoake keepes it from their eyes; the markes from their feet. Not onely men that had ſome impurity at their beſt, are reſtrained, but euen beaſts, which are not capable of any vnholineſſe. Thoſe beaſts which muſt touch his Altars, yet might not touch his hill: And if a beaſt touch it, hee muſt die: yet ſo as no hands may touch that, which had touched the Hill. Vnreaſonableneſſe might ſeeme to be an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capital to them, whoſe reaſon ſhould guide them to auoid preſumption. Thoſe Iſraelits which ſaw God euery day in the pillar of fire, and the cloud, muſt not come neere him in the Mount. God loues at once familiarity and feare; Familiarity in our conuerſation, and feare in his commands. Hee loues to be acquainted with men, in the walkes of their obedience: yet he takes ſtate vpon him in his ordinances; and will be trembled at, in his word and Iudgements.

I ſee the difference of Gods cariage to men in the Law, and in the Goſpel: There the very Hil where he appeared, may not be touched of the pureſt Iſraelite; Here the hem of his garment is touched by the woman, that had the flux of blood; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which he deſcended: Here, his very body and blood is profered to our touch and taſte. Oh the maruellous kindneſſe of our God! How vnthankfull are we, if we doe not acknowledge this mercy aboue his ancient people! They were his owne; yet ſtrangers, in compariſon of our libertie. It is our ſhame and ſinne, if in theſe meanes of intireneſſe, we be no better acquainted with God, then they; which in their greateſt familiaritie, were commanded a looſe.

God was euer wonderfull in his workes, and fearfull in his iudgements: but he was neuer ſo terrible in the execution of his will, as now in the promulgation of it. Here was nothing, but a maieſticall terror in the eyes, in the eares of the *Iſraelites*; as if God meant to ſhew them by this, how fearfull he could be. Here was the lightning darted in their eyes, the thunders roaring in their eares, the Trumpet of God drowning the thunderclaps, the voice of God out-ſpeaking the Trumpet of the Angell: The Cloud enwrapping, the ſmoake aſcending, the fire flaming, the Mount trembling, *Moſes* climbing and quaking, paleneſſe and death in the face of *Iſrael*, vproare in the elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds without fire: In the deſtruction of *Sodom*, there was fire raining without clouds; but here was fire, ſmoake, clouds, thunder, earthquakes, and whatſoeuer might worke more aſtoniſhment, then euer was in any vengeance inflicted.

And if the Law were thus giuen, how ſhall it be required? If ſuch were the Proclamation of Gods Statutes, what ſhall the Seſſions bee? I ſee and tremble at the reſemblance. The Trumpet of the Angell called vnto the one: The voyce of an Archangell, the Trumpet of God, ſhall ſummon vs to the other. To the one *Moſes* (that climbed vp that Hill, and alone ſaw it) ſayes, God came with ten thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and ten thouſand thouſands ſhall ſtand before him. In the one, Mount *Sinai* onely was on a flame; all the World ſhall bee ſo, in the other. In the one there was fire, ſmoake, thunder and lightning: In the other a fiery ſtreame ſhall iſſue from him, wherewith the heauens ſhall be diſſolued, and the Elements ſhall melt away with a noiſe. O God, how powerfull art thou to inflict vengeance vpon ſinners, who didſt thus forbid ſinne! and if thou wert ſo terrible a Law-giuer, what a Iudge ſhalt thou appeare? What ſhall become of the breakers of ſo fierie a Law? Oh where ſhall thoſe appeare, that are guilty of the tranſgreſſing that Law, whoſe very deliuery was little leſſe then death? If our God ſhould exact his Law but in the ſame rigour wherein hee gaue it, ſinne could not quite the coſt: But now the fire wherein it was deliuered, was but terrifying; the fire wherein it ſhall bee required, is conſuming. Happy are thoſe that are from vnder the terrours of that Law, which was giuen in fire, and in fire ſhall be required.

God would haue *Iſrael* ſee, that they had not to doe with ſome impotent Commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily enioyne, then puniſh; or deſcry, then execute; and therefore, before hee giues them a Law, he ſhewes them that he can command Heauen, Earth, Fire, Ayre, in reuenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Law-giuer, or violate ſuch dreadfull ſtatutes; that they might ſee all the Elements, examples of that obedience, which they ſhould yeeld vnto their Maker.

This fire wherein the Law was giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours which it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a *Sinai*, and reſembles to him both a heauen and hell. The ſting of death is ſinne; and the ſtrength of ſinne is the Law.

That they might ſee, he could finde out their cloſeſt ſinnes, hee deliuers his Law in the light of fire, from out of the ſmoake: That they might ſee, what is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould be below them: That they might know he could waken their ſecuritie, the Thunder, and lowder voyce of GOD ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes vnder them. That they might ſee they could not ſhift their appearance, the Angels call them together. Oh royall Law, and mighty Law-giuer! How could they think of hauing any other God, that had ſuch proofes of this? How could they think of making any reſemblance of him, whom they ſaw could not be ſeene; and whom they ſaw in not being ſeene, infinite? How could they thinke of daring to prophane his Name, whom they heard to name himſelfe, with that voice, *Iehouah*? How could they thinke of ſtanding with him for a day, whom they ſaw to command that heauen, which makes and meaſures day? How could they thinke of diſobeying his Deputies, whom they ſaw ſo able to reuenge? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and ſoule? How could they thinke of the flames of luſt, that ſaw ſuch fires of vengeance? How could they thinke of ſtealing from others, that ſaw whoſe the heauen and the earth was to diſpoſe of at his pleaſure? How could they thinke of ſpeaking falſly, that heard God ſpeake in ſo fearfull a tone? How could they thinke of coueting others goods, that ſaw how weake and vncertaine right they had to their owne? Yea to vs, was this Law ſo deliuered; to vs in them: neither had there beene ſuch ſtate in the promulgation of it, if God had not intended it for Eternity. We men, that ſo feare the breach of humane Lawes, for ſome ſmall mulcts of forfeiture; how ſhould wee feare thee (O Lord) that canſt caſt body and ſoule into hell!

Of the Golden Calfe.

IT was not much aboue a moneth, ſince *Iſrael* made their couenant with God; ſince they trembled to heare him ſay, *Thou ſhalt haue no other Gods but me*; ſince they ſaw *Moſes* part from them, and climbe vp the Hill to God: and now they ſay, *Make vs Gods, wee know not what is become of this Moſes*. Oh, ye mad *Iſraelites*, haue ye ſo ſoon forgotten that fire, and thunder, which you heard and ſaw? Is that ſmoake vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can yee in the very ſight of *Sinai*, call for other Gods? And for *Moſes*; was it not for your ſakes, that he thruſt himſelfe into the midſt of that ſmoake and fire, which ye feared to ſee afar off? Was he not now gone after ſo many ſudden embaſſages, to be your Lieger with God? If ye had ſeene him take his heeles, and runne away from you into the wilderneſſe, what could ye haue ſaid, or done more? Behold, our better *Moſes* was with vs a while vpon earth: he is now aſcended into the Mount of Heauen, to mediate for vs; ſhall we now thinke of another Sauiour? Shall we not hold it our happineſſe, that he is for our ſakes aboue?

And what if your *Moſes* had beene gone for euer? Muſt yee therefore haue gods made? If ye had ſaid, Chooſe vs another Gouernour, it had beene a wicked and vnthankfull motion; ye were too vnworthy of a *Moſes*, that could ſo ſoone forget him: but to ſay, *Make vs Gods*, was abſurdly impious. *Moſes* was not your God, but your Gouernour: Neither was the preſence of God tyed to *Moſes*. You ſaw God ſtill, when he was gone, in his pillar, and in his Manna; and yet ye ſay, *Make vs Gods*: Euery word is full of ſenſeleſſe wickedneſſe. How many gods would ye haue? Or what gods are thoſe that can be made? Or (what euer the Idolatrous *Ægyptians* did) with what face can ye, after ſo many miraculous obligations, ſpeake of another God? Had the voice of God ſcarce done thundring in your eares? Did you ſo lately heare and ſee him to be an infinite God? Did ye quake to heare him ſay out of the midſt of the flames, *I am Iehouah thy God: Thou ſhalt haue no Gods but me?* Did yee acknowledge God your Maker; and doe ye now ſpeake of making of gods? If ye had ſaid, Make vs another man to goe before vs, it had beene an impoſſible ſuit. *Aaron* might helpe to marre you, and himſelfe; He could not make one haire of a man: and doe ye ſay, *Make vs Gods?* And what ſhould thoſe gods doe? *Goe before you.* How could they go before you, that cannot ſtand alone? your helpe makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the ſottiſhneſſe of Idolatry! Who would not haue ſaid, *Moſes* is not with vs; but he is with God for vs? He ſtayes long: He that called him, withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: his fauours to vs haue deſerued, not to be reiected: Or, if God will keepe him from vs, he that withholds him, can ſupply him: He that ſent him, can lead vs without him; His fire and Cloud is all-ſufficient; God hath ſaid, and done enough for vs, to make vs truſt him: We will, we can haue no other God; we care not for any other guide. But behold, here is none of this: *Moſes* ſtayes but ſome fiue and thirty dayes, and now he is forgotten, and is become but *this Moſes*: Yea, God is forgotten, with him; and, as if God and *Moſes* had beene loſt at once, they ſay, *Make vs Gods*. Naturall men muſt haue God at their bent: and if hee come not at a call, he is caſt off, and they take themſelues to their owne ſhifts: like as the Chinois whip their gods, when they anſwer them not; Whereas his holy ones wait long, and ſeeke him; and not onely in their ſinking, but from the bottome of the deepes, call vpon him; and though he kill them, will truſt in him.

Superſtition beſots the minds of men, and blinds the eye of reaſon; and firſt makes them not men, ere it makes them idolaters. How elſe could hee, that is the Image of God, fall downe to the Images of creatures? How could our forefathers haue ſo doted vpon ſtockes and ſtones, if they had beene themſelues? As the *Syrians* were firſt blinded and then led into the midſt of *Samaria*: ſo are the Idolaters firſt bereaued of their wits and common ſenſe, and afterwards are caried brutiſhly into all palpable impiety.

Who would not haue been aſhamed to heare this anſwer from the brother of *Moſes*, *Plucke off your Earings?* Hee ſhould haue ſaid, *Plucke this Idolatrous thought out of your hearts*: and now in ſtead of chiding he ſoothes them. And as if he had been no kin to *Moſes*, he helpes to lead them backe againe from God, to Ægypt. The people importuned him, perhaps with threats. Hee that had waded thorow all the menaces of *Pharaoh*; doth he now ſhrinke at the threats of his owne? *Moſes* is not afraid of the terrors of God: His faith that caried him thorow the water, led him vp to the fire of Gods preſence; whiles his brother *Aaron* feares the faces of thoſe men, which he lately ſaw pale with the feare of their glorious Law-giuer. As if hee that forbade other gods, could not haue maintained his owne act, and agent, againſt men. Sudden feares, when they haue poſſeſſed weake minds, lead them to ſhamefull errours. Importunitie or violence may leſſen, but they cannot excuſe a fault. Wherefore was he a Gouernor, but to depreſſe their diſordered motions? Facility of yeelding to a ſinne, or wooing it with our voluntarie ſuit, is a higher ſtayre of euill: but, euen at laſt to be won to ſinne, is damnable. It is good to reſiſt any onſet of ſinne; but one condeſcent loſes all the thankes of our oppoſition. What will it auaile a man, that others are plagued for ſolliciting him, whiles he ſmarteth for yeelding? If both bee in hell, what eaſe is it to him, that another is deeper in the pit?

What now did *Aaron?* Behold, he that alone was allowed to climbe vp the trembling and fiery Hill of *Sinai*, with *Moſes*, and heard God ſay, *Thou ſhalt not make to thy ſelfe any grauen Image, for I am a iealous God*: (as if he meant particularly to preuent this act) within one moneth, cals for their earings, makes the grauen Image of a Calfe, erects an Altar, conſecrates a day to it, cals it their God, and weepes not, to ſee them dance before it. It is a miſerable thing, when Gouernours humour the people in their ſinnes; and in ſtead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meaneſt looker on; but if authoritie once ſecond it, it growes impudent. As contrarily, where the publike gouernment oppoſes euill, (though it be vnder-hand practiſed, not without feare) there is life in that ſtate.

Aaron might haue learned better counſell of his brothers example: When they came to him with ſtones in their hands, and ſaid, *Giue vs water*, he ranne as roundly to God, with prayers in his mouth; So ſhould *Aaron* haue done, when they ſaid, *Giue vs gods*: but he weakely runnes to their earings, that which ſhould bee made their god: not to the True God, which they had, and forſooke. Who can promiſe to himſelfe freedome from groſſe infirmities, when he that went vp into the Mount, comes down, and doth that in the valley, which he heard forbidden in the Hill?

I ſee yet, and wonder at the mercy of that God, which had iuſtly called himſelfe iealous. This very *Aaron*, whoſe infirmity had yeelded to ſo foule an Idolatry, is after choſen by God, to be a Prieſt to himſelfe: Hee that had ſet vp an Altar to the Calfe, muſt ſerue at the Altar of God: Hee that had melted, and carued out the Calfe for a god, muſt ſacrifice Calues and Rams, and Bullocks vnto the True God: He that conſecrated a day to the Idol, is himſelfe conſecrated to him, which was diſhonored by the Idol. The groſeſt of all ſinnes cannot preiudice the calling of God; Yea, as the light is beſt ſeene in darkneſſe, the mercy of God is moſt magnified in our vnworthineſſe.

What a difference God puts betweene perſons, and ſinnes! While ſo many thouſand Iſraelites were ſlaine, that had ſtomackfully deſired the Idol; *Aaron* that in weakneſſe condeſcended, is both pardoned the fact, and afterwards laden with honour from God. Let no man take heart to ſinne, from mercy: He that can purpoſe to ſinne vpon the knowledge of Gods mercy, in the remiſſion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull, that there is remiſſion to the weake and penitent.

The earings are pluckt off; Ægyptian iewels are fit for any idolatrous vſe. This very gold was contagious. It had been better the Iſraelites had neuer borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd deuotion! The riches, and pride of their outward habite, are they willing to part with, to their molten god; as glad to haue their eares bare that they might fill their eyes. No gold is too deare, for their Idol; each man is content to ſpoyle their wiues and children, of that whereof they ſpoyled the Ægyptians.

Where are thoſe worldlings, that cannot abide to be at any coſt for their Religion; which could be content to doe God chargeleſſe ſeruice? Theſe very Iſraelites that were ready to giue Gold, not out of their purſes, but from their very eares to miſ-deuotion, ſhall once condemne them. O Sacriledge ſucceeding to Superſtition! Of old they were ready to giue gold to the falſe ſeruice of God; we, to take away gold from the true: How doe we ſee men prodigall to their luſts and ambitions, and we hate not to be niggards to God!

This gold is now growne to a Calfe; Let no man thinke that forme came forth caſually out of the melted earerings: This ſhape was intẽded by the Iſraelites, and perfected by *Aaron*: they brought this god in their hearts with them out of Ægypt, and now they ſet it vp in their eyes. Still doth Ægypt hurt them: Seruitude was the leaſt euill, that *Iſrael* receiues from *Ægypt*; for that ſent them ſtill to the True God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous: and it is hard for the heart not to runne into thoſe ſinnes, to which the eye and eare is inured: Not out of loue, but cuſtome, we fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Ægyptian bricke, that they haue brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in Ægypt, hath ſtollen their hearts: And they, which before would haue beene at the Ægyptian fleſh pots, would now be at their deuotions. How many haue falne into a faſhion of ſwearing, ſcoffing, drinking, out of the vſuall practiſe of others; as thoſe that liue in an ill ayre, are infected with diſeaſes! A man may paſſe thorow Æthiopia vnchanged: but he cannot dwell there, and not bee diſcoloured.

Their ſin was bad enough, let not our vncharitableneſſe make it worſe: No man may thinke they haue ſo put off humanity, and ſenſe, with their Religion, as to thinke that Calfe a god; or that this Idoll, which they ſaw yeſterday made, did bring them out of Ægypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this Image repreſented: Or if they ſhould haue been ſo inſenſate, can we thinke, that *Aaron* could be thus deſperately mad? The Image and the Holy-day were both to one Deity: *To morrow is the Holy-day of the Lord your God.* It was the true God they meant to worſhip in the Calfe: and yet at beſt this Idolatry is ſhamefull. It is no maruell if this foule ſinne ſeekes pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods iealouſie is not ſtirred onely by the riuality of a falſe God; but of a falſe worſhip: nothing is more dangerous, then to mint Gods ſeruice in our owne braine.

God ſends downe *Moſes* to remedy this ſinne. He could as eaſily haue preuented, as redreſſed it. He knew ere *Moſes* came vp, what *Iſrael* would doe ere he came downe: like as he knew, the two Tables would be broken, ere he gaue them. God moſt wiſely permits, and ordaines ſinne to his owne ends, without our excuſe: And though hee could eaſily by his owne hands remedy euils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for vs to looke for any immediate redreſſe from God, when we haue a *Moſes*; by whom it may bee wrought: Since God himſelfe expects this from man, why ſhould man expect it from God?

Now might *Moſes* haue found a time to haue been euen with *Iſrael* for all their

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vnthankfulneſſe, and mutinous inſurrections; *Let me alone: I will conſume them, and make thee a mighty Nation.* *Moſes* ſhould not neede to ſollicite God for reuenge; God ſollicits him, in a ſort, for leaue to reuēge. Who would look for ſuch a word from God to Man, *Let me alone?* As yet *Moſes* had ſaid nothing; Before hee opens his mouth, God preuents his importunitie as fore-ſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the Maieſtie of his Maker; and yet heares him ſay, *Let me alone.* The mercy of our God hath, as it were, obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *hee could doe no miracles there, becauſe of their vnbeliefe:* So now, I heare God (as if he could not doe execution vpon *Iſrael*, becauſe of *Moſes's* faith) ſay, *Let me alone, that I may conſume them.*

We all naturally affect propriety, and like our owne ſo much better, as it is freer from parteners. Euery one would be glad to ſay, with that proud one, *I am, and there is none beſide me:* ſo much the more ſweetly would this meſſage haue ſounded to nature, *I will conſume them, and make of thee a mighty Nation:* How many indeauour that (not without danger of curſes and vproare) which was voluntarily tendred vnto *Moſes!* Whence are our depopulations, and incloſures, but for that men cannot abide either fellowes, or neighbours? But how gratiouſly doth *Moſes* ſtriue with God, againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty Nation:* I doubt whether he could haue beene more moued. The more a man can leaue himſelfe behinde him, and aſpire to a care of communitie, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as Religion.

Oh the ſweet diſpoſition of *Moſes*; fit for him that ſhould bee familiar with God! He ſaw they could be content to be merry, and happy without him; he would not be happy without them. They had profeſſed to haue forgoten him: he ſlacks not to ſue for them. He that will euer hope for good himſelfe, muſt returne good for euill vnto others.

Yet was it not *Iſrael* ſo much that *Moſes* reſpected, as God in Iſrael. Hee was thrifty and iealous for his Maker; and would not haue him loſe the glory of his mighty deliuerances; nor would abide a pretence for any Ægyptian dogge, to barke againſt the powerfull worke of God; *Wherefore ſhall the Ægyptians ſay?* If *Iſrael* could haue periſhed without diſhonor to God, perhaps his hatred to their Idolatry, would haue ouercome his naturall loue, and he had *let God alone.* Now ſo tender is he ouer the name of God, that he would rather haue *Iſrael* ſcape with a ſin, then Gods glory ſhould be blemiſhed in the opinions of men, by a iuſt iudgement. He ſaw that the eyes and tongues of all the world were intent vpon *Iſrael*; a people ſo miraculouſly fetcht from Ægypt, whom the Sea gaue way to; whom heauen fed; whom the Rocke watred; whom the fire and cloud guarded, which heard the audible voyce of God. Hee knew withall, how readie the world would be to miſconſtrue, and how the Heathens would bee ready to caſt imputations of leuity, or impotence vpon God; and therefore ſayes, *What will the Ægyptians ſay?* Happy is that man which can make Gods glory the ſcope of all his actions, and deſires; neither cares for his owne wel-fare, nor feares the miſeries of others, but with reſpect to God, in both. If God had not giuen *Moſes* this care of his glory, he could not haue had it: and now his goodneſſe takes it ſo kindly, as if himſelfe had receiued a fauour from his creature; and for a reward of the grace hee had wrought, promiſes not to doe that which he threatned. But what needs God to care for the ſpeech of the Ægyptians, men, Infidels? And if they had beene good yet their cenſure ſhould haue bin vniuſt. Shall God care for the tongues of men; the holy God, for the tongues of Infidels? The very Iſraelites, now they were from vnder the hands of Ægypt, cared not for their words; and ſhall the God of Heauen regard that which is not worth the regard of men? Their tongues could not walke againſt God, but from himſelfe; and if it could haue beene the worſe for him; would hee haue permitted it? But, O God, how dainty art thou of thine honour, that thou canſt not endure the worſt of men ſhould haue any colour to taint it! What doe wee men ſtand vpon our iuſtice and innocence, with neglect of all vniuſt cenſures; when that infinite God, whom no cenſures can reach, will not abide, that the very Ægyptians ſhould falſely taxe his power and mercy? Wiſe men muſt care, not onely to deſerue well but to heare well, and to wipe off, not onely, crimes but cenſures.

There was neuer ſo precious a Monument, as the Tables written with Gods owne hand. If we ſee but the ſtone which *Iacobs* head reſted on; or, on which the foot of Chriſt did once tread, wee looke vpon it with more then ordinarie reſpect: With what eye ſhould wee haue beheld this ſtone, which was hewed, and written with the finger of God! Any manu-ſcript ſcroll written by the hand of a famous man, is laid vp amongſt our iewels; What place then ſhould wee haue giuen to the hand-writing of the Almighty!

That which hee hath dictated to his ſeruants the Prophets, challenges iuſt honour from vs; how doth that deſerue veneration, which his owne hand wrote immediately! Propheſies and Euangelicall diſcourſes he hath written by others, neuer did hee write any thing himſelfe, but theſe Tables of the Law: neither did he euer ſpeake any thing audibly to whole mankinde, but it; The hand, the ſtone, the Law, were all his. By how much more precious this Record was, by ſo much was the fault greater, of defacing it. What King holds it leſſe then rebellion, to teare his writing, and blemiſh his Seale? At the firſt, he ingraued his Image in the table of mans heart; *Adam* blurred the Image, but (through Gods mercy) ſaued the Tablet. Now hee writes his will in the Tables of ſtone, *Moſes* breaks the Tables, and defaced the writing: if they had been giuen him for himſelfe, the Author, the matter had deſerued, that as they were written in ſtone, for permanency; So they ſhould be kept for euer: and as they were euerlaſting in vſe, ſo they ſhould be in preſeruation. Had they beene written in clay, they could but haue beene broken: But now they were giuen for all *Iſrael*, for all mankinde. He was but the meſſenger, not the owner, Howſoeuer therefore, *Iſrael* had deſerued, by breaking this Couenant with God, to haue this Monument of Gods Couenant with them, broken by the ſame hand that wrote it: yet how durſt *Moſes* thus careleſly caſt away the Treaſure of all the world; and by his hands vndoe that, which was with ſuch coſt and care done by his Creator? How durſt hee faile the truſt of that God, whoſe pledge he receiued with awe, and reuerence? He that expoſtulated with God, to haue *Iſrael* liue and proſper, why would he deface the rule of their life, in the keeping whereof they ſhould proſper? I ſee, that forty dayes talke with God cannot bereaue a man of paſſionate infirmity: Hee that was the meekeſt vpon earth, in a ſudden indignation abandons that, which in cold blood hee would haue held faſter then his life: He forgets the Law written, when hee ſaw it broken; His zeale for God hath tranſported him from himſelfe, and his duty to the charge of God: Hee more hates the Golden Calfe, wherein hee ſaw ingrauen the Idolatry of *Iſrael*, then he honoured the Tables of ſtone, wherein God had ingrauen his Commandements; and more longed to deface the Idol, then he cared to preſerue the Tables. Yet that God, which ſo ſharpely reuenged the breach of one Law, vpon the Iſraelites, checks not *Moſes* for breaking both the Tables of the Law. The Law of God is ſpirituall; the internall breach of one Law, is ſo hainous, that in compariſon of it, God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodneſſe of God winks at the errours of honeſt zeale, and ſo loues the ſtrength of good affections, that it paſſeth ouer their infirmities: How highly God doth eſteeme a well gouerned zeale; when his mercy crownes it with all the faults!

The Tables had not offended: the Calfe had, and *Iſrael* in it. *Moſes* takes reuenge on both: He burnes and ſtamps the Calfe to powder, and giues it *Iſrael* to drinke; that they might haue it in their guts, in ſtead of their eyes: How hee haſteth to deſtroy the Idol, wherein they ſinned! that, as an Idol is nothing, ſo it might bee brought to nothing; and Atomes and duſt is neareſt to nothing: that in ſtead of going before *Iſrael*, it might paſſe thorow them; ſo as the next day they might finde their god in their excrements; To the iuſt ſhame of *Iſrael*, when they ſhould ſee

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their new god cannot defend himſelfe, from being either nothing, or worſe.

Who can but wonder, to ſee a multitude of ſo many hundred thouſands (when *Moſes* came running downe the Hill) to turne their eyes from their god, to him; And on a ſudden, in ſtead of worſhipping their Idol, to batter it in pieces, in the very height of the noueltie? In ſtead of building Altars, and kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to conſume it? In ſtead of dancing before it, to abhorre and deface it; in ſtead of ſinging, to weepe before it? There was neuer a more ſtiffe-necked people: Yet I doe not heare any one man of them ſay, He is but one man; We are many; how eaſily may we deſtroy him, rather then hee our god? If his brother durſt not reſiſt our motion in making it: Why will we ſuffer him to dare reſiſt the keeping of it? It is our act, and we will maintaine it. Here was none of this; but an humble obayſance to the baſeſt and bloodieſt reuenge that *Moſes* ſhall impoſe. God hath ſet ſuch an impreſſion of Maieſtie in the face of lawfull authoritie, that wickedneſſe is confounded in it ſelfe, to behold it. If from hence viſible powers where not more feared, then the inuiſible God, the world would be ouer-run with out-rage. Sinne hath a guiltineſſe in it ſelfe, that when it is ſeaſonably checked, it puls in his head, and ſeekes rather an hiding place, then a fort.

The Idol is not capable of a further reuenge: It is not enough, vnleſſe the Idolaters ſmart: The gold was good, if the Iſraelites had not beene euill: So great a ſinne cannot be expiated without blood. Behold, that meeke ſpirit, which in his plea with God, would rather periſh himſelfe, then Iſrael ſhould periſh, armes the Leuites againſt their brethren, and reioyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Moſes* that made him cruell: He had beene cruell to all, if ſome had not found him cruell. They are mercileſſe hands, which are not ſometimes imbrued in blood: There is no leſſe charitie, then iuſtice, in puniſhing ſinners with death; God delights no leſſe in a killing mercy, then in a pitifull iuſtice: Some tender hearts would be ready to cenſure the rigour of *Moſes*. Might not Iſrael haue repented and liued? Or if they muſt dye, muſt their brethrens hand be vpon them? Or, if their throats muſt be cut by their brethren, ſhall it bee done in the very heat of their ſinne? But they muſt learne a difference betwixt pity, and fondneſſe; mercy, and vniuſtice. *Moſes* had an heart as ſoft as theirs, but more hot; as pitifull, but wiſer. He was a good Phyſitian, and ſaw that Iſrael could not liue, vnleſſe he bled: hee therefore lets out this corrupt blood, to ſaue the whole body. There cannot bee a better ſacrifice to God, then the blood of Malefactors: and this firſt ſacrifice ſo pleaſed God in the hands of the Leuites, that he would haue none but them ſacrifice to him for euer. The blood of the Idolatrous Iſraelites cleared that Tribe from the blood of the innocent Sichemites.

Contemplations.

THE SIXTH BOOKE.

The Vaile of Moſes.

Nadab *and* Abihu.

Aaron *and* Miriam.

The Searchers of Canaan.

Corah's *Conſpiracie.*

By Ios. Hall, D. of Diuinitie, and Deane of Worceſter.

Imprinted at *London* in the yeare 1628.

TO
THE RIGHT
HONOVRABLE,

THOMAS,
LORD VISCOVNT
FENTON, CAPTAINE OF THE
ROYALL GVARD; *ONE OF HIS*
MAIESTIES MOST HONOVRABLE
PRIVIE COVNSELLORS;

ONE OF THE HAPPY RESCVERS
OF THE DEARE LIFE OF OVR GRA-
CIOVS SOVERAIGNE LORD;
A worthy Patterne of all true Honour:

J. H.

DEDICATES THIS PART OF HIS MEDITATIONS; AND WISHETH ALL
increaſe of Grace and Happineſſe.

L

Contemplations.

THE SIXTH BOOKE.

Of the Vaile of MOSES.

IT is a wonder, that neither *Moſes* nor any Iſraelite gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, and euery letter of that writing had beene a Relike worth laying vp: but he well ſaw how headlong the people were to Superſtition; and how vnſafe it were, to feed that diſpoſition in them.

The ſame zeale that burnt the Calfe to aſhes, concealed the ruines of this Monument. Holy things, beſides their vſe, challenge no further reſpect. The breaking of the Tables did as good as blot out all the Writings defaced, left no vertue in the ſtone, no reuerence to it.

If God had not beene friends with Iſrael, he had not renewed his Law. As the Iſraelites were wilfully blind, if they did not ſee Gods anger in the Tables broken: ſo could they not but hold it a good ſigne of grace, that God gaue them his Teſtimonies.

There was nothing wherein Iſrael out-ſtripped all the reſt of the world more, then in this priuiledge; the pledge of his Couenant, the Law written with Gods owne hand. Oh what a fauour then is it, where God beſtowes his Goſpell vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

Neuer is God throughly diſpleaſed with any people, where that continues. For, like as thoſe which purpoſed loue, when they fall off, call for their tokens back againe; So when God begins once perfectly to miſlike, the firſt thing hee with-drawes, is his Goſpell.

Iſrael recouers this fauour, but with an abatement; *Hew thee two Tables.* God made the firſt Tables: The matter, the forme, was his; now *Moſes* muſt hew the next: As God created the firſt man after his owne Image; but, that once defaced, *Adam* begat *Cain* after his owne; Or as the firſt Temple razed, a ſecond was built; yet ſo far ſhort, that the Iſraelites wept at the ſight of it. The firſt workes of God are ſtill the pureſt: thoſe that he ſecondarily works by vs decline in their perfection. It was reaſon, that though God had forgotten Iſrael, they ſhould ſtill finde they had ſinned. They might ſee the footſteps of diſpleaſure, in the differences of the Agent.

When God had told *Moſes* before, *I will not goe before Iſrael, but my Angell ſhall lead*

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lead them; *Moſes* ſo noted the difference, that he reſted not till God himſelfe vndertooke their conduct: So might the Iſraelites haue noted ſome remainders of offence, whiles in ſtead of that which his owne hand did formerly make, hee ſaith now, *Hew thee*; And yet theſe ſecond Tables are kept reuerently in the Arke, when the other lay mouldred in ſhiuers vpon Sinai; like as the repaired Image of God in our Regeneration is preſerued, perfited, and layd vp at laſt, ſafe in Heauen; whereas the firſt Image of our created innocence is quite defaced; ſo the ſecond Temple had the glory of Chriſts exhibition, though meaner in frame. The mercifull reſpects of God are not tyed to glorious out-ſides; or the inward worthineſſe of things or perſons: Hee hath choſen the weake and ſimple, to confound the wiſe and mighty.

Yet God did this worke by *Moſes*, *Moſes* hewed and God wrote: Our true *Moſes* repaires that Law of God which we in our nature had broken; He reuiues it for vs, and it is accepted of God, no leſſe then if the firſt Characters of his Law had been ſtill entyre. We can giue nothing, but the Table: it is God that muſt write in it. Our hearts are but a bare boord, till God by his finger ingraue his Law in them; Yea, Lord, wee are a rough Quarry; hew thou vs out, and ſquare vs fit for thee to write vpon.

Well may wee maruell, to ſee *Moſes*, after this ouerſight, admitted to this charge againe: Who of vs would not haue ſayd, Your care indeed deſerues truſt; you did ſo carefully keep the firſt Tables, that it would doe well to truſt you with ſuch another burden.

It was good for *Moſes*, that hee had to doe with God, not with men: The God of mercy will not impute the ſlips of our infirmitie, to the preiudice of our faithfulneſſe. He that after the miſ-anſwere of the one Talent, would not truſt the euill ſeruant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe he ſaw fidelitie in the worſt error of his zeale. Our charity muſt learne as to forgiue, ſo to beleeue where we haue beene deceiued: Not that we ſhould wilfully beguile our ſelues in an vniuſt credulitie, but that we ſhould ſearch diligently into the diſpoſition of perſons, and grounds of their actions; perhaps none may bee ſo ſure as they that haue once diſappointed vs. Yea *Moſes* brake the firſt; therefore hee muſt hew the ſecond: If God had broken them, he would haue repaired them; The amends muſt be where the fault was. Both God, and his Church, looke for a ſatisfaction, in that wherein we haue offended:

It was not long ſince *Moſes* his former faſt of forty dayes: When he then came downe from the hill, his firſt queſtion was not for meat: and now going vp againe to Sinai, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of Iſrael, and Manna from Heauen, could haue fed him with dainties: He goes vp confidently in a ſecure truſt of Gods prouiſion. There is no life to that of faith; *Man liues not by bread only:* The Viſion of God did not onely ſatiate, but feaſt him. What a bleſſed ſatiety ſhall there be, when we ſhall ſee him as he is; and he ſhall be all in all to vs; ſince this very fraile mortalitie of *Moſes* was ſuſtained, and comforted, but with repreſentations of his preſence!

I ſee *Moſes* the Receiuer of the Law, *Elias* the Reſtorer of the Law, Chriſt the fulfiller of the old Law, and Author of the new, all faſting forty daies: and theſe three great faſters I finde together glorious in mount Tabor. Abſtinence merits not; For Religion conſiſts not in the belly, either full, or empty: What are meates, or drinkes, to the Kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the bodie, ſo much as the ſoule, is more actiue with emptineſſe; Hence, ſolemne prayer takes euer faſting to attend it, and ſo much the rather ſpeeds in Heauen, when it is ſo accompanied. It is good ſo to dyet the body, that the ſoule may be fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeable pale, and red with indignation: now it is bright with glory. Before there were the flames of fury in it: now the beames of Maieſtie. *Moſes* had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe vpon the inward trouble of his paſsions, for this brightneſſe was externall. Whither ſhall wee impute it, but to his more intyreneſſe with God.

The more familiar acquaintance we haue with God, the more doe wee partake of him. He that paſſes by the fire, may haue ſome gleames of heat: but he that ſtands by it, hath his colour changed. It is not poſſible a man ſhould haue any long conference with God, and be no whit affected. Wee are ſtrangers from God, it is no wonder if our faces be earthly; but he that ſets himſelfe apart to God, ſhall finde a kinde of Maieſtie, and awfull reſpect put vpon him, in the mindes of others.

How did the heart of *Moſes* ſhine with illumination, when his face was thus lightſome! And if the fleſh of *Moſes* in this baſe compoſition, ſo ſhined by conuerſing with God forty dayes in Sinai; What ſhall our glory bee, when clothed with incorruptible bodies, we ſhall conuerſe with him in the higheſt heauens?

Now his face onely ſhone: afterwards the three Diſciples ſaw all his body ſhining: The nature of a glorified body, the clearer Viſion, the immediate preſence of that fountaine of glory, challenge a far greater reſplendence to our faces, then his. O God, we are content that our faces be blemiſhed a while with contempt, and blubred with teares; how can wee but ſhine with *Moſes*, when wee ſhall ſee thee more then *Moſes*!

The brightneſſe of *Moſes's* face reflected not vpon his owne eyes; He ſhone bright, and knew not of it: He ſaw Gods face glorious, hee did not thinke others had ſo ſeene his. How many haue excellent graces, and perceiue them not! Our owne ſenſe is an ill iudge of Gods fauours to vs; Thoſe that ſtand by, can conuince vs in that which wee deny to our ſelues. Here below, it is enough if we can ſhine in the eies of others; aboue, we ſhall ſhine and know it. At this inſtant *Moſes* ſees himſelfe ſhine: then he needed not. God meant not that he ſhould more eſteeme himſelfe, but that hee ſhould be more honoured of the Iſraelites: That other glory ſhall bee for our owne happineſſe, and therefore requires our knowledge.

They that did but ſtand ſtill, to ſee anger in his face; ranne away to ſee glory in it: Before, they had deſired that God would not ſpeake to them any more but by *Moſes*; and now, that God doth but looke vpon them in *Moſes*, they are afraid; and yet there was not more difference betwixt the voices, then the faces of God and *Moſes*. This ſhould haue drawne Iſrael to *Moſes* ſo much the more, to haue ſeene this impreſſion of Diuinity in his face.

That which ſhould haue comforted, affrights them: Yea, *Aaron* himſelfe, that before went vp into the Mount to ſee and ſpeake with God, now is afraid to ſee him that had ſeene God: Such a feare there is in guiltineſſe, ſuch confidence in innocency. When the ſoule is once cleared from ſinne, it ſhall run to that glory with ioy, the leaſt glimpſe whereof now appales it, and ſends it away in terror. How could the Iſraelites now chuſe but thinke; How ſhall wee abide to looke God in the face, ſince our eyes are dazeled with the face of *Moſes*! And well may we ſtill argue, If the image of God, which he hath ſet in the fleſhly forehead of authority, dant vs; how ſhall wee ſtand before the dreadfull Tribunall of Heauen!

Moſes maruels to ſee Iſrael run away from their Guide, as from their Enemie; and lookes backe to ſee if he could diſcerne any new cauſe of feare; and not conceiuing how his myld face could affray them, cals them to ſtay and retyre.

Oh my people, whom doe you flee? It is for your ſakes, that I aſcended, ſtaid, came downe: Behold here are no armed Leuites to ſtrike you, no Amalekites, no Ægyptians to purſue you, no fires and thunders to diſmay you. I haue not that rod of God in my hand, which you haue ſeene to command the Elements: or if I had; ſo farre am I from purpoſing any rigour againſt you, that I now lately haue appeaſed God towards you; and lo here the pledges of his reconciliation. God ſends me to you for good; and doe you run from your beſt friend? Whither will ye go from me; or without me? Stay and heare the charge of that God, from whom ye cannot flee.

They perceiue his voice the ſame, though his face were changed, and are perſwaded to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paces, approching neerer, dare tell him he was growne too glorious.

Good *Moſes*, finding that they durſt not looke vpon the Sunne of his face, clouds it with a vayle: Chooſing rather to hide the worke of God in him, then to want opportunity of reuealing Gods will to his people. I doe not heare him ſtand vpon termes of reputation; if there be glory in my face, God put it there; he would not haue placed it ſo conſpicuouſly, if he had meant it ſhould be hid: Hide ye your faces rather, which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and my ſelfe, to ſeeme leſſe happy, in fauor of your weakeneſſe. But without all ſelfe reſpects, he modeſtly hides his glorified face; & cares not their eyes ſhould pierce ſo far, as to his skin, on condition, that his words may pierce into their eares. It is good for a man ſometimes to hide his graces; Some Talents are beſt improoued by being layd vp: *Moſes* had more glory by his Vaile, then by his face. Chriſtian modeſty teaches a wiſe man, not to expoſe himſelfe to the faireſt ſhew, and to liue at the vtmoſt pitch of his ſtrength.

There is many a rich ſtone layd vp in the bowels of the Earth; many a fayre Pearle layd vp in the boſome of the Sea, that neuer was ſeene, nor neuer ſhall bee. There is many a goodly Starre, which becauſe of height comes not within our account. How did our true *Moſes*, with the Vaile of his fleſh, hide the glory of his Diety, and put on vileneſſe, beſides the laying aſide of Maieſty: and ſhut vp his great and Diuine Miracles, with, *See you tell no man*! How farre are thoſe ſpirits from this, which care only to be ſeene; and wiſh onely to dazle others eyes with admiration, not caring for vnknowne Riches? But thoſe yet more, which deſire to ſeeme aboue themſelues, whether in parts, or graces; whoſe Vaile is fairer then their skinne. Modeſt faces ſhall ſhine through their Vailes, when the vain glorious ſhall bewray their ſhame through their couering.

That God which gaue his Law in ſmoke, deliuered it againe, through the Vaile of *Moſes*. Iſrael could not looke to the end of that, which ſhould be aboliſhed; for the ſame cauſe had God a Vayle vpon his face, which hid his preſence in the Holy of Holies. Now as the Vayle of God did rend, when he ſaid, *It is finiſhed*; ſo the Vayle of *Moſes* then pulled off, wee cleerely ſee Chriſt, the end of the Law. Our *Ioſhua* that ſucceeded *Moſes*, ſpeakes to vs bare-faced: what a ſhame is it there ſhould be a Vayle vpon our hearts, when there is none on his face?

When *Moſes* went to ſpeake with God, he pulled off his Vayle: It was good reaſon hee ſhould preſent to God that face which hee had made. There had beene more need of his Vayle, to hide the glorious face of God from him, then to hide his from God: but his faith and thankfulneſſe ſerue for both theſe vſes. Hypocrites are contrary to *Moſes*: he ſhewed his worſt to men, his beſt to God; they ſhew their beſt to men, their worſt to God: but God ſees both their Vayle and their face: and I know not whether he hates their vaile of diſſimulation, or their face of wickedneſſe.

Of NADAB *and* ABIHV.

THat God, which ſhewed himſelfe to men in fire when hee deliuered his Law, would haue men preſent their Sacrifices to him in fire: and this fire hee would haue his owne, that there might be a iuſt circulation in this creature, as the water ſends vp thoſe vapours, which it receiues downe againe in raine. Hereupon it was, that fire came downe from God vnto the Altar: That as the charge of the Sacrifice was deliuered in fire and ſmoake, ſo God might ſignifie the acceptation of it, in the like faſhion, wherein it was commanded. The Baalites might lay ready their Bullocke vpon the wood, and water in their Trench: but they might ſooner fetch the blood out of their bodies, and deſtroy themſelues, then one flaſh out of Heauen to conſume the Sacrifice.

That Deuill which can fetch downe fire from Heauen, either maliciouſly or to no purpoſe; (although he abound with fire, and did as feruently deſire this fire in emulation to God, as euer he deſired mitigation of his owne) yet now, hee could no more kindle a fire for the Idolatrous Sacrifice, then quench the flames of his owne torment. Herein God approues himſelfe onely worthy to be ſacrificed vnto, that he creates the fire of his owne ſeruice; whereas the impotent Idols of the Heathen muſt fetch fire from their neighbours Kitchen, and themſelues are fit matter for their borrowed fire.

The Iſraelites (that were led too much with ſenſe) if they had ſeene the Bullocke conſumed with a fire fetch from a common hearth, could neuer haue acknowledged what relation the Sacrifice had to God; had neuer perceiued that God tooke notice of the Sacrifice: but now they ſee the fire comming out from the preſence of God, they are conuinced both of the power and acceptation of the Almightie; They are at once amazed, and ſatisfied to ſee the ſame God anſwere by fire, which before had ſpoken by fire: God doth not leſſe approue our Euangelicall Sacrifices, then theirs vnder the Law; but as our Sacrifices are ſpirituall, ſo are the ſignes of his acceptation; Faith is our guide, as Senſe was theirs. Yea euen ſtill doth God teſtifie his approbation by ſenſible euidences: when by a liuely faith, and feruent zeale, our hearts are conſecrated to God, then doth this heauenly fire come down vpon our Sacrifices, then are they holy, liuing, acceptable.

This flame, that God kindled, was not as ſome momentany bonefire, for a ſudden and ſhort triumph, nor as a domeſticall fire, to goe out with the day; but is giuen for a perpetuity, and neither muſt dye, nor be quenched. God, as he is himſelfe eternall, ſo he loues permanency and conſtancy of grace in vs: If wee bee but a flaſh and away, God regards vs not; all promiſes are to perſeuerance. Sure, it is but an elementary fire, that goes out, that which is celeſtiall, continues: it was but ſome preſumptuous heat in vs that decayes vpon euery occaſion.

But he that miraculouſly ſent down this fire, at firſt, will not renew the miracle euery day, by a like ſupply; It began immediately from God, it muſt bee nouriſhed by meanes. Fuell muſt maintaine that fire, which came from Heauen; God will not worke miracles euery day: if he haue kindled his Spirit in vs, we may not expect he ſhall euery day begin againe; wee haue the fuell of the Word and Sacraments, Prayers, and Meditations, which muſt keepe it in for euer. It is from God that theſe helps can nouriſh his graces in vs; like as euery flame of our materiall fire hath a concourſe of prouidence; but we may not expect new infuſions: rather know, that God expects of vs an improuement of thoſe habituall graces we haue receiued.

Whiles the people with feare and ioy ſee God lighting his owne fire, fire from heauen, the two ſonnes of *Aaron*, in a careleſſe preſumption, will bee ſeruing him with a common flame; As if he might not haue leaue to chooſe the formes of his owne worſhip. If this had beene done ſome ages after, when the memory of the originall of this heauenly fire had beene worne out, it might haue beene excuſed with ignorance; but now, when God had newly ſent his fire from aboue, newly commanded the continuance of it; either to let it goe out, or whiles it ſtill flamed, to fetch prophane coales to Gods Altar, could ſauour of no leſſe then preſumption, and Sacriledge: when wee bring zeale without knowledge, miſconceits of faith, carnall affections, the deuices of our Wil-worſhip, ſuperſtitious Deuotions into Gods Seruice; we bring common fire to his Altar; theſe flames were neuer of *his kindling*; Hee hates both Altar, Fire, Prieſt and Sacrifice. And now behold, the ſame fire which conſumed the Sacrifice before, conſumes the Sacrificers. It was the ſigne of his acceptation, in conſuming the beaſt; but whiles it deſtroyed men, the fearfull ſigne of his diſpleaſure. By the ſame meanes can God bewray both loue and hatred. Wee would haue pleaded for *Nadab* and *Abihu*; They are but yong men, the ſonnes of *Aaron*, not yet warme in their Function; let both age, and blood, and inexperience excuſe them, as yet. No pretences, no priuiledges can beare off a ſinne with God: Men thinke either to patronize, or mitigate euils, by their fained reaſons. That no man may hope the plea either of birth, or of youth, or of the firſt commiſſion of euill may challenge pardon; I ſee heere yong men, ſonnes of the Ruler of *Iſrael*, for the firſt offence ſtrooke dead.

Yea, this made God the more to ſtomacke, and the rather to reuenge this impietie, becauſe the Sonnes of *Aaron* did it. God had both pardoned and graced their Father, he had honoured them, of the thouſands of *Iſrael*, culling them out for his Altar; and now, as their Father ſet vp a falſe god, ſo they bring falſe fire vnto the True God.

If the ſonnes of Infidels liue godleſſely, they doe their kinde; their puniſhment ſhall bee, (though iuſt) yet leſſe: but if the children of religious Parents, after all Chriſtian nurture, ſhall ſhame their Education; God takes it more hainouſly, and reuenges it more ſharply. The more bonds of duty, the more plagues of neglect.

It from the Agents, wee looke to the act it ſelfe; ſet aſide the originall deſcent, and what difference was there betwixt theſe fires? Both lookt alike, heated alike, aſcended alike, conſumed alike: both were fed with the ſame materiall wood, both vaniſhed into ſmoke; There was no difference, but the Commandement of God.

If God had inioyned ordinarie fire, they had ſinned to looke for celeſtiall: now he commanded onely the fire which he ſent; they ſinned in ſending vp Incenſe, in that fire, which he commanded not. It is a dangerous thing in the ſeruice of God to decline from his owne inſtitutions; wee haue to doe with a power which is wiſe to preſcribe his owne worſhip, iuſt to require what he hath preſcribed, powerfull to reuenge that which he hath not required.

If God had ſtrooke them with ſome Leproſie in their forehead, as he did their Aunt *Miriam*, ſoon after, or with ſome palſie, or lingring conſumption, the puniſhment had beene grieuous: but he, whoſe iudgements are euer iuſt, ſometimes ſecret, ſaw fire the fitteſt reuenge, for a ſinne of fire; his owne fire fitteſt to puniſh ſtrange fire; A ſudden iudgment, fit for a preſent and exemplarie ſinne; He ſaw, that if he had winkt at this, his ſeruice had been oppoſed to prophanation.

It is wiſedome in gouernours to take ſinne at the firſt bound; and ſo to reuenge it, that their puniſhments may bee preuentions. Speed of death is not alwayes a iudgement: ſuddenneſſe as it is euer iuſtly ſuſpicable; ſo then certainly argues anger, when it finds vs in an act of ſinne. Leaſure of repentance is an argument of fauour: when God giues a man Law, it implyes that he would not haue iudgment ſurprize him.

Doubtleſſe, *Aaron* lookt ſomewhat heauily on this ſad ſpectacle; It could not but appale him, to ſee his two ſonnes dead before him, dead in diſpleaſure, dead ſuddenly, dead by the immediate hand of God. And now hee could repent him of his new honour, to ſee it ſucceed ſo ill with the ſonnes of his loynes: neither could he chuſe but ſee himſelfe ſtriken in them. But his Brother *Moſes* that had learned not to know either Nephewes, or Brother, when they ſtood in his way to God, wiſely turned his eyes from the dead carkaſſes of his Sonnes, to his reſpect of the liuing God; My Brother, this euent is fearfull, but iuſt; Theſe were thy ſonnes, but they ſinned; it was not for God, it is not for thee, to looke ſo much who they were, as what they did. It was their honour and thine, that they were choſen to miniſter before the Lord: He that called them, iuſtly required their Sanctification & obedience. If they haue profaned God, and themſelues; can thy naturall affection ſo miſcary thee, that thou couldeſt wiſh their impunity with the blemiſh of thy Maker? Our ſonnes are not ours, if they diſobey our Father: to pittie their miſery, is to partake of their ſinnes; If thou grudge at their iudgement, take heed leſt the ſame fire of God come forth vpon this ſtrange fire of nature. Shew now whether thou more loueſt God, or thy ſonnes; Shew whether thou be a better Father, or a Sonne.

Aaron, weighing theſe things, holds his peace, not out of an amazement, or ſullenneſſe, but out of patient and humble ſubmiſſion; and ſeeing Gods pleaſure, and their deſert, is content to forget that hee had ſonnes. Hee might haue had a ſilent tongue, and a clamorous heart. There is no voyce louder in the eares of God, then a ſpeechleſſe repining of the ſoule. Heat is more intended with keeping in; but *Aarons* ſilence was no leſſe inward: He knew how little he ſhould get by brawling with God. If he breathed out diſcontentment, he ſaw God could ſpeake fire to him againe; And therefore he quietly ſubmits to the will of God; And held his peace, becauſe the Lord had done it. There is no greater proofe of grace, then to ſmart patiently; and humbly and contentedly to reſt the heart in the iuſtice, and wiſedome of Gods proceeding; and to bee ſo farre from chiding, that we diſpute not. Nature is froward; and though ſhee well knowes we meddle not with our match, when we ſtriue with our Maker, yet ſhe pricks vs forward to this idle quarrell; and bids vs with *Iobs* wife, *Curſe and dye*. If God either chide or ſmite (as ſeruants are charged to their Maſters) wee may not anſwere againe; when Gods hand is on our backe, our hand muſt be on our mouth: elſe, as mothers doe their children, God ſhall whip vs ſo much the more for crying.

It is hard for a ſtander by, in this caſe to diſtinguiſh betwixt hard-heartedneſſe, and piety. There *Aaron* ſees his ſonnes lye; he may neither put his hand to them, to bury them, nor ſhed a teare for their death. Neuer parent can haue iuſter cauſe of mourning, to then ſee his ſonnes dead in their ſinne; if prepared, and penitent, yet who can but ſorrow for their end? but to part with children to the danger of a ſecond death, is worthy of more then teares. Yet *Aaron* muſt learne ſo far to deny nature, that he muſt more magnifie the iuſtice of God, then lament the iudgment. Thoſe whom God hath called to his immediate ſeruice, muſt know that he will not allow them the common paſſions, and cares of others. Nothing is more naturall then ſorrow for the death of our owne: if euer griefe be ſeaſonable, it becomes a funerall. And if *Nadab* and *Abihu* had dyed in their beds, this fauour had been allowed them, the ſorrow of their Father and Brethren: for when God forbids ſolemne mourning to his Prieſts, ouer the dead, hee excepts the caſes of this neerneſſe of blood. Now all Iſrael may mourne for theſe two: only the Father and Brethren may not. God is iealous leſt their ſorrow ſhould ſeeme to countenance the ſinne, which he had puniſhed: euen the fearfulleſt acts of God muſt be applauded by the heauieſt hearts of the faithfull.

That which the Father and Brother may not doe, the Couſins are commanded: dead carcaſſes are not for the preſence of God; His iuſtice was ſhewne ſufficiently in killing them: They are now fit for the graue, not the Sanctuary: neither are they caried out naked, but in their coats. It was an vnuſuall ſight for *Iſrael* to ſee a linnen Ephod vpon the Beere; The iudgement was ſo much more remarkable, becauſe they had the badge of their calling vpon their backs.

Nothing is either more pleaſing vnto God, or more commodious to men, then that when he hath executed iudgement, it ſhould bee ſeene and wondred at; for therefore he ſtrikes ſome that he may warne all.

Of AARON *and* MIRIAM.

THe Iſraelites are ſtayed ſeuen dayes in the ſtation of Hazzeroth, for the puniſhment of *Miriam*. The ſinnes of the gouernours are a iuſt ſtop to the people; all of them ſmart in one; all muſt ſtay the leaſure of *Miriams* recouerie. Whoſoeuer ſeekes the Land of Promiſe, ſhall finde many lets; *Amalek*, *Og*, *Sehon*, and the Kings of Canaan meet with *Iſrael*: theſe reſiſted, but hindred not their paſſage, their ſinnes onely ſtay them from remouing. Afflictions are not croſſes to vs, in the way to heauen, in compariſon to our ſinnes.

What is this I ſee? Is not this *Aaron*, that was brother in nature; and by office ioynt-

Commiſſioner with *Moſes?* Is not this *Aaron*, that made his Brother an interceſſor for him, to God, in the caſe of his Idolatry? Is not this *Aaron*, that climbed vp the Hill of Sinai, with *Moſes?* Is not this *Aaron*, whom the mouth and hand of *Moſes* conſecrated an high Prieſt vnto God? Is not this *Miriam*, the elder Siſter of *Moſes?* Is not this *Miriam*, that led the Triumph of the Women, and ſung gloriouſly to the Lord? Is not this *Miriam*,, which layd her Brother *Moſes* in the Reeds, and fetcht her Mother to be his Nurſe? Both, Prophets of God; both, the fleſh and blood of *Moſes*: And doth this *Aaron* repine at the honor of him, which gaue himſelfe that honour, and ſaued his life? Doth this *Miriam* repine at the proſperitie of him whoſe life ſhee ſaued? Who would not haue thought, this ſhould haue beene their glory, to haue ſeene the glory of their owne Brother? What could haue beene a greater comfort to *Miriam*, then to thinke; How happily doth he now ſit at the Sterne of Iſrael, whom I ſaued from periſhing in a Boat of Bul-ruſhes! It is to mee, that Iſrael owes this Commander; But now enuie hath ſo blinded their eyes, that they can neither ſee this priuiledge of nature, nor the honour of Gods choyce. *Miriam* and *Aaron* are in mutiny againſt *Moſes*. Who is ſo holy that ſinnes not? What ſinne is ſo vnnaturall that the beſt can auoyde without God? But what weakeneſſe ſoeuer may plead for *Miriam*, who can but grieue to ſee *Aaron* at the end of ſo many ſinnes? Of late, I ſaw him caruing the molten Image, and conſecrating an Altar to a falſe god: now I ſee him ſeconding an vnkind mutiny againſt his Brother: Both ſinnes find him acceſſary; neither principall. It was not in the power of the legall Prieſthood to performe, or promiſe innocency to her Miniſters: It was neceſſary wee ſhould haue another high Prieſt, which could not bee tainted. That King of righteouſneſſe was of another order; He being without ſinne hath fully ſatisfied for the ſinnes of men. Whom can it now offend, to ſee the blemiſhes of the euangelicall Prieſthood, when Gods firſt high Prieſt is thus miſcaried?

Who can looke for loue and proſperity at once, when holy and meeke *Moſes* finds enmity in his owne fleſh and blood? Rather then we ſhall want, *A mans enemies ſhall be thoſe of his owne houſe.* Authority cannot fayle of oppoſition, if it be neuer ſo mildly ſwayed: that common make-bate will rather raiſe it out of our owne boſome. To doe well, and heare ill, is Princely.

The Midianitiſh wife of *Moſes* coſt him deare. Before, ſhe hazarded his life: now, the fauour of his people: Vnequall matches are ſeldome proſperous. Although now this ſcandall was onely taken: Enuy was not wiſe enough to chooſe a ground of the quarrell. Whether ſome ſecret and emulatory brawles paſſed betweene *Zipporah* and *Miriam*, (as many times theſe ſparkes of priuate brawles grow into a perillous and common flame) or whether now that *Iethro* and his Family was ioyned with Iſrael, there were ſurmiſes of tranſporting the Gouernment to ſtrangers; or whether this vnfit choyce of *Moſes* is now raiſed vp to diſparage Gods gifts in him; Euen in ſight, the exceptions were friuolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cauill at.

Seditions doe not euer looke the ſame way they moue; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperioritie is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes?* Yea, let him but haue drawne his vaile, which of them durſt looke on his face? Which of them had faſted twice forty dayes? Which of them aſcended vp to the top of Sinai, and was hid with ſmoke, and fire? Which of them receiued the Law twice in two ſeuerall Tables, from Gods owne hand? And yet they dare ſay, *Hath God ſpoken only by Moſes?* They do not deny *Moſes* his honour, but they challenge a part with him: and as they were the elder in nature, ſo they would be equall in dignitie, equall in adminiſtration. According to her name, *Miriam* would bee exalted. And yet how vnfit were they? One, a woman, whom her ſex debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly gouernment. Selfe-loue makes men vnreaſonable, and teaches them to turne the glaſſe, to ſee themſelues bigger, others leſſe then they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted ouer his head, in worth and opinion. Nothing will more try a mans grace, then queſtions of emulation. That man hath true light, which can bee content to be a candle before the Sunne of others.

As no wrong can eſcape God; ſo leaſt of all thoſe which are offered to Princes: He that made the eare, needs no intelligence of our tongues. We haue to doe with a God, that is light of hearing, we cannot whiſper any euill ſo ſecretly, that he ſhould not cry out of noyſe: and what need we any further euidence, when our Iudge is our witneſſe?

Without any delation of *Moſes*, God heares and challenges them. Becanſe he was meeke, therefore he complained not: Becauſe hee was meeke and complained not, therefore the Lord ſtruck in for him the more. The leſſe a man ſtriues for himſelfe, the more is God his Champion. It is the honour of great perſons, to vndertake the patronage of their Clients: How much more will God reuenge his Elect, which cry to him, day and night! He that ſaid, *I ſeeke not mine owne glory*, addes, *But there is one that ſeekes it, and iudges.* God takes his part euer, that fightes not for himſelfe.

No man could haue giuen more proofes of his courage, then *Moſes.* Hee ſlue the Ægyptian; He confronted *Pharaoh* in his owne Court; Hee beat the *Midianite* ſhepheards; He feared not the troopes of Ægypt! He durſt looke God in the face, amidſt all the terrors of Sinai: and yet that ſpirit, which made, and knew his heart, ſayes, *He was the mildeſt man vpon earth.* Mildneſſe and Fortitude may well lodge together in one breſt; to correct the miſconceits of thoſe men, that thinke none valiant, but thoſe that are fierce, and cruell.

No ſooner is the word out of *Miriams* mouth, then the Word of Gods reproofe meets it; How he beſtirs him, and will be at once ſeene and heard, when the name of *Moſes* is in queſtion! *Moſes* was zealouſly carefull for Gods glory, and now God is zealous for his. The remunerations of the Almightie, are infinitely gratious. He cannot want honour and patronage, that ſeekes the honour of his Maker. The ready way to true glory, is goodneſſe.

God might haue ſpoken ſo lowd, that Heauen and Earth ſhould haue heard it; ſo as they ſhould not haue needed to come forth for audience: but now, hee calls them out to the barre, that they may be ſeene to heare. It did not content him, to chide them within doores: the ſhame of their fault had beene leſſe in a priuate rebuke: but the ſcandall of their repining was publike. Where the ſinne is not affraid of the light, God loues not the reproofe ſhould be ſmothered.

They had depreſſed *Moſes*, God aduances him: They had equalled them to *Moſes*, God prefers him to them. Their plea was, that God had ſpoken by them, as well as by *Moſes*: Gods reply is, That he hath in a more intire faſhion ſpoken to *Moſes*, then them. God ſpake to the beſt of them, but either in their dreame, ſleeping; or in viſion, waking. But to *Moſes* he ſpake with more inward illumination, with more liuely repreſentation: To others, as a ſtranger; to *Moſes* as a friend. God had neuer ſo much magnified *Moſes* to them, but for their enuy. We cannot deuiſe to pleaſure Gods ſeruants, ſo much as by deſpighting them.

God was angry when he chode them, but more angry when he departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles hee ſtayes to reproue, there is fauour in his diſpleaſure: but when he leaues either man, or Church, there is no hope but of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes vs (though for a time) it is an introduction to his vtmoſt iudgement. It was time to looke for a iudgment, when God departed: ſo ſoone as he is gone from the eyes of *Miriam*, the leproſie appeares in her face: her foule tongue is puniſhed with a foule face. Since ſhe would acknowledge no difference betwixt her ſelfe and her brother *Moſes*, euery Iſraelite now ſees his face glorious, hers leprous. Deformitie is a fit cure of Pride. Becauſe the venome of her tongue would haue eaten into the reputation of her brother, therefore a poiſonous infection eates into her fleſh. Now both *Moſes* & *Miriam*, need to weare a vayle: the one to hide his glory; the other her deformitie That

Midianite Zipporah, whom ſhe ſcorned, was beautifull in reſpect of her.

Miriam was ſtriken, *Aaron* eſcaped: both ſinned; his Prieſthood could not reſcue him; the greatneſſe of his dignity did but adde to the haynouſneſſe of his ſinne: his repentance freed him; Alaſſe, my Lord, I beſech thee lay not this ſinne vpon vs, which we haue fooliſhly committed. I wonder not to ſee *Aaron* free, while I ſee him penitent; This very confeſſion ſaued him before, from bleeding for Idolatry, which now preſerues him from Leproſie, for his enuious repining. The vniuerſall Antidote, for all the iudgements of God, is our humble repentance.

Yea, his ſad deprecation preuailed, both to cleare himſelfe, and recouer *Miriam*; The brother ſues for himſelfe and his ſiſter, to that brother whom they both emulated, for pardon from himſelfe, and that God which was offended in him. Where now is that equality which was pretended? Behold, hee that ſo lately made his brother his fellow, now makes him his God: *Lay not this ſinne vpon vs; Let her not bee as one dead:* As if *Moſes* had impoſed this plague, and could remoue it. Neuer any oppoſed the ſeruants of God, but one time or other they haue beene conſtrained to confeſſe a ſuperioritie.

Miriam would haue wounded *Moſes* with her tongue; *Moſes* would heale her with his, *O Lord, heale her now:* The wrong is the greater, becauſe his ſiſter did it. He doth not ſay, I ſought not her ſhame, ſhee ſought mine; if God haue reuenged it, I haue no reaſon to looke on her, as a ſiſter, who lookt at mee, as an aduerſarie: But, as if her leproſie were his, he cryes out for her cure. O admirable meekeneſſe of *Moſes*! His people the Iewes rebelled againſt him; God profers reuenge; He would rather dye, then they ſhould periſh: His ſiſter rebelled againſt him; God workes his reuenge: Hee will not giue God peace, till ſhee bee recured. Behold a worthy and noble patterne for vs to follow. How farre are they from this diſpoſition, who are not onely content God ſhould reuenge; but are ready to preuent Gods reuenge with their owne?

Gods Loue to *Moſes* ſuffers him not to obtaine preſently his ſute for *Miriam*; his good nature to his ſiſter, made him pray againſt himſelfe. If the iudgement had been at once inflicted, and remoued, there had been no example of terrour for others: God either denyes, or defers the grant of our requeſts, for our good; It were wide for vs, if our ſuits ſhould be euer heard. It was fit for all parts, *Miriam* ſhould continue ſomewhile leprous. There is no policie in a ſudden remouall of iuſt puniſhment: vnleſſe the raine ſo fall that it lye, and ſoke into the earth, it profits nothing. If the Iudgements of God ſhould be onely as paſſengers, and not ſoiourners at leaſt, they would be no whit regarded.

Of the Searchers of Canaan.

I Can but wonder at the counſell of God. If the Iſraelites had gone on to Canaan, without inquiry; their confidence had poſſeſſed it: now they ſend to eſpie the Land, ſixe hundred thouſand of them neuer liued to ſee it: And yet I ſee God enioyning them to ſend; but enioyning it, vpon their inſtance. Some things God allowes in iudgement; their importunity, and diſtruſt, extorted from God this occaſion of their ouerthrow. That which the Lord moues vnto, proſpers; but that which we moue him to firſt, ſeldome ſucceedeth. What needed they doubt of the goodneſſe of that Land, which God told them did flow with milke and honey? What needed they doubt of obtayning that, which God promiſed to giue? When wee will ſend forth our ſenſes, to bee our ſcouts in the matters of faith, and rather dare truſt men, then God, wee are worthy to be deceiued.

The baſeſt ſort of men are commonly held fit enough for intelligencers; but *Moſes*, to make ſure worke, chooſeth forth the beſt of Iſrael, ſuch as were like to be moſt iudicious in their inquiry, and moſt credible in their report. Thoſe that ruled Iſrael at home could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can iudge but by appearance; It is for him onely that ſees the euent, ere hee appoint the meanes, not to bee deceiued. It had beene better for Iſrael to haue ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The error of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or euill, Greatneſſe hath euer a traine to follow it at the heeles.

Forty dayes they ſpent in this ſearch; and this cowardly vnbeliefe in the ſearch ſhall coſt them forty yeares delay of the fruition. Who can abide to ſee the Rulers of Iſrael ſo baſely timorous? They commend the Land, the fruit commends it ſelfe, and yet they plead difficulty: *We be not able to go vp.* Their ſhoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeliefe: It is an vnworthy thing to plead hardneſſe of atchieuing, where the benefit will more then requite the indeauour. Our Land of Promiſe is aboue; we know, the fruit thereof is ſweet and glorious, the paſſage difficult. The gyantly ſons of *Anak* (the powers of darkeneſſe) ſtand in our way: If we ſit downe and complaine, we ſhall once know, that *without ſhall be the fearefull.*

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger then their Giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries? When we meaſure our ſpirituall ſucceſſe by our owne power, we are vanquiſhed, before we fight: He that would ouercome, muſt neither looke vpon his own arme, nor the arme of his enemy, but the mouth and hand of him that hath promiſed, and can performe. Who are we fleſh and blood, with our breath in our noſtrils, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heauenly places? The match is too vnequall; we are not like Graſhoppers, to theſe Giants; when we compare our ſelues with them how can we but deſpaire? when we compare them with God, how can we be diſcouraged? He that hath brought vs into this field, hath promiſed vs victory. God knew their ſtrength, ere he offered to commit vs.

Well might they haue thought, Were not the Amalekites ſtronger then we? Were not they armed, wee naked? Did not the onely hand of *Moſes*, by lifting vp, beat them downe? Were not the Ægyptians no leſſe our maſters? Did not Death come running after vs in their Chariots? Did wee not leaue theſe buried in the Sea, the other vnburied in the Wilderneſſe? Whence had the Anakims their ſtrength, but from him, that bids vs goe vp againſt them? Why haue the bodies of our foreſathers taken poſſeſſion of their Hebron, but for vs? But now, their feare hath not left them ſo much reaſon, as to compare their aduerſaries with others, but onely with themſelues: Doubtleſſe, theſe Gyants were mighty, but their feare hath ſtretched them out ſome Cubits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helpes leſſe then they are, and forecaſts euer worſe, then ſhall bee; and if euils be poſſible, it makes them certaine.

Amongſt thoſe twelue Meſſengers, whom our ſecond *Moſes* ſent thorow the Land of Promiſe, there was but one *Iudas*; But amongſt thoſe twelue, which the former *Moſes* addreſſed thorow the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt; theſe out of the heads of Iſrael. As there is no ſociety free from ſome corruption: ſo it is hard, if in a community of men, there bee not ſome faithfulneſſe.

Wee ſhall wrong God, if wee feare leſt good cauſes ſhall bee quite forſaken; Hee knowes how to ſerue himſelfe of the beſt, if the feweſt; And could as eaſily bee attended with a multitude, if hee did not ſeeke his owne glory, in vnlikelihoods.

Ioſhua was ſilent, and wiſely ſpared his tongue for a further aduantage; Onely *Caleb* ſpake: I doe not heare him ſay, Who am I to ſtriue with a multitude? What can *Ioſhua* and I doe againſt ten Rulers? It is better to ſit ſtill then to riſe, and fall: But hee reſolues to ſwimme againſt this ſtreame, and will either draw friends to the truth, or enemies vpon himſelfe.

True Chriſtian fortitude teaches vs not to regard the number, or qualitie of the opponents, but the equity of the cauſe; and cares not to ſtand alone, and challenge all commers: and if it could be oppoſed by as many worlds, as men, it may be ouerborn, but it cannot be daunted: Whereas popularity caries weake minds, and teaches them the ſafety of erring with a multitude.

Caleb ſaw the Giantly Anakims, and the walled Cities, as well as the reſt; and yet he ſayes, *Let vs goe vp and poſſeſſe it:* As if it were no more, but to go, and ſee, and conquer. Faith is couragious, & makes nothing of thoſe dangers, wherewith others are quailed.

It is very materiall with what eyes we looke vpon all ſubiects. Feare doth not more multiply euils, then faith diminiſheth them; which is therefore bold, becauſe either it ſees not, or contemnes that terror, which feare repreſents to the weake. There is none ſo valiant as the beleeuer.

It had beene happy for Iſrael, if *Calebs* counſell had beene as effectuall as good: But how eaſily haue theſe Rulers diſcouraged a faint-hearted people! In ſtead of lifting vp their enſignes, and marching towards Canaan; they ſit them downe, and lift vp their voyce and cry. The rods of their Ægyptian Taske-maſters had neuer beene ſo fit for them, as now, for crying. They had cauſe indeed to weepe for the ſinne of their infidelitie: but now they weepe for feare of thoſe enemies they ſaw not. I feare if there had beene ten *Calebs* to perſwade, and but two faint ſpies to diſcourage them, thoſe two cowards would haue preuailed againſt thoſe tenne ſolicitors: How much more, now ten oppoſe and but two incourage! An eaſie Rhetoricke drawes vs to the worſe part; yea, it is hard not to run downe the hill. The faction of Euill is ſo much ſtronger in our nature, then that of Good, that euery leaſt motion preuailes for the one: ſcarce any ſute for the other.

Now is *Moſes* in danger of loſing all the coſt and care, that euer he beſtowed vpon Iſrael: His people are already gone backe to Ægypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrewes, where ſhall God haue you at laſt! Did euer *Moies* promiſe to bring you to a fruitfull Land, without Inhabitants? To giue you a rich Country, without reſiſtance? Are not the graues of Canaan as good, as thoſe of Ægypt? What can ye but dye at the hands of the Anakims? Can yee hope for leſſe from the Ægyptians? What madneſſe is this to wiſh to dye, for feare of death? Is there leſſe hope from your enemies, that ſhall be, when ye goe vnder ſtrong and expert Leaders, then from the enemies that were, when yee ſhall returne maſterleſſe? Can thoſe cruell Ægyptians ſo ſoone haue forgotten the blood of their fathers, children, brothers, husbands, which periſhed in purſuing you? Had yee rather truſt the mercy of knowne enemies, then the promiſe of a faithfull God? Which way will ye returne? Who ſhall diuide the Sea for you? Who ſhall fetch you water out of the Rocke? Or can ye hope that the Manna of God will follow you, while yee runne from him? Feeble minds, when they meet with croſſes they lookt not for, repent of their good beginnings, and wiſh any difficultie rather, then that they finde. How many haue pulled backe their foot from the narrow way, for the troubles of a good profeſſion!

It had beene time for the Iſraelites to haue fallen downe on their faces before *Moſes* and *Aaron*, and to haue ſayd, Ye led vs thorow the Sea, make way for vs into Canaan. Thoſe Giants are ſtrong, but not ſo ſtrong as the Rocke of Rephidim; ye ſtroke that and it yeelded; If they be tall, the Pillar of God is higher then they: when we looke on our ſelues, we ſee cauſe of fear; but when we conſider the miraculous power of you our leaders, we cannot but contemne thoſe men of meaſures. Leaue vs not therfore, but go before vs in your directiõs, go to God for vs in your prayers. But now contrarily *Moſes* and *Aaron* fall on their faces to them, and ſue to them, that they would be content to be conducted. Had they beene ſuffered to depart, they had periſhed; *Moſes* and his ſaw had beene victorious: And yet, as if he could not be happy without them, he fals on his face to them, that they would ſtay. Wee haue neuer ſo much need to be importuned as in thoſe things whoſe benefit ſhould make vs moſt importunate. The ſweetneſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after it; And yet if we did not ſue to men (as for life) that they would bee reconciled to God, and be ſaued, I doubt whether they would obtaine; yea, it were well, if our ſute were ſufficient to preuaile.

Though *Moſes* and *Aaron* intreat vpon their faces, and *Ioſhua* and *Caleb* perſwade and rend their garments, yet they moue nothing. The obſtinate multitude, growne more violent with oppoſing, is ready to returne them ſtones for their prayers. Such hath beene euer the thankes of fidelity, and truth; Croſſed wickedneſſe proues deſperate; and in ſtead of yeelding, ſeekes for reuenge. Nothing is ſo hatefull to a reſolute ſinner, as good counſell: We are become enemies to the world becauſe we tell them truth.

That God which was inuiſibly preſent, whiles they ſinned; when they haue ſinned, ſhewes himſelfe glorious. They might haue ſeene him before, that they ſhould not ſinne; Now they cannot chooſe but ſee him in the height of their ſinne: They ſaw before, the Pillar of his ordinary preſence: now they ſee him vnuſually terrible; that they may with ſhame and horror, confeſſe him able to defend, able to reuenge. The helpe of God vſes to ſhew it ſelfe in extremitie. He that can preuent euils, conceales his aide, till danger be ripe; And then, he is fearfull as before he ſeemed conniuent.

Of Corah's *Conſpiracie.*

THe teares of Iſrael were ſcarce drie, ſince the ſmart of their laſt mutiny, and now they begin another. The multitude is like a raging Sea; full of vnquiet billowes of diſcontentment; whereof one riſes in the fall of another. They ſaw, God did but threaten, and therefore are they bold to ſinne: It was now high-time, they ſhould know what it is for God to be angry. There was neuer ſuch a reuenge taken of Iſrael; neuer any better deſerued. When leſſer warnings will not ſerue, God lookes into his Quiuer for deadly arrowes. In the meane time what a weary life did *Moſes* lead, in theſe continuall ſucceſſions of conſpiracies? What did he gaine by his troubleſome gouernment, but danger and deſpight? Who but hee would not haue wiſht himſelfe rather with the ſheepe of *Iethro*, then with theſe wolues of Iſrael? But, as he durſt not quit his hooke, without the calling of God, ſo now he dare not his Scepter, except he be diſmiſſed of him that called him; no troubles, no oppoſitions can driue him from his place: we are too weake, if we ſuffer men to chaſe vs from that ſtation, where God hath ſet vs.

I ſee the Leuites, not long ſince drawing their ſwords for God and *Moſes*, againſt the reſt of Iſrael; and that fact wins them both praiſe and bleſſing: Now they are the forwardeſt in the rebellion againſt *Moſes* and *Aaron*, men of their owne Tribe. There is no aſſurance of a man, for one act: whom one ſinne cannot faſten vpon, another may. Yea the ſame ſinne may finde a repulſe one while, from the ſame hand, which another time giues it entertainment: and that yeeldance loſes the thanke of all the former reſiſtance. It is no praiſe to haue done once well, vnleſſe we continue.

Outward priuiledges of blood can auaile nothing, againſt a particular calling of God. Theſe Reubenites had the right of the natural primogeniture; yet do they vainly challenge preeminence, where God hath ſubiected them. If all ciuill honour flow from the King, how much more from the God of Kings? His hand exalts the poore, and caſts downe the mighty from their throne. The man that will bee lifting vp himſelfe, in the pride of his heart, from vnder the foot of God, is iuſtly troden in the duſt.

Moſes is the Prince of Iſrael; *Aaron* the Prieſt: *Moſes* was milde; *Aaron* popular; yet both are conſpired againſt: Their places are no leſſe Brothers, then their perſons. Both are oppoſed at once; He that is a traytor to the Church, is a traytor to the King. Any ſuperioritie is a marke of Enuy. Had *Moſes* and *Aaron* beene but fellowes with the Iſraelites, none had beene better beloued; their diſpoſitions were ſuch, as muſt needs haue forced fauour from the indifferent: now they were aduanced, their malice is not inferiour to their honour. High towers muſt looke for lightenings; we offer not to vndermine but thoſe wals, which we cannot ſcale. Nature in euery man is both enuious, and diſdainfull; and neuer loues to honour another, but where it may be an honour to it ſelfe.

There cannot be conceiued an honour leſſe worth emulation, then this principality of Iſrael; a people that could giue nothing; a people that had nothing, but in hope; a people, whom their leader was faine to feed with bread, and water; which paid him no tribute, but of ill words; whoſe command was nothing but a burden: and yet this dignitie was an eye-ſore to theſe Leuites and theſe Reubenites, *Ye take too much vpon you, ye ſonnes of Leui.*

And this challenge (though thus vnſeaſonable) hath drawne in two hundred and fifty Captaines of Iſrael. What wonder is it, that the tenne Rulers preuailed ſo much with the multitude to diſſwade them from Canaan; when three traitors preuailed thus with 250 Rulers, famous in the Congregation and men of renowne? One man may kindle ſuch a fire, as all the world cannot quench. One plague-ſore may infect a whole Kingdome: The infection of euill is much worſe then the act.

It is not like, thoſe Leaders of Iſrael could erre without followers: Hee is a meane man that drawes not ſome Clients after him. It hath beene euer a dangerous policie of Satan, to aſſault the beſt: he knowes, that the multitude (as wee ſay of Bees) will follow their maſter.

Nothing can be more pleaſing to the vulgar ſort, then to heare their Gouernours taxed, and themſelues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift ye vp your ſelues?* Euery word is a falſhood. For *Moſes* deiected himſelfe (*Who am I?*) God lifted him vp, ouer Iſrael: And ſo was Iſrael holy, as *Moſes* was ambitious. What holineſſe was there in ſo much infidelitie, feare, Idolatry, mutiny, diſobedience? What could make them vncleane, if this were holineſſe? They had ſcarce wip't their mouthes, or waſht their hands, ſince their laſt obſtinacie: and yet theſe pick-thankes ſay, *All Iſrael is holy.*

I would neuer deſire a beter proofe of a falſe teacher, then flatterie: True meaning need not vphold it ſelfe by ſoothing. There is nothing eaſier then to perſwade men well of themſelues; when a mans ſelfe-loue meets with anothers flattery, it is an high praiſe that will not be beleeued. It was more out of oppoſition, then beliefe, that theſe men plead the holineſſe of Iſrael. Violent aduerſaries, to vphold a ſide, will maintaine thoſe things they beleeue not.

Moſes argues not for himſelfe, but appeales to God; neither ſpeakes for his owne right, but his brother *Aarons*: He knew, that Gods immediate ſeruice was worthy to be more precious, then his gouernment: That, his Princedome ſerued but to the glory of his Maſter. Good Magiſtrates are more tender ouer Gods honour then their owne; and more ſenſible of the wrongs offered to Religion, then to themſelues.

It is ſafeſt to truſt God with his owne cauſes. If *Aaron* had been choſen by Iſrael, *Moſes* would haue ſheltred him vnder their authoritie: Now that God did immediately appoint him, his patronage is ſought, whoſe the election was. We may eaſily fault in the managing of diuine affaires; and ſo our want of ſucceſſe cannot want ſinne; He knowes how to vſe, how to bleſſe his owne meanes.

As there was a difference betwixt the people, and Leuites; ſo betwixt the Leuites, and Prieſts. The God of order loues to haue our degrees kept. Whiles the Leuites would be looking vp to the Prieſts, *Moſes* ſends downe their eyes to the people. The way not to repine at thoſe aboue vs, is to looke at thoſe below vs. There is no better remedy for ambition, then to caſt vp our former receits, and to compare them with our deſeruings, and to conferre our owne eſtate with inferiours: So ſhall wee finde cauſe to be thankfull, that wee are aboue any, rather then of enuy that any is aboue vs.

Moſes hath chid the ſonnes of *Leui*, for mutining againſt *Aaron*; and ſo much the more, becauſe they were of his owne Tribe: now hee ſends for the Reubenites, which roſe againſt himſelfe. They come not, and their meſſage is worſe then their abſence. *Moſes* is accuſed of iniuſtice, crueltie, falſhood, treacherie, vſurpation; and Ægypt it ſelf muſt be commended, rather then *Moſes* ſhall want reproch. Innocency is no ſhelter from ill tongues; Malice neuer regards how true any accuſation is but how ſpightfull.

Now it was time for *Moſes* to be angry. They durſt not haue beene thus bold, if they had not ſeene his mildneſſe. Lenity is ill beſtowed vpon ſtubborne natures: It is an iniurious ſenſleſneſſe, not to feele the wounds of our reputation. It well appeares hee is angry, when he prayes againſt them. He was diſpleaſed before; but when he was moſt bitter againſt them, he ſtill prayed for them: but now, hee bends his very prayers againſt them. *Looke not to their offering.* There can be no greater reuenge, then the imprecation of the righteous; There can be no greater iudgement, then Gods reiection of our ſeruices. With vs men, what more argues diſlike of the perſon, then the turning backe of his preſent? What will God accept from vs, if not prayers?

The innocence of *Moſes* cals for reuenge on his Aduerſaries. If hee had wronged them in his gouernment, in vaine ſhould he haue looked to Gods hand for right. Our ſinnes exclude vs from Gods protection; whereas vprightneſſe challenges, and findes his patronage. An Aſſe taken had made him vncapable of fauour. Corrupt Gouernors loſe the comfort of their owne breſt, and the tuition of God.

The ſame tongue that prayed againſt the Conſpirators, prayes for the people. As lewd men thinke to carie it with number; *Corah* had ſo farre preuailed, that hee had drawne the multitude to his ſide. God, the auenger of treaſons, would haue conſumed them all at once: *Moſes* and *Aaron* pray for their Rebels. Although they were worthy of death, and nothing but death could ſtop their mouths; yet their mercifull Leaders will not buy their owne peace, with the loſſe of ſuch enemies. Oh rare and imitable mercy! The people riſe vp againſt their Gouernors; Their Gouernors fall on their faces to God, for the people: ſo farre are they from plotting reuenge, that they will not endure God ſhould reuenge for them.

Moſes knew well enough, that all thoſe Iſraelites muſt periſh in the Wilderneſſe; God had vowed it, for their former inſurrection: yet how earneſtly doth hee ſue to God, not to conſume them as once! The very reſpit of euils, is a fauour next to the remouall.

Corah kindled the fire; the two hundred and fifty Captaines brought ſtickes to it; All Iſrael warmed themſelues by it; onely the incendiaries periſh. Now doe the Iſraelites owe their life to them, whoſe death they intended. God and *Moſes* knew to diſtinguiſh betwixt the heads of a faction, and the traine; though neither be faultleſſe; yet the one is plagued, the other forgiuen. Gods vengeance, when it is at the hoteſt, makes differences of men: *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a ſeparation. In the vniuerſall iudgement of all the earth, the Iudge himſelfe will ſeparate: in theſe particular executions, we muſt ſeparate our ſelues. The ſocietie of wicked men, eſpecially in their ſinnes, is mortally dangerous: whiles we will not be parted, how can we complaine, if we be enwrapped in their condemnation? Our very company ſinnes with them; why ſhould wee not ſmart with them alſo?

Moſes had well hoped, that when theſe Rebels ſhould ſee all the Iſraelites run from them, as from monſters, and looking affrightedly vpon their Tents, and ſhould heare that fearfull Proclamation of vengeance, againſt them, (howſoeuer they did before ſet a face on their conſpiracie; yet now) their hearts would haue miſgiuen. But lo, theſe bold Traitors ſtand impudently ſtaring in the doore of their Tents, as if they would outface the reuenge of God; As if *Moſes* had neuer wrought miracle before them; As if no one Iſraelite had euer bled for rebelling. Thoſe that ſhall periſh, are blinded. Pride and infidelitie obdures the heart, and makes euen cowards fearleſſe.

So ſoone as the innocent are ſeuered, the guilty periſh: the earth cleaues, and ſwallowes vp the Rebels. This element was not vſed for ſuch morſels. It deuours the carkaſſes of men; but bodies informed with liuing ſoules, neuer before. To haue ſeene them ſtruck dead vpon the earth had beene fearfull: but to ſee the earth at once their executioner and graue, was more horrible. Neither the Sea, nor the earth are fit to giue paſſage; The Sea is moiſt and flowing, and will not be diuided, for the continuitie of it; The earth is dry and maſſie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Iſrael, for their preſeruation; the earth did cleaue, to giue way to the Conſpirators, in iudgement: Both Sea and earth did ſhut their iawes againe vpon the aduerſaries of God.

There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they ſhut againe; for, the retiring and flowing, was naturall. It was no leſſe maruell, that the earth opened; but more maruell that it did ſhut againe, becauſe it had no naturall diſpoſition to meet, when it was diuided. Now might Iſrael ſee, they had to doe with a God, that could reuenge with eaſe.

There were two ſorts of Traitors: the Earth ſwallowed vp the one; the Fire, the other. All the Elements agree to ſerue the vengeance of their Maker. *Nadab* and *Abihu* brought fit perſons, but vnfit fire to God; theſe Leuites bring the right fire, but vnwaranted perſons, before him: Fire from God conſumes both. It is a dangerous thing to vſurpe ſacred functions. The miniſterie will not grace the man; The man may diſgrace the miniſterie.

The common people were not ſo faſt gathered to *Corahs* flattering perſwaſion before, as now they ranne from the ſight and feare of his iudgement. I maruell not if they could not truſt that earth whereon they ſtood, whiles they knew their hearts had been falſe. It is a madneſſe to run away from puniſhment, and not from ſinne.

Contemplations.

THE SEVENTH BOOKE.

Aarons *Cenſer, and Rod.*
The Brazen Serpent.
Balaam.
Phinehas.
The death of Moſes.

By Ios. Hall, D. of Diuinitie, and Deane
of Worcester.

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TO
MY RIGHT
HONOVRABLE,
RELIGIOVS AND
Bountifull Patrone,

EDWARD,
LORD DENNY, BARON
OF WALTHAM, THE CHIEFE
COMFORT OF MY LABOVRS:

J. H.
WISHETH ALL TRVE HAPPINESSE, AND DEDICATES THIS
part of his Meditations.

Contemplations.

THE SEVENTH BOOKE.

AARONS *Cenſer and Rod.*

WHen ſhall wee ſee an end of theſe murmurings, and theſe iudgements? Becauſe theſe men roſe vp againſt *Moſes* and *Aaron*, therefore God conſumed them; and becauſe God conſumed them, therefore the people riſe vp againſt *Moſes* and *Aaron*: and now becauſe the people thus murmure, God hath againe begun to conſume them. What a circle is here of ſinnes, and iudgements? Wrath is gone out from God: *Moſes* is quick-ſighted, and ſpies it at the ſetting out. By how much more faithfull, and familiar we are with God, ſo much earlier doe we diſcerne his iudgements; as thoſe which are well acquainted with men, know by their lookes and geſtures that, which ſtrangers vnderſtand but by their actions; As finer tempers are more ſenſible of the changes of weather. Hence the *Seers* of God haue euer from their Watch-tower deſcried the iudgements of God afarre off. If another man had ſeene from Carmel a cloud of a hand-breadth, he could not haue told *Ahab*, he ſhould be wet. It is enough for Gods Meſſengers, out of their acquaintance with their Maſters proceedings, to fore-ſee puniſhment: No maruell if thoſe ſee it not, which are wilfully ſinfull: we men reueale not our ſecret purpoſes, either to enemies or ſtrangers: all their fauour is to feele the plague ere they can eſpy it.

Moſes, though he were great with God, yet he takes not vpon him this reconciliation; he may aduiſe *Aaron* what to doe, himſelfe vndertakes not to act it: It is the worke of the Prieſthood, to make an atonement for the people: *Aaron* was firſt his brothers tongue to *Pharaoh*; now he is the peoples tongue to God: he onely muſt offer vp the incenſe of the publike prayers to God. Who would not thinke it a ſmall thing to hold a Cenſer in his hand? yet if any other had done it, he had falne with the dead, and not ſtood betwixt the liuing and dead; in ſtead of the ſmoake aſcending, the fire had deſcended vpon him: And ſhall there be leſſe vſe, or leſſe regard of the Euangelicall miniſterie, then the Legall? When the world hath powred out all his contempt, wee are they, that muſt reconcile men to God; and without vs, they periſh.

I know not whether more to maruell at the courage, or mercy of *Aaron*:

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his mercy, that hee would yet ſaue ſo rebellious a people; his courage, that hee would ſaue them, with ſo great a danger of himſelfe. For, as one that would part a fray, he thruſts himſelfe vnder the ſtrokes of God; and puts it to the choyce of the reuenger, whether hee will ſmite him, or forbeare the reſt; Hee ſtands boldly betwixt the liuing and the dead, as one that will either dye with them, or haue them liue with him; the ſight of fourteene hundred carkaſes diſmayed him not: hee that before feared the threats of the people, now feares not the ſtrokes of God. It is not for Gods Miniſters, to ſtand vpon their owne perils in the common cauſes of the Church: Their praiers muſt oppoſe the iudgements of the Almighty; When the fire of Gods anger is kindled, their Cenſers muſt ſmoke with fire from the Altar. Euery chriſtian muſt pray for the remouall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euery mans mouth is his owne: but they are the mouths of all.

Had *Aaron* thruſt in himſelfe with empty hands, I doubt whether he had preuailed; now this Cenſer was his protection; When we come with ſupplications in our hands, we neede not feare the ſtrokes of God. We haue leaue to reſiſt the diuine iudgements by our prayers, with fauour and ſucceſſe. So ſoone as the incenſe of *Aaron* aſcended vp vnto God, he ſmelt a ſauour of reſt; hee will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcarie, that haue faithfull Miniſters to ſue for their ſafety? Nothing but the ſmoke of hearty prayers can cleanſe the ayre from the plagues of God.

If *Aarons* ſacrifice were thus accepted; how much more ſhall the High-Prieſt of the New Teſtament, by interpoſing himſelfe to the wrath of his Father, deliuer the offenders from death? The plague was entred vpon all the ſonnes of men: O Sauiour, thou ſtood'ſt betwixt the liuing, and the dead, that all which beleeue in thee, ſhould not periſh. *Aaron* offered and was not ſtricken; but thou O Redeemer, wouldeſt offer and be ſtrucke, that by thy ſtripes we might be healed: So ſtood'ſt thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this that we when we were dead, might liue for euer.

Nothing more troubled Iſrael, then a feare leſt the two brethren ſhould cunningly ingroſſe the gouernment to themſelues. If they had done ſo, what wiſe men would haue enuied them an office ſo little worth, ſo dearely purchaſed? But becauſe this conceit was euer apt to ſtir them to rebellion, and to hinder the benefit of this holy ſoueraignty; therefore God hath endeuoured nothing more, then to let them ſee that theſe officers, whom they ſo much enuied, were of his owne proper inſtitution: They had ſcarce ſhut their eyes, ſince they ſaw the confuſion of thoſe two hundred and fifty vſurping ſacrificers; and *Aarons* effectuall interceſſion for ſtaying the plague of Iſrael. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his ſake. In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntarie acknowledgement of his iuſt calling from God; If there had beene in them either awe, or thankefulneſſe, they could not haue doubted of his lawfull ſupremacie. How could they chooſe but argue thus; Why would God ſo fearfully haue deſtroyed the riuals that durſt conteſt with *Aaron*, if he would haue allowed him any equall? Wherefore ſerue thoſe plates of the Altar, which wee ſee made of thoſe vſurped Cenſers, but to warne all poſteritie of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the liuing and the dead, if he were but as one of vs? Which of vs if wee had ſtood in the plague, had not added to the heape? Incredulous minds will not be perſwaded with any euidence. Theſe two brothers had liued aſunder forty yeeres, God makes thē both meet in one office of deliuering Iſrael. One halfe of the miracles were wrought by *Aaron*; he ſtrooke with the rod, whiles it brought thoſe plagues on Ægypt. The Iſraelites heard God call him vp by name to mount Sinai; They ſaw him anointed from God: and (leſt they ſhould thinke this a ſet match betwixt the brethren) they ſaw the earth opening, the fire iſſuing from God vpon their emulous oppoſites: they ſaw his ſmoke a ſufficient antidote for the plague of God; and yet ſtill *Aarons* calling is queſtioned. Nothing is more naturall to euery man, then vnbeliefe: but the earth neuer yeelded a people ſo ſtrongly incredulous, as theſe; and after ſo many thouſand generations, their children doe inherite their obſtinacie; ſtill doe they oppoſe the true High-Prieſt, the Anointed of God: ſixteene hundred yeares deſolation hath not drawne from them to confeſſe him whom God hath choſen.

How deſirous was God to giue ſatisfaction euen to the obſtinate! There is nothing more materiall, then that men ſhould bee aſſured their ſpirituall guides haue their Commiſſion and Calling from God: The want whereof is a preiudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receiue good, but from due meſſengers.

Before, God wrought miracles in the Rod of *Moſes*; now, in the rod of *Aaron*. As *Pharaoh* might ſee himſelfe in *Moſeſes* rod; who, of a rod of defence and protection, was turned into a venemous Serpent: So Iſrael might ſee themſelues in the rod of *Aaron*. Euery Tribe and euery Iſraelite was, of himſelfe, as a ſere-ſticke, without life, without ſap; and if any one of them had power to liue, and flouriſh, he muſt acknowledge it from the immediate power, and gift of God.

Before Gods calling, all men are alike: Euery name is alike written in their Rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the ſtaffe more precious; It is the choiſe of God that makes the diſtinction: So it is in our calling of Chriſtianitie; All are equally deuoid of poſſibilitie of grace: all equally liueleſſe; by nature we are all ſonnes of wrath: If we bee now better then others, who ſeparated vs? We are all Crabſtockes in this Orchard of God, he may graffe what fruit he pleaſes, vpon vs; onely the grace and effectuall calling of God makes the difference.

Theſe twelue heads of Iſrael would neuer haue written their names in their rods, but in hope they might be choſen to this dignitie. What an honour was this Prieſthood, whereof all the Princes of Iſrael are ambitious? If they had not thought it an high preferment, they had neuer ſo much enuied the office of *Aaron*. What ſhall wee thinke of this change? Is the Euangelicall miniſtration of leſſe worth then the Liuiticall? Whiles the Teſtament is better, is the ſeruice worſe? How is it, that the great thinke themſelues too good for this imployment? How is it, that vnder the Goſpell, men are diſparaged with that, which honoured them vnder the Law; that their ambition and ſcorne, meet in one ſubiect?

Theſe twelue rods are not laid vp in ſeuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God ſhould make choyce of his owne attendants. Euen wee men hold it iniurious to haue ſeruants obtruded vpon vs, by others: neuer ſhall that man haue comfort in his Miniſterie, whom God hath not choſen. The great Commander of the world hath ſet euery man in his ſtation; To one he hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. Hee that giues, and knowes our abilities, can beſt ſet vs on worke.

This rod was the paſtorall ſtaffe of *Aaron*, the great Shepheard of Iſrael. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night it ſhould beare buds, bloſſomes, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that reuiues the dead plants of winter, in the Spring, doth it here without earth, without time, without ſunne; that Iſrael might ſee and grant, it was no reaſon his choyce ſhould be limited, whoſe power is vnlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not onely all the plants of his ſetting, but the very boughs cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, here are fruit, bloſſomes, buds; both proofe and hope, inſeparably mixed.

It could not but bee a great comfort vnto *Aaron*, to ſee his rod thus miraculouſly flouriſhing; to ſee this wonderfull Teſtimonie of Gods fauour, and Election: Sure he could not but thinke; Who am I, O God, that thou ſhouldeſt thus chooſe me out of all the Tribes of Iſrael? My weakeneſſe hath beene more worthy of thy rod of correction, then my rod hath beene worthy of theſe bloſſomes. How haſt thou magnified me, in the ſight of all thy people? How able art thou to vphold my imbecilitie with the rod of thy ſupport? how able to defend me with the rod of thy power, who haſt thus brought fruit out of the ſapleſſe rod of my profeſſion? That ſeruant of God is worthy to faint, that holds it not a ſufficient encouragement, to ſee the euident proofes of his Maſters fauour.

Commonly, thoſe fruits which are ſoone ripe, ſoone wither, but theſe Almonds of *Aarons* rod, are not more early, then laſting: the ſame hand which brought them out before their time, preſerued them beyond their time; and for perpetuall memorie, both rod and fruit muſt bee kept in the Arke of God. The Tables of *Moſes*, the rod of *Aaron*, the Manna of God, are monuments fit for ſo holy a ſhrine. The Doctrine, Sacraments and gouernment of Gods people, are precious to him, and muſt be ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. *Moſes* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this priuiledge, becauſe it caried the miracle ſtill in it ſelfe; whereas the wonders of that other rod were paſſed. Thoſe monuments would God haue continued in his Church, which carie in them the moſt manifeſt euidences of that which they import.

The ſame God, which by many tranſient demonſtrations had approued the calling of *Aaron* to Iſrael, will now haue a permanent memoriall of their coniunction; that whenſoeuer they ſhould ſee this relike, they ſhould be aſhamed of their preſumption, and infidelity. The name of *Aaron* was not more plainly written in that rod, then the ſin of Iſrael was in the fruit of it; and how much Iſrael finds their rebellion beaten with this rod, appeares in their preſent relenting, and complaint; *Behold we are dead, we periſh.* God knowes how to pull downe the biggeſt ſtomack, and can extort glory to his owne Name, from the moſt obſtinate gainſayers.

Of the Brazen Serpent.

SEuen times already hath Iſrael mutined againſt *Moſes*, and ſeuen times hath either beene threatned, or puniſhed; yet now they fall to it afreſh. As a teaſtie man finds occaſion to chafe at euery trifle: ſo this diſcontented people either finde or make all things troubleſome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernours: then they cannot abide their loſſe. *Aaron* and *Miriam* were neuer ſo grudged aliue, as they are bewailed dead. Before, they wanted Onions, Garlike, Fleſh-pots; now they want Figs, Vines, Pomegranates, Corne. And as crabid children that cry for euery thing they can thinke of, are whipped by their wiſe mother: So God iuſtly ſerues theſe fond Iſraelites.

It was firſt their way that makes them repine: They were faine to goe round about Idumea; the iourney was long and troubleſome. They had ſent intreaties to *Edom* for licence of paſſage the next way, reaſonably, ſubmiſſely: It was churliſhly denyed them. *Eſau* liues ſtill in his poſteritie; *Iacob* in Iſrael: The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalec*, which was one limme of *Eſau*, followes them at the heeles; The Edomite, which was another, meets them in the face: So long as there is a world, there will be oppoſition to the choſen of God. They may come at their perill; the way had beene nearer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchaſe their reſting place with war, how much leſſe would they their paſſage? What ſhould God doe with impatient men? They will not goe the neareſt way, and yet complaine to goe about. Hee that will paſſe to the promiſed Land, muſt neither ſtand vpon length of way, nor difficulty. Euery way hath his inconueniencies: the neareſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and *Miriam* were now paſt the danger of their mutinies; for want of another match, they ioyne God with *Moſes*, in their murmurings: Though they had not mentioned him, they could not ſeuer him in their inſurrection; For, in the cauſes of his owne ſeruants, he challenges euen when he is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the couſin to Frenſie: this cauſes men not to care vpon whom they run, ſo they may breathe out ſome reuenge. How oft haue we heard men that haue beene diſpleaſed by others, teare the name of their Maker in pieces? Hee that will iudge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtriue with a mighty man be vnwiſe, and vnſafe, what ſhall it be to ſtriue with the mighty God?

As an angry child caſts away that which is giuen him, becauſe hee hath not that hee would: ſo doe theſe fooliſh Iſraelites; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twice hath the very Rocke yeelded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcarie, either for hunger, or thirſt? But no bread will downe with them, ſaue that which the earth yeelds; no water but from the naturall Wels, or Riuers. Vnleſſe nature may be allowed to bee her owne caruer, ſhe is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had been fitter for theſe coorſe mouths: This heauenly bread was vnſpeakably delicious: it taſted like wafers of hony, and yet euen this Angels food is contemned. He that is full deſpiſeth an hony-combe. How ſweet and delicate is the Goſpel! Not onely the Fathers of the Old Teſtament, but the Angels deſired to looke into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall food is too light: the bread-corne of our humane reaſon, and profound diſcourſe, would better content vs.

Moſes will not reuenge this wrong, God will; yet will he not deale with them himſelfe, but he ſends the fiery Serpents to anſwer for him: How fitly! They had caried themſelues like ſerpents to their gouernors: how oft had they ſtung *Moſes* and *Aaron*, neere to death? If the Serpent bite when he is not charmed, no better is a ſlanderer. Now theſe venemous Adders reuenge it; which are therefore called fiery, becauſe their poiſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in Goſhen, the Frogs, Lice, Caterpillers ſpared them, and plagued the Egyptians; now they are rebellious in the Deſart, the ſerpents find them out, and ſting them to death. Hee that brought the Quailes thither to feed them, fetches theſe Serpents thither to puniſh them. While we are at warres with God, we can looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The ſtones of the field will not be in league with vs, while we are not in league with God.

Theſe men, when the Spyes had told them newes of the Gyants of Canaan, a little before had wiſht, *Would God we were dead in this wilderneſſe:* Now God hath heard their prayers, what with the Plague, what with the Serpents, many thouſands of them dyed. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted vs, which we pray for, without care; ſo thoſe euills which wee pray for, and would not haue, are oft granted. The eares of God are not onely open to the prayers of faith, but to the imprecations of infidelity. It is dangerous wiſhing euill to our ſelues, or ours; It is iuſt with God to take vs at our word, and to effect that, which our lips ſpeake againſt our heart.

Before, God hath euer conſulted with *Moſes*; and threatned, ere he puniſht: now he ſtrikes, and ſayes nothing. The anger is ſo much more, by how much leſſe notified. When God is not heard before he is felt, (as in the hewing of wood, the blow is not heard, till the axe be ſeene to haue ſtrooke) it is a fearfull ſigne of diſpleaſure: It is with God, as with vs men, that ſtill reuenges are euer moſt dangerous. Till now, all was well enough with Iſrael, and yet they grudged; Thoſe that will complaine without a cauſe, ſhall haue cauſe to complaine for ſomething. Diſcontented humours ſeldome ſcape vnpuniſhed; but receiue that moſt iuſtly whereat they repined vniuſtly.

Now the people are glad to ſeeke to *Moſes* vnbidden. Euer heretofore, they haue beene wont to be ſued to, and intreated for without their owne intreaty; now their miſerie makes them importunate; There need no ſollicitor, where there is ſenſe of ſmart. It were pitty, men ſhould want affliction, ſince it ſends them to their prayers, and confeſſions. All the perſwaſions of *Moſes* could not doe that which the Serpents haue done for him. O God, thou ſeeſt how neceſſary it is we ſhould be ſtung ſometimes: elſe we ſhould runne wilde, and neuer come to a ſound humiliation; wee ſhould neuer ſeeke thee, if thy hand did not finde vs out.

They had ſpoken againſt God, and *Moſes*; and now they humbly ſpeake to *Moſes* that he would pray to God for them. He that ſo oft prayed for them vnbidden, cannot but much more doe it requeſted; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the Serpents; and to heale their ſtinging; to haue cured the Iſraelites by his word, and by his ſigne: But he finds it beſt for his people (to exerciſe their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Iſraelites; and that they, thus affected, may ſeeke to him for remedy; and ſeeking, may finde it, from ſuch meanes, as ſhould haue no power, but in ſignification; that while their bodies were cured by the ſigne, their ſoules might be confirmed by the matter ſignified. A Serpent of braſſe could no more heale, then ſting them. What remedy could their eyes giue to their legges? Or what could a Serpent of cold braſſe preuaile againſt a liuing and fiery Serpent? In this troubleſome Deſart, we are all ſtung by that fiery and old Serpent; O Sauiour, it is to thee we muſt looke, and be cured; It is thou that wert their Paſchal Lambe, their Manna, their Rocke, their Serpent. To all purpoſes doſt thou vary thy ſelfe to thy Church, that we may finde thee euery-where: Thou art for our nouriſhment, refreſhing, cure; as hereafter, ſo euen now, all in all.

This Serpent which was appointed for cure to Iſrael, at laſt ſtings them to death, by idolatrous abuſe. What poiſon there is in Idolatry, that makes euen Antidotes deadly! As *Moſes* therefore raiſed this Serpent, ſo *Ezekias* pulled it downe: God commanded the raiſing of it, God approued the demoliſhing of it. Superſtitious vſe can marre the very inſtitutions of God: how much more the moſt wiſe and well-grounded deuices of men?

Of BALAAM.

MOab and *Midian* had beene all this while ſtanders by; and lookers on; If they had not ſeene the patterne of their own ruine, in theſe neighbors; it had neuer troubled them, to ſee the kings of the Amorites, and Baſhan to fall before Iſrael. Had not the Iſraelites camped in the Plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. Wicked men neuer care to obſerue Gods iudgements, till themſelues be touched; The fire of a neighbours houſe would not ſo affect vs, if it were not with the danger of our owne: Secure mindes neuer ſtartle, till God come home to their very ſenſes.

Balac and his *Moabites* had wit enough to feare, not wit enough to preuent iudgement: They ſee an enemy in their borders, and yet take no right courſe for their ſafety. Who would not haue looked, that they ſhould haue come to Iſrael, with conditions of peace? Or, why did they not thinke; Either Iſraels God is ſtronger then ours, or he is not? If he be not, Why are we afraid of him? If he be, Why doe we not ſerue him? The ſame hand which giues them victorie, can giue vs protection. Carnall men that are ſecure of the vengeance of God, ere it doe come, are maſtered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in conſultation, in action againſt Iſrael. One would haue thought, they ſhould haue looked for fauour from *Moſes*, for *Iethroes* ſake; which was both a Prince of their Country, and father in law to *Moſes*; and either now, or not long before, was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* hauing found forty yeeres harbour amongſt them, would haue beene (what he might) inclinable to fauourable treaties with them: but now, they are ſo faſt linked to *Moab*, that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chaines of Hell, and bindes vs to a participation both of ſin, and puniſhment: An eaſie occaſion will knit wicked hearts together, in conſpiracy againſt the Church of God.

Their errand is deuilliſh (*Come curſe Iſrael:*) That which Satan could not do by the ſwords of *Og* and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either ſtrength, or policie would preuaile againſt Gods Church, it could not ſtand. And why ſhould not wee bee as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helpes faile *Moab*, the Magician is ſought to. It is a ſigne of a deſperate cauſe, to make Satan either our Counſellor, or our refuge.

Why did they not ſend to *Balaam* to bleſſe themſelues, rather then to curſe Iſrael? It had beene more eaſie to be defended from the hurt of their enemies, then to haue their enemies laid open to be hurt by them. Pride and malice did not care ſo much for ſafety, as for conqueſt: It would not content them to eſcape Iſrael, if Iſrael may eſcape them; It was not thank-worthy, to ſaue their own blood, if they did not ſpill the blood of others; As if their owne proſperitie had beene nothing, if Iſrael alſo proſpered. If there bee one proiect worſe then another, a wicked heart will finde it out: Nothing but deſtruction will content the malicious.

I know not whether *Balaam* were more famous, or *Balac* more confident. If the King had not beene perſwaded of the ſtrength of his charm, he had not ſent ſo far, and payd ſo deare for it; now he truſts more to his inchantment, then to the forces of *Moab*, and *Midian*: and (as if heauen and earth were in the power of the charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed; and hee whom thou curſeſt, is curſed.* Magicke, through the permiſſion of God, is powerfull; for whatſoeuer the Deuill can doe, the

Magician may doe; but it is madneſſe to thinke either of them omnipotent. If either the curſes of men, or the indeauors of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy prophet himſelfe, can auoid that curſe, which thou wouldeſt haue brought vpon Iſrael. Had *Balaam* beene a true Prophet of God, this bold aſſurance had been but iuſt. Both thoſe ancient Seers, and the Prophets of the Goſpel haue the ratification of God in heauen, to their ſentences on earth. Why haue wee leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather haue *Eliſhaes* guard, then both the Kings of Iſrael, and Aſſyria? He himſelfe as hee had the Angelical chariots and horſemen about him, ſo was he the chariots and horſemen of Iſrael. Why ſhould our faith be leſſe ſtrong then ſuperſtition? Or why ſhould Gods agents haue leſſe vertue then Satans?

I ſhould wonder to heare God ſpeake with a falſe prophet, if I did not know, it hath beene no rare thing with him (as with men) to beſtow words, euen where hee will not beſtow fauour. *Pharaoh*, *Abimelec*, *Nebuchadnezzar*, receiue viſions from God: neither can I thinke this ſtrange, when I heare God ſpeaking to Satan, in a queſtion no leſſe familiar then this of *Balaam*, *Whence com'ſt thou, Satan?* Not the ſound of the voice of God, but the matter which he ſpeakes, argues loue: Hee may ſpeake to an enemy; he ſpeakes peace to none, but his owne. It is a vaine bragge, God hath ſpoken to me. So may he doe to reprobates, or Deuils. But what ſaid he? Did he ſay to my ſoule, I am thy ſaluation? Hath he indented with me that he will be my God, and I ſhall be his? I cannot heare this voice and not liue.

God heard all the conſultation, and meſſage of theſe Moabites; theſe meſſengers could not haue moued their foot, or their tongue, but in him: and yet he which asked *Adam*, where he was, askes *Balaam*, *What men are theſe?* I haue euer ſeene, that God loues to take occaſion of proceeding with vs from our ſelues, rather then from his owne immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſinnes, to him that knowes both, better then our own hearts, becauſe he will deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curſe. And what if he had beene ſuffered to goe and curſe? What corne had this wind ſhaken, when God meant to bleſſe them? How many Buls haue bellowed out execrations againſt this Church of God? What are we the worſe? Yea I doubt, if we had bin ſo much bleſſed, had not thoſe *Balaamitiſh* curſes beene ſpent vpon vs. He that knowes what waſte winde the cauſeleſſe curſes of wicked men are, yet will not haue *Balaam* curſe Iſrael; becauſe he will not allow *Balac* ſo much incouragement, in his oppoſition, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not haue his Name, ſo much, as in the opinion of the heathen, ſcandalized, in vſurping it to a purpoſe, which he meant not ſhould ſucceed.

The hand of God is in the reſtraint of many euils, which we neuer knew to be towards vs. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without euer making them of counſell, God croſſes the deſignes of their enemies. He that keepeth Iſrael, is both a ſure and a ſecret friend: The reward of the diuination had eaſily commanded the iourney, and curſe of the couetous prophet, if God had not ſtayed him. How oft are wicked men curſed by a diuine hand, euen in thoſe ſins, which their heart ſtands to? It is no thank to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not ouer-run with euill, but from this; that men cannot be ſo ill as they would?

The firſt entertainment of this meſſage, would make a ſtranger thinke *Balaam* wiſe, and honeſt: He will not giue a ſudden anſwer, but craues leaſure to conſult with God, and promiſes to returne the anſwer he ſhall receiue. Who would not ſay; This man is free from raſhneſſe, from partiality? Diſſimulation is crafty, and able to deceiue thouſands. The words are good: when he comes to action, the fraud bewrayes it ſelfe: For, both he inſinuates his owne forwardneſſe, and caſts the blame of the prohibition, vpon God, and (which is worſe) deliuers but halfe his anſwer : he ſayes indeed, *God refuſes to giue them leaue to goe :* He ſayes not, as it was, *He charges me not to curſe them, for they are bleſſed.* So did *Balaam* deny, as one that wiſht to be ſent for againe. Perhaps a peremptory refuſall had hindered his further ſolicitation. Concealement of ſome truths, is ſometimes as faulty, as a deniall. True fidelitie is not niggardly in her relations.

Where wickedneſſe meets with power, it thinkes to command all the world, and takes great ſcorne of any repulſe. So little is *Balac* diſcouraged with one refuſall, that he ſends ſo much the ſtronger meſſage; *Mo Princes*, and *more honourable*. Oh that wee could be ſo importunate for our good, as wicked men are for the compaſſing of their owne deſignes! A deniall doth but whet the deſires of vehement ſuitors. Why are we faint in ſpirituall things, when we are not denied, but delayed?

Thoſe which are themſelues tranſported with vanity, and ambition, thinke that no heart hath power to reſiſt theſe offers. *Balacs* Princes thought they had ſtrooke it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them thinke they cannot be ſlaues, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinks it impoſſible to contemne honour and wealth; and becauſe too many ſoules are thus taken, cannot beleeue that any would eſcape. But let carnall hearts know, there are thoſe can ſpit the world in the face, and ſay, *Thy Gold and ſiluer periſh with thee:* and that in compariſon of a good conſcience, can tread vnder foot his beſt proffers, like ſhadowes, as they are; and that can doe as *Balaam* ſaid.

How neere, truth, and falſhood can lodge together! Here was piety in the lips, and couetouſneſſe in the heart. Who can any more regard good words, that heares *Balaam* ſpeake ſo like a Saint? An houſefull of gold and ſiluer may not peruert his tongue, his heart is won with leſſe: for if he had not already ſwallowed the reward, and found it ſweet, why did he againe ſolicit God, in that which was peremptorily denyed him? If his minde had not beene bribed already, why did he ſtay the meſſenger? why did he expect a change in God? why was he willing to feed them with hope of ſucceſſe, which had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in ſuſpence, importunitie is holy and ſeaſonable : but when once he giues a reſolute deniall, it is prophane ſaucineſſe to ſolicit him. When we aske what we are bidden, our ſuites are not more vehement then welcome : but when we begge prohibited fauours, our preſnmption is troubleſome, and abhominable : No good heart will endure to be twice forbidden.

Yet this importunitie had obtained a permiſſion; but a permiſſion, worſe then a deniall. I heard God ſay, before; *Goe not, nor curſe them*; Now he ſayes, *Goe, but curſe not.* Anon, he is angry that he did goe. Why did he permit that which he forbade, if he be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that he giues a man ouer to his ſinne in the act; this ſufferance implies not fauour, but iudgement : ſo did God bid *Balaam* to goe, as *Salomon* bids the yong man follow the wayes of his owne heart. It is one thing to like, another thing to ſtffur; *Moſes* neuer appoued thoſe legall diuorces, yet he tolerated them : God neuer liked *Balaams* iourney, yet he diſpleaſedly giues way to it: as if he ſaid; Well, ſince thou art ſo hot, ſet on this iourney, be gone. And thus *Balaam* tooke it : elſe, when God after profeſſed his diſpleaſure for the iourney, it had beene a ready anſwer, *Thou commandedſt me*: but herein his confeſſion argues his guilt. *Balaams* ſuite, and Iſraels Quailes had both one faſhion of grant; in anger. How much better is it, to haue gracious denyals, then angry yeeldings?

A ſmall perſwaſion hartens the willing : It booted not to bid the couetous prophet haſten to his way. Now he makes himſelfe ſure of ſucceſſe: His corrupt heart tels him, that as God had relented in his licence to goe, ſo he might perhaps, in his licence to curſe; and he ſaw how this curſe might bleſſe him with abundance of wealth : hee roſe vp earely therefore and ſadled his Aſſe. The night ſeemed long to his forwardneſſe.

Couetous men need neither clocke nor bell to awaken them: their deſires make them reſtleſſe. O that we could, with as much eagerneſſe ſecke the true riches, which onely can make vs happy!

We that ſee onely the out-ſide of *Balaam*, may maruell, why he that permitted him to goe, afterward oppoſes his going: but God that ſaw his heart, perceiued what corrupt affections caried him: hee ſaw, that his couetous deſires and wicked hopes, grew the ſtronger, the neerer he came to his end: An Angell is therefore ſent to with-hold the haſty Sorcerer. Our inward diſpoſition, is the life of our actions; according to that doth the God of ſpirits iudge vs, whiles men cenſure according to our externall motions. To goe at all, when God had commanded to ſtay, was preſumptuous: but to goe with deſire to curſe, made the act doubly ſinfull, and fetcht an Angell to reſiſt it. It is one of the worthy imployments of good Angels, to make ſecret oppoſition to euill deſignes: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by Spirits, and men; It is therefore our glory to bee thus ſet on worke: To ſtop the courſe of euill, either by diſſwaſion, or violence, is an Angelicall ſeruice.

In what danger are wicked men, that haue Gods Angels their oppoſites? The Deuill moued him to goe; a good Angell reſiſts him. If an heauenly Spirit ſtand in the way of a Sorcerers ſinne, how much more ready are all thoſe ſpirituall powers, to ſtop the miſcariages of Gods deare children? How oft had we fallen yet more, if theſe Guardians had not vpheld vs, whether by remouing occaſions, or by caſting in good inſtincts? As our good indeauours are oft hindered by Satan; ſo are our euill, by good Angels: elſe were not our protection equall to our danger; and wee could neither ſtand nor riſe.

It had beene as eaſie for the Angell to ſtrike *Balaam*, as to ſtand in his way; and to haue followed him in his ſtarting aſide, as to ſtop him in a narrow path: But euen the good Angels haue their ſtints, in their executions. God had ſomewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him ſlaine, but withſtood: and ſo withſtood, that hee ſhall paſſe. It is not ſo much glory to God, to take away wicked men, as to vſe their euill to his owne holy purpoſes. How ſoone could the Commander of heauen and earth rid the world of bad members? But ſo ſhould hee loſe the praiſe of working good by euill inſtruments. It ſufficeth that the Angels of God reſiſt their actions, while their perſons continue.

That no man may maruell to ſee *Balaam* haue viſions from God, and vtter prophecies from him; his very Aſſe hath his eyes opened, to ſee the Angell, which his Maſter could not; and his mouth opened to ſpeak more reaſonably then his Maſter. There is no beaſt deſerues ſo much wonder, as this of *Balaam*, whoſe common ſenſe is aduanced aboue the reaſon of his rider; ſo as for the time the prophet is bruitiſh, and the beaſt propheticall. Who can but ſtand amazed at the eye, at the tongue of this ſilly creature? For ſo dull a ſight, it was much to ſee a bodily obiect, that were not too apparent: but to ſee that ſpirit, which his rider diſcerned not, was farre beyond nature. To heare a voyce come from that mouth, which was vſed onely to bray, it was ſtrange, and vncouth: but to heare a beaſt, whoſe nature is noted for incapacitie, to outreaſon his Maſter, a profeſſed Prophet, is in the very height of miracles: Yet can no heart ſticke at theſe, that conſiders the diſpenſation of the Almighty, in both. Our eye could no more ſee a beaſt, then a beaſt can ſee an Angell, if he had not giuen this power to it. How eaſie is it for him that made the eye of man and beaſt to dimme, or inlighten it at his pleaſure! And if his power can make the very ſtones to ſpeake, how much more a creature of ſenſe? That euill ſpirit ſpake in the Serpent to our firſt Parents; Why is it more that a ſpirit ſhould ſpeake in the mouth of a beaſt? How ordinarily did the heathen receiue their Oracles out of ſtones, and trees? Do not we our ſelues teach birds to ſpeak thoſe ſentences they vnderſtand not? We may wonder, we cannot diſtruſt, when we compare the act with the Author; which can as eaſily create a voyce, without a body, as a body without a voyce. Who now can hereafter plead his ſimplicity, and dulneſſe of apprehending ſpirituall things, when he ſees how God exalts the eies of a beaſt, to ſee a ſpirit? Who can be proud of ſeeing viſions, ſince an Angell appeared to a beaſt? neither was his skinne better after it, then others of his kind. Who can complaine of his owne rudeneſſe, and inabilitie to reply in a good cauſe, when the very beaſt is inabled by God, to conuince his Maſter? There is no mouth, into which God cannot put words: and how oft doth he chooſe the weake, and vnwiſe, to confound the learned, and mighty!

What had it beene better for the Aſſe to ſee the Angell, if he had ruſhed ſtill vpon his ſword? Euils were as good not ſeen, as not auoyded; But now he declines the way, and saues his burthen. It were happy for peruerſe ſinners, If they could learne of this beaſt, to runne away from fore-ſeene iudgements. The reuenging Angell ſtands before vs; and though we know we ſhall as ſure die, as ſinne: yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to ſaue the body; with the paine of the body, to ſaue the ſoule.

I ſee, what fury and ſtripes the impotent Prophet beſtowes vpon this poore beaſt, becauſe he will not goe on; yet if he had gone on, himſelfe had periſhed. How oft doe we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to be ſtayd in the way to death, and fly vpon thoſe which oppoſe our perdition.

I doe not (as who would not expect) ſee *Balaams* haire ſtand vpright, nor himſelfe alighting, and appaled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, voyd of admiration; Whether his trade of ſorcering had ſo inured him to receiue voyces from his Familiars, in ſhape of beaſts, that this euent ſeemed not ſtrange to him; Or, whether his rage, and couetouſneſſe had ſo tranſported him, that he had no leaſure to obſerue the vnnaturall vnuſualneſſe of the euent. Some men make nothing of thoſe things, which ouercome others with horror, and aſtoniſhment.

I heare the Angell of God taking notice of the crueltie of *Balaam* to his beaſt: His firſt words to the vnmercifull prophet, are in expoſtulating of his wrong. Wee little thinke it; but God ſhall call vs to an account, for the vnkind and cruell vſages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tomenters: hee that hath giuen vs leaue to kill them, for our vſe, hath not giuen vs leaue to abuſe them, at our pleaſure; they are ſo our drudges, that they are our fellowes by creation. It was a ſigne, the Magican would eaſily wiſh to ſtrike Iſrael with a curſe, when hee wiſhed a ſword to ſtrike his harmeleſſe beaſt. It is ill falling into thoſe hands, whom beaſts finde vnmercifull.

Notwithſtanding theſe rubs, *Balaam* goes on, and is not afraid to ride on that beaſt, whoſe voyce he had heard: And now, Poſts are ſped to *Balac*, with the newes of ſo welcome a gueſt: Hee that ſent Princes to fetch him, comes himſelfe on the way to meet him; Although hee can ſay; (*Am not I able to promote thee?*) yet hee giues this high reſpect to him as his better, from whom hee expected the promotion of himſelfe, and his people. Oh the honor that hath beene formerly done by Heathens, to them that haue borne but the face of Prophets! I ſhame, and grieue to compare the times and men: Onely, O God, bee thou mercifull to the contempt of thy ſeruants.

As if nothing needed but the preſence of *Balaam*, the ſuperſtitious King (out of the ioy of his hope) feaſts his gods, his Prophet, his Princes; and on the morrow, caries him vp to the high places of his Idol. Who can doubt whether *Balaam* were a falſe prophet, that ſees him ſacrificing in the mount of *Baal?* Had he beene from the true God, he would rather haue ſaid, *Pull me downe theſe altars of Baal*, then *Build me here ſeuen others.* The very place conuinces him of falſhood, and Idolatry; And why ſeuen Altars? What needs all this pompe? When the true God neuer required but one at once, as himſelfe is one; why doth the falſe Prophet call for no leſſe then ſeuen? As if God ſtood vpon nũbers? As if the Almighty would haue his power either diuided, or limited? Here is nothing, but a glorious and magnificent pretence of deuotion. It hath

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beene euer ſeen, that the falſe worſhippers of God haue made more pompous ſhewes, and fairer flouriſhes of their piety, and religion, then the true.

Now when *Balaam* ſees his ſeuen bullockes and ſeuen rams ſmoking vpon his ſeuen Altars, hee goes vp higher into the mount (as ſome counterfeit *Moſes*) to receiue the anſwere of God. But will God meet with a Sorcerer? Will hee make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to vſe? He knowes how to imploy, not only Saints, and Angels, but wicked men, Beaſts, Diuels, to his own glory: He that put words into the mouth of the Aſſe, puts words into the mouth of *Balaam*: The words doe but paſſe from him; They are not polluted, becauſe they are not his; as the Trunke, thorow which a man ſpeakes, is not more eloquent for the ſpeech that is vttered thorow it. What a notable proclamation had the Infidels wanted of God fauour to his people, if *Balaams* tongue had not beene vſed? How many ſhall once ſay, *Lord, we haue prophecied in thy name,* that ſhall heare, *Verely I know you not.*

What madneſſe is this in *Balaam*? Hee that found himſelfe conſtant in ſolliciting, thinkes to finde God not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bold forehead aſhamed to importune God againe in that, wherein his owne mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angell in the other: I know not whether (for the time) hee more loued the bribe, or feared the Angell. And whiles hee is in this diſtraction, his tongue bleſſes againſt his heart; and his heart curſes againſt his tongue. It angers him that hee dare not ſpeake what he would; and now at laſt, rather then loſe his hopes, he reſolues to ſpeake worſe then curſes. The feare of Gods iudgments in a worldly heart, is at length ouercome with the loue of gaine.

Of PHINEAS.

BAlaam pretended an haſte homeward: but he lingred ſo long that hee left his bones in *Midian*. How iuſtly did he periſh with the ſword of Iſrael, whoſes tongue had inſenſibly ſlaine ſo many thouſands of them? As it is vſually ſaid of the Deuill, that he goes away in a ſtench; ſo may it truely bee ſaid of this Prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abominable; He would not curſe, but hee would aduiſe; and his counſell is worſe then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the blood of 24000 Iſraelites. Hee that had heard God ſpeake by *Balaam*, would not looke for the Deuill, in the ſame mouth. And if God himſelfe had not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine propheſies, ſhould vtter ſo villanous and curſed aduice? Hypocriſie gaines this of men, that it may doe euill, vnſuſpected: But now, hee that heard what hee ſpake in *Balaks* eare, hath bewrayed, and condemned his counſell, and himſelfe.

This policie was fetcht from the bottome of hell. It is not for lacke of deſire, that I curſe not Iſrael; thou doeſt not more wiſh their deſtruction, then I doe thy wealth, and honor: But ſo long as they hold firme with God, there is no ſorcery againſt *Iacob*; withdraw God from them, and they ſhall fall alone, and curſe themſelues; Draw them into ſinne, and thou ſhalt with-draw God from them. There is no ſinne more plauſible then wantonneſſe; One fornication ſhall draw in another, and both ſhall fetch the anger of God after them; ſend your faireſt women into their tents, their ſight ſhall draw them to luſt, their luſt to folly, their folly to Idolatry : and now God ſhall curſe them for thee vnasked. Where *Balaam* did ſpeake well, their was neuer any Prophet ſpake more diuinely : where he ſpake ill, there was neuer any Deuill ſpake more deſperately : Ill counſell ſeldome ſucceedeth not : God ſeed fals often out of the way, and rootes not, but the tares neuer light amiſſe. This proiect of the wicked Magician was too proſperous. The daughters of *Moab* come into the tents of Iſrael, and haue captiued thoſe, whom the Amorites and Amalekites could not reſiſt. Our firſt mother *Eue* bequeathed this dowry to her daughters, that they ſhould bee our helpers to ſinne; the weaker ſexe is the ſtonger, in this conqueſt : had the *Moabites* ſent their ſubtilleſt Councellors, to perſwade the Iſraelites to their Idol-ſacrifices; they had beene repelled with ſcorne : but now the beauty of their women is ouer-eloquent, and ſucceſſefull. That which in the firſt world betrayed the ſonnes of God, hath now enſnared Gods people; It had beene happy for Iſrael, if *Balaam* had vſed any charmes, but theſe. As it is the vſe of GOD to fetch glory to himſelfe out of the worſt actions of Satan; ſo it is the guiſe of that euill one (through the iuſt permiſſion of the Almighty) to raiſe aduantage to himſelfe, from the faireſt peeces of the workmanſhip of God : No one meanes hath ſo much enriched hell, as beautifull faces.

All Idols are abominable : but this of *Baal-Peor*, was beſides the ſuperſtition of it, beaſtly; Neither did *Baal* euer put on a forme of ſo much ſhame, as this ; yet very Iſraelites are drawne to adore it. When luſt hath blinded the eyes, it caries a man whither it liſts; euen beyond all differences of ſinne. A man beſotted with filthy deſires, is fit for any villany.

Sinne is no leſſe crafty, then Satan himſelfe : but giue him but roome in the eye, and he will ſoone be poſſeſſed of body and ſoule. Theſe Iſraelites firſt ſaw the faces of theſe *Moabites* and *Midianites*, then they grew to like their preſence, from thence to take pleaſure in their feaſt : From their boords, they are drawne to their beds, from their beds, to their Idols, and now they are ioyned to *Baal-Peor*, and ſeparated from God. Bodily fornication is the way to ſpirituall: If we haue made Idols of fleſh, it is iuſt to be giuen vp to Idols of wood, and ſtones. If we haue not grace to reſiſt the beginnings of ſinne, where ſhall we ſtay? If our foot ſlip into the mouth of hell, it is a miracle to ſtop ere we come to the bottome.

Well might God bee angry, to ſee his people goe a whoring in this double fornication; neither doth he ſmoother his wrath, but himſelfe ſtrikes with his plague, and bids *Moſes* ſtrike with the ſword. Hee ſtrikes the body, and bids *Moſes* ſtrike the head. It had beene as eaſie for him to plague the Rulers, as the vulgar : and one would thinke, theſe ſhould be more properly reſerued for his immediate hand; and theſe he leaues to the ſword of humane authority, that hee might winne awe to his owne ordinances. As the ſinnes of great men are exemplary, ſo are their puniſhments. Nothing procures ſo much credit to gouernment, as ſtrict and impartiall executions of great and noble offenders. Thoſe whom their ſinnes haue imbaſed, deſerue no fauour in the puniſhment. As God knowes no honour, no royalty in matter of ſinne, no more may his Deputies. Contrarily, conniuence at the outrages of the mighty, cuts the ſinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that ſmall ſacriledges ſhould be puniſhed, when great ones ride in rriumph. If good ordinations turne once to Spiders webs, which are broken thorow by the bigger Flyes, no hand will feare to ſweepe them downe.

God was angry; *Moſes* and all good Iſraelites grieued; the heads hanged vp; the people plagued : yet behold, one of the Princes of Iſrael feares not to braue God and his Miniſters, in that ſinne which he ſees ſo grieuouſly reuenged in others. I can neuer wonder enough at the impudence of this Iſraelite. Here is fornication, an odious crime and that of an Iſraelite, whoſe name challenges holineſſe; yea, of a Prince of Iſrael, whole practice is a rule to inferiours; and that with a woman of Midian, with whom euen a chaſt contract had beene vnlawfull, and that with contempt of all gouernment; and that in the face of *Moſes*, and all Iſrael; and that in a time of mourning, and iudgement, for that ſame offence. Thoſe that haue once paſſed the bounds of modeſty, ſoone grow ſhameleſſe in their ſinnes. Whiles ſinne hides it ſelfe in corners, there is yet hope; for, where there is ſhame, there is poſſibility of grace: but when once it dare looke vpon the Sunne, and ſends challenges to authority, the caſe is deſperate, and ripe for iudgment. This great Simeonite thought hee might ſinne by priuiledge; He goes, as if he ſaid, Who dares controll me? His nobility hath raiſed him aboue the reach of correction. Commonly, the ſinnes of the mighty are not without preſumption: and therefore their vengeance is no leſſe then their ſecurity: and their puniſhment is ſo much greater, as their conceit of impunity is greater. All Iſrael ſaw this bold lewdneſſe of *Zimri*, but their hearts and eyes were ſo full of griefe, that they had not roome enough for indignation. *Phineas* lookt on with the reſt, but with other affections. When he ſaw this defiance bidden to God; and this inſultation vpon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-face their humiliation, with his wicked dalliance; his hart boiles with a deſire of an holy reuenge: and now that hand, which was vſed to a Cenſer, and ſacrificing knife, takes vp his Iauelin, and with one ſtroke ioynes theſe two bodies in their death, which were ioyned in their ſin; and in the very flagrance of their luſt, makes a new way for their ſoules, to their owne place. O noble and heroicall courage of *Phineas*! which as it was rewarded of God, ſo is worthy to be admired of men. He doth not ſtand caſting of ſcruple: Who am I to doe this? The ſon of the high Prieſt; My place is all for peace and mercy; It is for me to ſacrifice, and pray for the ſinne of the people, not to ſacrifice any of the people, for their ſinne. My duty calls me to appeaſe the anger of God, what I may, not to reuenge the ſins of men, to pray for their conuerſion, not to worke the confuſion of any ſinner: and who are theſe? Is not the one a great Prince in Iſrael, the other a Princeſſe of Midian? Can the death of two ſo famous perſons go vnreuenged? Or if it be ſafe, and fit, why doth my vncle *Moſes* rather ſhead his owne teares, then their blood? I will mourne with the reſt: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of ſo ſhameleſſe a paire of offenders.

God loues this heat of zeale, in all the cariages of his ſeruants: And if it tranſport vs too farre, he pardoneth the errors of our feruency, rather then the indifferences of lukewarmneſſe. As theſe two were more beaſts, then any that euer hee ſacrificed, ſo the ſhedding of their blood, was the acceptableſt ſacrifice, that euer hee offered vnto God: for both all Iſrael is freed from the plague, and all his poſterity haue the Prieſthood entayled to them, ſo long as the Iewes were a people. Next to our prayers, there is no better ſacrifice, then the blood of malefactors; not as it is theirs, but as it is ſhed by authority. Gouernors are faulty of thoſe ſinns they puniſh not. There can bee no better ſight in any State, then to ſee a malefactor at the Gallowes. It is not enough for vs, to ſtand gazing vpon the wickedneſſe of the times (yea although with teares) vnleſſe wee endeauor to redreſſe it: eſpecially publike perſon cary not their Iauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commiſſion: and thoſe that are willing to ſalue vp the act, plead extraordinary inſtinct from God; who (no doubt) would not haue accepted that, which himſelfe wrought not. But what need I run ſo farre for this warrant? when I heare God ſay to *Moſes*, *Hang vp all the heads of* Iſrael; and *Moſes* ſay to the Vnder-Rulers, *Euery one ſlay his men, that are ioyned to Baal-Peor*. Euery Iſraelite is now made a Magiſtrate for this execution; and why not *Phineas*, amongſt the reſt? Doth his Prieſthood exempt him from the blood of ſinners? How then doth *Samuel* hew *Agag* in peices? Euen thoſe may make a carkaſſe, which may not touch it. And if *Leui* got the Prieſthood, by ſhedding the blood of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the blood of a fornicator, and Idolater? Ordinary iuſtice will beare out *Phineas* in this act; It is not for euery man to challenge this office, this which double proclamation allowed to *Phineas*. All that priuate perſons can doe, is either to lift vp their hands to heauen for redreſſe of ſinne; or to lift vp their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge*, is a lawfull queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, God giues ouer the chaſe. How oft hath the infliction of a leſſe puniſhment, auoyded a greater. There are none ſo good friends to the State, as couragious and impartiall miniſters of iuſtice. Theſe are the reconcilers of God and the people, more then the prayers of them that ſit ſtill, and doe nothing.

Of the death of Moses.

AFter many painefull and perillous enterpriſes, now is *Moſes* drawing to his reſt. He hath brought his Iſraelites frō Egypt, thorow the Sea and wilderneſſe, within the ſight of their promiſed Land; and now himſelfe muſt take poſſeſſion of that Land whereof Canaan was but a type. When we haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the ſeruices of Gods children ſhould bee ill rewarded, if they muſt ſtay here alwaies. Let no man thinke much, that thoſe are fetcht away which are faithfull to God; they ſhould not change, if it were not to their preferment. It is our folly that wee would haue good men liue for euer, and account it an hard meaſure that they were. Hee that lends them to the world, owes them a better turne then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt goe vp to mount Nebo, and die. The time, the place, and euery circumſtance of his diſſolution, is determined. That one dyes in the field, another in his bed, another in the water: one in a forraine Nation, another in his owne, is foredecreed in heauen. And, though wee heare it not vocally, yet God hath called euery man by his name, and ſaith, Dye thou there. One man ſeemes to dye caſually, another by an inexpected violence: both fall by a deſtiny; and all is ſet downe to vs by an eternall decree. He that brought vs into the world, will carry vs out according to his owne purpoſes.

Moſes muſt aſcend vp to the hill to dye. He receiued his charge for Iſrael, vpon the hill of Sinai; And now hee deliuers vp his charge, on the hill of Nebo: His brother *Aaron* dyed on one hill; hee on another. As Chriſt was transfigured on an hill: ſo was this excellent type of his; neither doubt I, but that theſe hills were types to them, of that heauen whither they were aſpiring. It is the goodneſſe of our God, that hee will not haue his children dye any where, but where they may ſee the Land of Promiſe before them; neither can they depart without much comfort, to haue ſeene it: Contrarily, a wicked man that lookes downe, and ſees hell before him, how can hee chooſe but finde more horror in the end of death, then in the way?

How familiarly doth *Moſes* heare of his end! It is no more betwixt God and *Moſes*, but goe vp and dye. If he had inuited him to a meale, it could not haue beene in a more ſociable compellation: No otherwiſe then he ſaid to his other Prophet, Vp and eate. It is neither harſh, nor newes to Gods children, to heare or thinke of their departure; To them, death hath loſt his horror, through acquaintance: Thoſe faces which at firſt ſight ſeemed ill-fauoured, by oft viewing, grow out of diſlike: They haue ſo oft thought and reſolued of the neceſſity, and of the iſſue of their diſſolution, that they cannot hold it either ſtrange, or vnwelcome: He that hath had ſuch entire conuerſation with God, cannot feare to goe to him. Thoſe that know him not, or know that he will not know them, no maruell if they tremble.

This is no ſmall fauour; that God warnes *Moſes* of his end: he that had ſo oft made *Moſes* of his counſell, what he meant to do with Iſrael, would not now do ought with himſelfe, without his knowledge. Expectation of any maine euent, is a great aduantage to a wiſe heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, we ſhould haue doubted of the fauour of his tranſportation: It is a token of iudgement, to come as a theefe in the night. God forewarnes one by ſickneſſe, another by age, another by his ſecret inſtincts, to prepare for their end: If our hearts bee not now in readineſſe, we are worthy to be ſurprized.

But what is this I heare? Diſpleaſure mixed with loue? and that to ſo faithfull a ſeruant as *Moſes*? He muſt but ſee the Land of Promiſe, he ſhall not tread vpon it; becauſe he once, long agoe, ſinned in diſtruſting. Death, though it were to him an entrance into glory, yet ſhall be alſo a chaſtiſement of his infidelity. How many noble proofes had *Moſes* giuen of his courage and ſtrength of faith? How many gracious ſeruices had hee done to his Maſter? Yet for one act of diſtruſt, he muſt bee gathered to his Fathers. All our obediences cannot beare out one ſinne againſt God; How vainly ſhall we hope to make amends to God for our former treſpaſſes, by our better behauiour, when *Moſes* hath this one ſinne layd in his diſh, after ſo many and worthy teſtimonies of his fidelitie? When we haue forgotten our ſinnes, yet God remembers them, and (although not in anger, *yet*) he cals for our arrerages. Alas, what ſhall become of them, with whom God hath tenne thouſand greater quarrels; that amongſt many millions of ſinnes, haue ſcattered ſome few acts of formall ſeruices? If *Moſes* muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwayes? Euen where God loues, he will not winke at ſinne; and if he doe not puniſh, yet he will chaſtiſe: How much leſſe can it ſtand with that eternall Iuſtice, to let wilfull ſinners eſcape iudgement?

It might haue beene iuſt with God, to haue reſerued the cauſe to himſefe; and in a generalitie, to haue told *Moſes*, that his ſinne muſt ſhorten his iourney: but it is more of mercy, then iuſtice, that his children ſhall know why they ſmart; That God may at once both iuſtifie himſelfe, and humble them for their particular offences: Thoſe to whom he meanes vengeance, haue not the ſight of their ſinnes till they bee paſt repentance. Complaine not that God vpbraids thee with thy old ſinnes, whoſoeuer thou art: but know it is an argument of loue; whereas concealement is a fearefull ſigne of a ſecret diſlike from God.

But what was that noted ſinne which deſerues this late exprobation, and ſhall cary ſo ſharpe a chaſtiſement? Iſrael murmured for water; Gods bids *Moſes*, take the rod in his hand, and ſpeak to the rock to giue water; *Moſes* in ſtead of ſpeaking, and ſtriking the rocke with his voice, ſtrikes it with the rod: Here was his ſinne; An ouer-reaching of his commiſſion; a fearefulneſſe and diſtruſt of the effect. The rod, he knew, was approued for miracles; he knew not how powerfull his voyce might be; therefore hee did not ſpeake, but ſtrike, and he ſtrooke twice for failing; And now, after theſe many yeares, hee is ſtriken for it of God. It is a dangerous thing in diuine matters, to goe beyond our warrant: Thoſe ſinnes which ſeeme triuiall to men, are hainous in the account of God; Any thing that ſauours of infidelity, diſpleaſes him more, then ſome other crimes of morality.. Yet the mouing of the, Rod was but a diuerſe thing from the mouing of the tongue, it was not contrary; He did not forbid the one, but he commanded the other: This was but acroſſe the ſtreame, not againſt it; where ſhall they appeare, whoſe whole courſes are quite contrary to the Commandements of God?

Vpon the act done, God paſſed the ſentence of reſtraining *Moſes* with the reſt, from the promiſed Land: Now he performes it: Since that time, *Moſes* had many fauors from God. All which could not reuerſe this decreed caſtigation; That euerlaſting rule is grounded vpon the very eſſence of God, I am *Iehouah*, I change not. Our purpoſes are as our ſelues, fickle and incertaine; His are certaine, and immutable: ſome things which he reueales, he alters; nothing that hee hath decreed. Beſides the ſoule of *Moſes* (to the glory whereof God principally intended this change) I finde him carefull of two things: His Succeſſor, and his Body: *Moſes* moues for the one: the other God doth vnasked: He that was ſo tender ouer the welfare of Iſrael, in his life, would not ſlacken his care in death: Hee takes no thought for himſelfe (for hee knew how gainfull an exchange hee muſt make.) All his care is for his charge. Some enuious natures deſire to bee miſſed, when they muſt goe; and wiſh that the weakeneſſe, or want of a ſucceſſor, may be the foyle of their memory, and honour: *Moſes* is in a contrary diſpoſition; It ſufficeth him not, to finde contentment in his owne happineſſe, vnleſſe hee may haue an aſſurance, that Iſrael ſhall proſper after him. Carnall minds are all for themſelues, and make vſe of gouernment, onely for their owne aduantages; But good hearts looke euer to the future good of the Church, aboue their owne, againſt their owne. *Moſes* did well, to ſhew his good affection to his people; but in his ſilence God would haue prouided for his owne: Hee that called him from the ſheepe of *Iethro*, will not want a gouernour for his choſen, to ſucceed him; God hath fitted him, whom he will chooſe. Who can be more meet, then he whoſe name, whoſe experience, whoſe graces might ſupply, yea reuiue *Moſes* to the people? Hee that ſearched the Land before, was fitteſt to guide Iſrael into it; Hee that was indued with the Spirit of God, was the fitteſt deputy for God: He that abode ſtill in the Tabernacle of Ohel moed, as Gods attendant, was fitteſt to be ſent forth from him, as his Lieutenant: But, oh the vnſearchable counſell of the Almighty! Aged *Caleb*, and all the Princes of Iſrael are paſt ouer; and *Ioſhua* the ſeruant of *Moſes*, is choſen to ſucceed his maſter; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with ſtrength: but as in his eternall elections, ſo in his temporary, he will haue mercy on whom he will.

And well doth *Ioſhua* ſucceed *Moſes*; The very acts of God of old were allegories: where the Law ends, there the Sauiour begins; we may ſee the Land of Promiſe in the Law; Onely Ieſus the mediator of the new Teſtament can bring vs into it. So was he a ſeruant of the Law, that hee ſupplies all the defects of the Law to vs: Hee hath taken poſſeſſion of the promiſed Land for vs, he ſhall carry vs from this Wilderneſſe, to our reſt.

It is no ſmall happineſſe to any ſtate, when their gouernours are choſen by worthineſſe, and ſuch elections are euer from God; whereas the intruſions of bribery, and vniuſt fauour, or violence, as they make the common-wealth miſerable, ſo they come from him, which is the author of confuſion: Woe be to that ſtate that ſuffers it; woe be to that perſon that workes it; for both of them haue ſold themſelues; the one to ſeruitude, the other to ſinne.

I doe not heare *Moſes* repine at Gods choyce, and grudge that this Scepter of his is not hereditarie; but he willingly layes hands vpon his ſeruant, to conſecrate him for his ſucceſſor. *Ioſhua* was a good man, yet he had ſome ſparkes of Enuy; for when *Eldad* and *Medad* propheſied, he ſtomackt it; (*My Lord* Moſes, *forbid them.*) Hee that would not abide two of the Elders of Iſrael to propheſie; how would hee haue allowed his ſeruant to ſit in his throne? What an example of meekeneſſe (beſides all the reſt) doth he here ſee in this laſt act of his maſter, who without all murmuring reſignes his chaire of State to his Page? It is all one to a gratious heart, whom God will pleaſe to aduance: Emulation and diſcontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what euer honor be put vpon others) I haue more then I am worthy of.

The ſame God that by the hands of his Angels caried vp the ſoule of *Moſes* to his

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glory, doth alſo by the hand of his Angels cary his body down into the valley of *Moab*, to his ſepulture. Thoſe hands which had taken the Law from him, thoſe eyes that had ſeene his preſence, thoſe lips that had conferred ſo oft with him, that face that did ſo ſhine with the beames of his glory, may not bee neglected, when the ſoule is gone: He that tooke charge of his birth, and preſeruation in the Reedes, takes charge of his cariage out of the world: The care of God ceaſeth not ouer his owne, either in death or after it. How iuſtly doe we take care of the comely burials of our friends, when God himſelfe giues vs this example!

If the miniſtery of man had beene vſed in this graue of *Moſes*, the place might haue beene knowne to the Iſraelites; but God purpoſely conceales this treaſure, both from Men and Deuils; that ſo he might both croſſe their curioſity, and preuent their ſuperſtition. If God had loued the adoration of his ſeruants relikes; hee could neuer haue had a fitter opportunity for this deuotion, then in the body of *Moſes*. It is folly to place Religion in thoſe things, which God hides on purpoſe from vs; It is not the property of the Almighty, to reſtraine vs from good.

Yet, that diuine hand which lockt vp this treaſure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of Tabor; that wee may know, theſe bodies of ours are not loſt, but layd vp; and ſhall as ſure bee raiſed in glory, as they are layd downe in corruption. We know that when he ſhall appeare, wee ſhall alſo appeare with him in Glory.

Contemplations.

THE EIGHTH BOOKE.

Rahab.

Jordan diuided.

The ſiege of Jericho.

Achan.

The Gibeonites.

By IOS. HALL, D. of Diuinitie, and Deane of WORCESTER.

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Hall, J.

TO
THE TRVLY
NOBLE, AND VVORTHILY HONOVRED
GENTLEMAN,

Maſter ROBERT HAY,

ONE OF THE ATTENDANTS OF HIS MAIESTIES
BED-CHAMBER:

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING,

J. H.
VVITH APPRECATION OF ALL
HAPPINESSE, DEDICATES THIS PART
OF HIS MEDITATIONS.

Contemplations.

THE EIGHTH BOOKE.

Of RAHAB.

IOſhua was one of thoſe twelue ſearchers which were ſent to view the Land of Canaan; yet now he addreſſes two Spyes, for a more particular Suruey: Thoſe twelue were onely to enquire of the generall condition of the people, and Land; theſe two find out the beſt entrance into the next part of the Countrey, and into their greateſt City. *Ioſhua* himſelfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now he goes not to the Propitiatorie for conſultation, but to the Spyes. Except where ordinarie meanes faile vs, it is no appealing the immediate helpe of GOD; wee may not ſeeke to the poſterne, but where the common gate is ſhut: It was promiſed *Ioſhua*, that he ſhould leade Iſrael into the promiſed Land; yet he knew it was vnſafe to preſume. The condition of his prouident care was included in that aſſurance of ſucceſſe. Heauen is promiſed to vs, but not to our careleſneſſe, infidelity, diſobedience. He that hath ſet this bleſſed Inheritance before vs, preſuppoſes our wiſedome, faith, holineſſe.

Either force or policie, are fit to be vſed vnto Canaanites. He that would be happy in this ſpirituall warfare, muſt know where the ſtrength of his enemy lyeth; and muſt frame his guard, according to the others aſſault. It is a great aduantage to a Chriſtian, to know the faſhion of Satans onſets, that he may the more eaſily compoſe himſelfe to reſiſt. Many a ſoule hath miſcaried, through the ignorance of his enemy, which had not periſhed, if it had well knowne that the weakneſſe of Satan ſtands in our faith.

The Spyes can finde no other lodging, but *Rahabs* houſe. Shee was a victualler by profeſſion, and (as thoſe perſons and trades, by reaſon of the commonneſſe of entertainment, were amongſt the Iewes infamous by name, and note) ſhee was *Rahab* the Harlot, I will not thinke ſhe profeſſed filthineſſe: onely her publike trade (through the corruption of thoſe times) hath caſt vpon her this name of reproach; yea, rather will I admire her faith, then make excuſes for her calling. How many women in Iſrael (now *Miriam* was dead) haue giuen ſuch proofes of their knowledge, and faith? How

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noble is that confeſſion, which ſhe makes of the power and truth of God? Yea I ſee here, not onely a Diſciple of God, but a Propheteſſe. Or if ſhe had once beene publike, as her houſe was; now ſhe is a chaſte and worthy Conuert; and ſo approued her ſelfe for honeſt and wiſe behauiour, that ſhe is thought worthy to be the great Grandmother of *Dauids* Father: and the holy Line of the Meſſias, is not aſhamed to admit her into that happy Pedegree. The mercy of our God doth not meaſure vs, by what wee were; It would be wide with the beſt of vs, if the eye of God ſhould looke backward to our former eſtate: there he ſhould ſee *Abraham* an Idolater; *Paul* a Perſecutor; *Manaſſes* a Necromancer; *Mary Magdalen* a Curtizan; and the beſt, vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy, that ſees euen *Rahab* fetcht into the blood of Iſrael, and line of Chriſt?

If *Rahab* had not receiued theſe Spies, but as vnknowne paſſengers, with reſpect to their money, and not to their errand, it had been no praiſe: for in ſuch caſes, the thanke is rather to the gheſt, then to the Oaſt: but now, ſhe knew their purpoſe; ſhe knew that the harbour of them, was the danger of her owne life: and yet, ſhee hazards this entertainment. Either faith or friendſhip are neuer tried, but in extremities: To ſhew countenance to the meſſengers of God, whiles the publike face of the State ſmiles vpon them, is but a courteſie of courſe; but to hide our owne liues in theirs, when they are perſecuted, is an act that lookes for a reward. Theſe times need not fauour; wee know not what may come: Alas! how likely is it they would ſhelter them in danger, which reſpect them not in proſperity?

All intelligences of State come firſt to the Court; It moſt concernes Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dried vp before Iſrael, and of the diſcomfiture of *Og* and *Sehon*; Surely this rumor was ſtale with the King of Iericho; he had heard it, and feared: and yet in ſtead of ſending Ambaſſadors for peace, he ſends Purſuiuants for the Spyes. The ſpirit of *Rahab* melted with that ſame report, wherewith the King of Iericho was hardned: all make not one vſe of the meſſages of the proceedings of God.

The King ſends to tell her, what ſhee knew; ſhee had not hid them, if ſhe had not knowne their errand. I know not whether firſt to wonder at the gracious prouiſion of God for the Spies; or at the ſtrong faith which hee hath wrought in the heart of a weake woman: two ſtrangers, Iſraelites, Spies (and noted for theſe) in a foraine, in an hoſtile Land, haue a ſafe harbour prouided them, euen amongſt their enemies; In Iericho, at the very Court-gate, againſt the Proclamation of a King, againſt the indeuours of the people. Where cannot the God of heauen either finde, or raiſe vp friends to his owne cauſe and ſeruants?

Who could haue hoped for ſuch faith in *Rahab*? which contemned her life for the preſent, that ſhe might ſaue it for the future; neglected her owne King and Countrey, for ſtrangers, which ſhe neuer ſaw; and more feared the deſtruction of that City, before it knew that it had an aduerſary, then the diſpleaſure of her King, in the mortall reuenge of that, which he would haue accounted treacherie. She brings them vp to the roofe of her houſe, and hides them with ſtalkes of Flax: That plant which was made to hide the body from nakedneſſe and ſhame, now is vſed to hide the Spies from death. Neuer could theſe ſtalkes haue beene improued ſo well with all her houſwifery, after they were bruiſed, as now before they were fitted to her wheele: Of theſe ſhee hath wouen an euerlaſting web, both of life and propagation. And now her tongue hides them no leſſe then her hand: her charitie was good, her excuſe was not good. *Euill may not be done, that good may come of it*; we may doe any thing but ſinne, for promoting a good cauſe: And if not in ſo maine occaſions; how ſhall God take it, that we are not dainty of falſhoods in trifles?

No man will looke that theſe Spies could take any ſound ſleepe, in theſe beds of ſtalkes; It is enough for them that they liue, though they reſt not. And now, when they heard *Rahab* comming vp the ſtaires, doubtleſſe they looked for an executioner: but behold, ſhe comes vp with a meſſage better then their ſleepe, adding to their protection, aduice for their future ſafety; whereto ſhe makes way by a faithfull report of Gods former wonders, and the preſent diſpoſition of her people; and by wiſe capitulations for the life, and ſecurity of her Family. The newes of Gods miraculous proceedings for Iſrael, haue made her reſolue of their ſucceſſe, and the ruines of Iericho. Then only doe we make a right vſe of the works of God, when by his iudgements vpon others, we are warned to auoid our owne. He intends his acts for preſidents of iuſtice.

The parents and brethren of *Rahab* take their reſt; They are not troubled with the feare and care of the ſucceſſe of Iſrael; but ſecurely goe with the current of the preſent condition: She watches for them all; and breakes her mid-night ſleepe, to preuent their laſt. One wiſe and faithfull perſon does well in an houſe; where all are careleſſe, there is no comfort, but in periſhing together. It had beene an ill nature in *Rahab*, if ſhe had beene content to be ſaued alone: that her loue might be a match to her faith, ſhe couenants for all her Family; and ſo returnes life to thoſe, of whom ſhee receiued it. But the bond of nature, and of grace, will draw all ours, to the participation of the ſame good, with our ſelues.

It had been neuer the better for the Spyes, if after this nights lodging they had beene turned out of doores to the hazard of the way; For ſo the purſuers had light vpon them, and preuented their returne with their death. *Rahabs* counſell therefore was better then her harbour; which ſent them (no doubt, with victuals in their hands) to ſeek ſafety in the mountaines, till the heat of that ſearch were paſt. He that hath giuen vs charge of our liues, will not ſuffer vs to caſt them vpon wilfull aduentures: Had not theſe Spyes hid themſelues in thoſe Deſart hils, Iſrael had wanted directors for their enterpriſes. There is nothing more expedient for the Church, then that ſome of Gods faithfull meſſengers ſhould withdraw themſelues, and giue way to perſecutions. Courage in thoſe that muſt die, is not a greater aduantage to the Goſpell, then a prudent retiring of thoſe, which may ſuruiue, to maintaine and propagate it.

It was a iuſt and reaſonable tranſaction betwixt them, that her life ſhould bee ſaued by them which had ſaued theirs; They owe no leſſe to her, to whom they were not ſo much gueſts as priſoners: And now they paſſe not their promiſe onely, but their oath. They were ſtrangers to *Rahab*, and for ought ſhe knew, might haue been godleſſe: yet ſhe dares truſt her life vpon their oath. So ſacred and inuiolable hath this bond euer beene, that an heathen woman thought her ſelfe ſecure, vpon the oath of an Iſraelite.

Neither is ſhe more confident of their oath taken, then they are carefull both of taking, and performing it. So farre are they from deſiring to ſalue vp any breach of promiſe, by equiuocation, that they explaine all conditions; and would preuent all poſſibilities of violation. All *Rahabs* Family muſt be gathered into her houſe; and that red cord, which was an inſtrument of their deliuerie, muſt be a ſigne of hers. Behold, this is the ſauing colour: The deſtroying Angell ſees the doore-cheekes of the Iſraelites ſprinkled with red, and paſſes them ouer. The Warriours of Iſrael ſee the window of *Rahab* dyed with red, and ſaue her family from the common deſtruction. If our ſoules haue this tincture of the precious blood of our Sauiour, vpon our doores, or windowes, we are ſafe.

But if any one of the brethren of *Rahab* ſhall fly from this red flag, and roue about the City, and not containe himſelfe vnder that roofe, which hid the Spyes, it is vaine for him to tell the auengers, that he is *Rahabs* brother: That title will not ſaue him in the ſtreet, within doores it will. If we will wander out of the limits that God hath ſet vs, wee caſt our ſelues out of his protection; wee cannot challenge the benefit of his gratious Preſeruation, and our moſt precious Redemption, when wee fly out into the by-wayes of our owne hearts; Not for innocence, but for ſafety and harbour: the Church is that houſe of *Rahab*, which is ſaued, when all Iericho ſhall periſh. Whiles wee keepe vs in the liſts thereof, we cannot miſ-cary, through miſ-opinion; but when once we runne out of it, let vs looke for iudgement from God, and errour in our owne iudgement.

Of Jordan diuided.

THe two Spies returned with newes of the victorie that ſhould be. I doe not heare them ſay, The Land is vnpeopled; or the people are vnfurniſhed with armes; vnskilfull of the diſcipline of warre; but *(They faint becauſe of vs: therefore their Land is ours.)* Either ſucceſſe, or diſcomfiture, begins euer at the heart. A mans inward diſpoſition doth more then preſage the euent. As a man raiſes vp his owne heart, before his fall; and depreſſes it, before his glory: ſo God raiſes it vp, before his exaltation; and caſts it downe, before his ruine. It is no otherwiſe in our ſpirituall conflicts: If Satan ſee vs once faint, hee giues himſelfe the day. There is no way to ſafety, but that our hearts be the laſt that ſhall yeeld. That which the heathens attributed to Fortune, we may iuſtly to the hand of God; That he ſpeedeth thoſe that are forward. All the ground that we looſe, is giuen to our aduerſaries.

This newes is brought but ouer-night; *Ioſhua* is on his way by morning, and preuents the Sunne for haſt. Delayes, whether in the buſineſſe of God or our owne, are hatefull and preiudiciall. Many a one loſes the Land of Promiſe, by lingring: if we neglect Gods time, it is iuſt with him, to croſſe vs in ours.

Ioſhua haſtens till hee haue brought Iſrael to the verge of the promiſed Land: Nothing parts them now, but the riuer of Iordan. There he ſtayes a time: that the Iſraelites might feed themſelues awhile with the ſight of that, which they ſhould afterwards enioy. That which they had beene forty yeares in ſeeking, may not be ſeized vpon too ſuddenly: God loues to giue vs cooles, and heats in our deſires; and will ſo allay our ioyes, that their fruition hurt vs not. He knowes, that as it is in meats, the long forbearance whereof cauſes a ſurfet, when we come to full feed: ſo it fares in the contentments of the mind; therefore he feeds vs not with the diſh, but with the ſpoon; and will haue vs, neither cloyed nor famiſhed. If the mercy of God haue brought vs within ſight of heauen, let vs bee content to pauſe a while, and vpon the banks of Iordan, fit our ſelues for our entrance.

Now that Iſrael is brought to the brim of Canaan, the cloud is vaniſhed which led them all the way: And as ſoone as they haue but croſſed Iordan, the Manna ceaſeth, which nouriſht them all the way. The cloud and Manna were for their paſſage, not for their reſt; for the Wilderneſſe, not for Canaan. It were as eaſie for God to worke miracles alwayes; but he knowes, that cuſtome were the way to make them no miracles. He goes by-wayes, but till he haue brought vs into the Roade; and then he refers vs to his ordinary proceedings. That Iſraelite ſhould haue beene very fooliſh, that would ſtill haue ſayd, I will not ſtir, till I ſee the cloud; I wil not eate, vnleſſe I may haue that food of Angels. Wherefore ſerues the arke but for their direction? Wherefore ſerues the Wheat of Canaan, but for bread? So fond is that Chriſtian, that will ſtill depend vpon expectation of miracles, after the fulneſſe of Gods Kingdome. If God beare vs in his armes, when we are children, yet when we are well-growne, he looks we ſhould goe on our owne feet: it is enough, that he vpholds vs, though he carry vs not.

He that hitherto had gone before them in the cloud, doth now goe before them in the Arke; the ſame guide, in two diuers ſignes of his preſence. The cloud was for *Moſes*, the Arke for *Ioſhua's* time: the cloud was fit for *Moſes*; the Law offered vs Chriſt, but enwrapped in many obſcurities. If he were ſeene in the cloud, hee was heard from the couer of the Arke. Why was it the Arke of the Teſtimony, but becauſe it witneſſed both his preſence and loue? And within it were, his Word, the Law; and his Sacrament, the Manna. Who can wiſh a better Guide, then the God of heauen, in his Word, and Sacraments? Who can know the way into the Land of Promiſe, ſo well as he that ownes it? And what meanes can better direct vs thither, then thoſe of his Inſtitution?

That Arke which before was as the heart, is now as the head: It was in the middeſt of Iſrael, whiles they camped in the Deſart; now when the cloud is remoued, it is in the front of the Army; That as before they depended vpon it for life, ſo now, they ſhould for direction. It muſt goe before them, on the ſhoulders of the ſonnes of *Leui*; they muſt follow it, but within ſight, not within breathing. The Leuites may not touch the Arke, but onely the barres: The Iſraelites may not approach neerer then a thouſand paces to it. What awfull reſpects doth God require to be giuen vnto the teſtimony of his preſence? *Vzzah* paid deare for touching it; the men of Bethſhemeſh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Though the Iſraelites were ſanctified, yet they might not come neere either the mount Sinai, when the Law was deliuered; or the Arke of the Couenant, wherein the Law was written. How fearfull ſhall their eſtate be, that come with vnhallowed hearts and hands to the Word of the Goſpel, and the true Manna of the Euangelicall Sacrament? As we vſe to ſay of the Court and of fire; ſo may we of theſe diuine Inſtitutions, We freeze, if we be farre off from them; and if we be more neere then befits vs, we burne. Vnder the Law, we might looke at Chriſt aloofe; now vnder the Goſpell, wee may come neere him: He cals vs to him; yea, he enters into vs.

Neither was it onely for reuerence, that the Arke muſt be, not ſtumbled at, but waited on, afar; but alſo for conuenience, both of ſight and paſſage. Thoſe things that are neere vs, though they be leſſe, fill our eye; Neither could ſo many thouſand eyes ſee the ſame obiect vpon a leuell, but by diſtance: It would not content God, that one Iſraelite ſhould tell another, Now the Arke goes, now it turnes, now it ſtands; but hee would haue euery one his owne witneſſe. What can be ſo comfortable to a good heart, as to ſee the pledges of Gods preſence, and fauour? To heare the louing kindneſſes of God, is pleaſant; but to behold, and feele the euidences of his mercy, is vnſpeakably delectable: Hence the Saints of God, not contenting themſelues with faith, haue ſtill prayed for ſight, and fruition, and mourned when they haue wanted it. What an happy proſpect hath God ſet before vs of Chriſt Ieſus crucified before vs, and offered vnto vs?

Ere God will worke a miracle before Iſrael, they haue charge to be ſanctified. There is an holineſſe required, to make vs either patients, or beholders of the great workes of God; how much more when we ſhould be actors in his ſacred ſeruices? There is more vſe of ſanctification, when wee muſt preſent ſomething to God, then when hee muſt doe ought to vs.

The ſame power that diuided the Red-ſea before *Moſes*, diuides Iordan before *Ioſhua*; that they might ſee the Arke no leſſe effectuall, then the cloud; and the hand of God as preſent with *Ioſhua*, to bring them into Canaan, as it was with *Moſes* to bring them out of Egypt: The bearers of the Arke had need be faithfull; they muſt firſt ſet their foot into the ſtreames of Iordan, and beleeue that it will giue way; The ſame faith that led *Peter* vpon the water, muſt cary them into it. There can bee no Chriſtian without beleefe in God; but thoſe that are neere to God, in his immediate ſeruices, muſt goe before others, no leſſe in beleeuing, then they doe in example.

The waters know their Maker: That Iordan that flowed with full ſtreames, when Chriſt went into it, to be baptized; now giues way, when the ſame God muſt paſſe thorow it in ſtate: Then there was vſe of his water, now of his ſand: I heare no newes of any rod to ſtrike the waters; the preſence of the Arke of the Lord God, the Lord of all the World, is ſigne enough to theſe waues; which now, as if a ſinew were broken, runne backe to our Iſſues, and dare not ſo much as wet the feet of the Prieſts, that bore it; *What ayled thee, O Sea, that thou fleddeſt, and thou, Iordan, that thou wert driuen back? Ye mountaines, that ye leaped like Rammes, and ye little hils, like Lambs? The earth trembled at the preſence of the Lord; at the preſence of the God of Iacob.* How obſeruant are all the Creatures to the God that made them? How glorious a God doe we ſerue? whom

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all the powers of the Heauens and Elements are willingly ſubiect vnto; and gladly take that nature which he pleaſes to giue them. He could haue made Iordan like ſome ſolid pauement of Chryſtall, for the Iſraelites feet to haue trod vpon; but this worke had not bin ſo magnificent. Euery ſtrong Froſt congeales the water, in a natural courſe: but for the Riuer to ſtand ſtill, and runne on heapes, and to bee made a liquid wall for the paſſage of Gods people, is, for Nature to runne out of it ſelfe, to do homage to her Creator: Now muſt the Iſraelites needs thinke; How can the Canaanites ſtand out againſt vs, when the Seas and Riuers giue vs way? With what ioy did they now trample vpon the dry channell of Iordan, whiles they might ſee the dry Deſarts ouercome; the promiſed Land before them, the very waters ſo glad of them, that they ranne back to welcome them into Canaan? The paſſages into our promiſed Land are troubleſome and perillous; and euen at laſt, offer themſelues to vs the maine hindrances of our ſaluation; which after all our hopes, threaten to defeat vs: for what will it auaile vs to haue paſſed a Wilderneſſe, if the waues of Iordan ſhould ſwallow vs vp? But the ſame hand that hath made the way hard, hath made it ſure: He that made the Wilderneſſe comfortable, will make Iordan dry; he will maſter all difficulties for vs; and thoſe things, which we moſt feared, will he make moſt ſoueraigne, and beneficiall to vs. O God, as we haue truſted thee with the beginning, ſo will wee with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which wilt alſo doe it.

He that led them about, in forty yeares iourney, thorow the Wilderneſſe, yet now leades them the neareſt cut to Iericho; Hee will not ſo much as ſeeke for a Foord for their paſſage; but diuides the waters. What a ſight was this to their heathen aduerſaries, to ſee the waters make both a lane, and a wall for Iſrael? Their hearts could not chooſe, but be broken, to ſee the ſtreames broken off for a way to their enemies. *I* doe not ſee *Ioſhua* haſting thorow this channell, as if hee feared, leſt the Tide of Iordan ſhould returne; but as knowing that watery wall ſtronger then the wals of Iericho, he paces ſlowly: And leſt this miracle ſhould paſſe away with themſelues, he commands twelue ſtones to be taken out of the channell of Iordan, by twelue ſelected men, from euery Tribe, which ſhall be pitched in Gilgal; and twelue other ſtones to be ſet in the midſt of Iordan, where the feet of the Prieſts had ſtood, with the Arke; That ſo both land and water might teſtifie the miraculous way of Iſrael, whiles it ſhould bee ſaid of the one; Theſe ſtones were fetcht out of the pauement of Iordan; of the other, There did the Arke reſt, whiles we walked dry-ſhod thorow the deepes of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Thoſe waues which drowne theſe ſtones, had ſo drowned vs, if the power of the Almighty had not reſtrained them. Many a great worke had God done for Iſrael, which was now forgotten: *Ioſhua* therefore will haue monuments of Gods mercy, that future Ages might be both witneſſes, and applauders of the great workes of their God.

Of the ſiege of Iericho.

I*Oſhua* begins his warres with the Circumciſion and Paſſeouer; Hee knew that the way to keepe the blood of his people from ſhedding, was to let out that Paganiſh blood of their vncircumciſion. The perſon muſt bee in fauour, ere the worke can hope to proſper: His predeceſſor *Moſes* had like to haue beene ſlaine for neglect of this Sacrament, when hee went to call the people out of Egypt: he iuſtly feares his owne ſafety, if now he omit it, when they are brought into Canaan: wee haue no right of inheritance in the ſpirituall Canaan, the Church of God, till we haue receiued the Sacrament of our matriculation:

So ſoone as our couenants are renued with our Creator, wee may well looke for the viſion of God, for the aſſurance of victory.

What ſure worke did the King of Iericho thinke he had made! hee blocked vp the paſſages, barred vp the gates, defended the wals, and did enough to keepe out a common enemy: If wee could doe but this to our ſpirituall aduerſaries, it were as impoſſible for vs to be ſurpriſed, as for Iericho to be ſafe. Me thinkes I ſee how they called their counſell of warre; debated of all meanes of defence; gathered their forces, trained their ſouldiers, ſet ſtrong guards to the gates, and wals; and now would perſwade one another, that vnleſſe Iſrael could fly into their City, the ſiege was vaine. Vaine worldlings thinke their Rampiers and Barricadoes, can keepe out the vengeance of God; their blindneſſe ſuffers them to looke no further then the meanes: The ſupreme hand of the Almighty comes not within the compaſſe of their feares. Euery carnall heart is a Iericho ſhut vp; God ſets downe before it, and diſplayes mercy and iudgement, in ſight of the wals thereof; It hardens it ſelfe in a wilfull ſecuritie; and ſaith, *Tuſh, I ſhall neuer be moued.*

Yet their courage and feare fight together within their wals, within their boſomes: Their courage tels them of their owne ſtrength; their feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemy, they haue ſhut in their owne terror. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I know not whether the heart or the face of an hypocrite bee more falſe; and as each of them ſeekes to beguile the other, ſo both of them agree to deceiue the beholders: In the midſt of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not thinke a blaſphemer, or prophane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities, and towers; whoſe height was reported to reach to heauen; the fame whereof had ſo affrighted them, ere they ſaw them, and were ready doubtleſſe to ſay, in their diſtruſt, Which way ſhall we ſcale theſe inuincible fortifications? what ladders, what engines ſhall we vſe to ſo great worke? God preuents their infidelity; *Behold, I haue giuen Iericho into thine hand.* If their wals had their foundations layd in the center of the earth; If the battlements had been ſo high built, that an Eagle could not ſoare ouer them; this is enough, *I haue giuen it thee.* For, on whoſe earth haue they raiſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Cannot hee that gaue, recall his owne? O ye fooles of Iericho; what if your wals be ſtrong, your men valiant, your leaders skilfull, your King wiſe, when God hath ſaid, *I haue giuen thee the Citie*: What can ſwords or ſpeares doe againſt the Lord of Hoſts? Without him, meanes can doe nothing: how much leſſe againſt him? How vaine and idle is that reckoning, wherein God is left out? Had the Captaine of the Lords hoſt drawne his ſword for Iericho, the gates might haue been opened; Iſrael could no more haue entred, then they can now be kept from entring, when the wals were falne. What courſes ſoeuer we take for our ſafety, it is good making God of our ſide: Neither men, nor deuils can hurt vs againſt him; neither men nor Angels can ſecure vs from him. There was neuer ſo ſtrange a ſiege as this of Iericho: Here was no mount raiſed, no ſword drawne, no engine planted, no Pioners vndermining; Here were trumpets ſounded, but no enemy ſeene; Here were armed men, but no ſtroke giuen: They muſt walke and not fight, ſeuen ſeuerall daies muſt they pace about the wals, which they may not once looke ouer to ſee what was within. Doubtleſſe, the inhabitants of Iericho made themſelues merry with this ſight: When they had ſtood ſix daies vpon their wals & beheld none but a walking enemy; What (ſay they) could Iſrael finde no walke to breathe them with, but about our wals? Haue they not trauelled enough in their forty yeares

Pilgrimage,but they muſt ſtretch their limmes in this circle ? Surely if their eyes were engines, our wals could not ſtand : wee ſee they are good footmen ; but when ſhall we try their hands ? What, doe theſe vaine men thinke Iericho will be won with looking at ? Or, doe they onely come to count how many paces it is about our City ? If this be their manner of ſiege, we ſhall haue no great cauſe to feare the ſword of Iſrael. Wicked men thinke God in ieſt, when he is preparing for their iudgement. The Almighty hath wayes and counſels of his owne, vtterly vnlike to ours : which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and impoſſibility. With vs, there is no way to victory but fighting ; and the ſtrongeſt caries the ſpoile : God can giue victory to the feet,as well as to the hands;and when he will,makes weakneſſe no diſaduantage. What ſhould we doe but follow God through by-wayes, and know,that he will in ſpight of nature lead vs to our end ?

All the men of warre muſt compaſſe the City ; yet it was not the preſence of the great warriours of Iſrael that threw downe the wals of Iericho. Thoſe foundations were not ſo ſlightly laid,as that they could not endure either a looke, or a march, or a battery : It was the Arke of God whoſe preſence demoliſhed the wals of that wicked City. The ſame power that draue backe the waters of Iordan before, and afterwards laid *Dagon* on the floore,caſt down all thoſe forts. The Prieſts beare on their ſhoulders that mighty engine of God, before which thoſe wals, if they had beene of molten braſſe, could not ſtand. Thoſe ſpirituall wickedneſſes, yea,thoſe gates of hell, which to nature are vtterly inuincible, by the power of the Word of God (which he hath committed to the carriage of his weake ſeruants)are ouerthrowne and triumphed ouer. Thy Arke,O God,hath beene long amongſt vs ; how is it that the wals of our corruptions ſtand ſtill vnruined ? It hath gone before vs ; his Prieſts haue caried it, wee haue not followed it,our hearts haue not attended vpon it ; and therefore, how mighty ſoeuer it is in it ſelfe ; yet to vs, it hath not beene ſo powerfull, as it would.

Seuen dayes together they walkt this round ; They made this therefore their Sabbath-dayes iourney ; and who knowes whether the laſt, and longeſt walke, which brought victory to Iſrael, were not on this day ? Not long before,an Iſraelite is ſtoned to death,for but gathering a few ſtickes,that day:Now all the hoſt of Iſrael muſt walke about the wals of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iuſtice, and holineſſe of all our actions : Or was it, for that reuenge vpon Gods enemies is an holy worke, and ſuch as God vouchſafes to priuiledge with his owne day ? Or, becauſe when we haue vndertaken the exploits of God, he will abide no intermiſſion, till we haue fulfilled them ? He allowes vs to breathe ; not to breake off, till we haue finiſhed.

It had beene as eaſie for God, to haue giuen this ſucceſſe to their firſt dayes walke, yea to their firſt pace,or their firſt ſight of Iericho ; yet he will not giue it vntill the end of their ſeuen dayes toile : It is the pleaſure of God to hold vs both in worke and in expectation ; And though he require our continuall indeuours for the ſubduing of our corruptions,during the ſixe dayes of our life,yet we ſhall neuer find it perfectly effected till the very euening of our laſt day : In the meane time, it muſt content vs, that we are in our walke,and that theſe wals cannot ſtand, when we come to the meaſure, and number of our perfection. A good heart grones vnder the ſenſe of his infirmities,faine would be rid of them,and ſtriues and prayes : but when hee hath all done, vntill the end of the ſeuenth day,it cannot be : If a ſtone or two moulder off from theſe wals, in the meane time,that is all;but the foundations will not be remoued till then.

When we heare of ſo great a deſigne as the miraculous winning of a mighty City, who would not looke for ſome glorious meanes to worke it ? when we heare that the Arke of God muſt beſiege Iericho, who would not looke for ſome royall equipage ? But behold:here ſeuen Prieſts muſt go before it,with ſeuen Trumpets of Rams hornes. The Iſraelites had trumpets of ſiluer, which God had appointed for the vſe of aſſembling, and diſſoluing the Congregation, for warre, and for peace. Now I doe not heare them called for ; but in ſtead thereof, Trumpets of Rams hornes ; baſe for the matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments could not afford, either ſhrilneſſe of noiſe, or variety. How meane and homely are thoſe meanes which God commonly vſes in the moſt glorious workes! No doubt, the Citizens of Iericho anſwered this dull alarum of theirs, from their wals, with other inſtruments of lowder report, and more martiall oſtentation: and the vulgar Iſraelites thought, We haue as cleare, and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commanded. If we finde the ordinances of God poore and weake; let it content vs that they are of his owne chooſing, and ſuch, as whereby he will ſo much more honour himſelfe, as they in themſelues are more inglorious. Not the outſide, but the efficacie, is it that God cares for.

No Ramme of iron could haue been ſo forceable for battery, as theſe Rams horns: For when they ſounded long, and were ſeconded with the ſhout of the Iſraelites, all the wals of Iericho fell downe at once: They made the Heauen ring with their ſhout: but the ruine of thoſe wals drowned their voyce, and gaue a pleaſant kinde of horrour to the Iſraelites: The earth ſhooke vnder them with the fall; but the hearts of the Inhabitants ſhooke yet more: many of them doubtleſſe were ſlaine with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt that remained; who now being halfe dead with aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach had beene made (as it vſes in other ſieges) for the entrance of the enemy; perhaps new ſupplyes of defendants might haue made it vp with their carkaſſes: but now, that at once Iericho is turned to a plaine field, euery Iſraelite, without reſiſtance, might runne to the next booty; and the throats of their enemies ſeemed to inuite their ſwords to a diſpatch.

If but one Iſraelite had knockt at the gates of Iericho, it might haue beene thought, their hand had helped to the victory: Now, that God may haue all the glory, without the ſhow of any riuall, yea of any meanes, they doe but walke and ſhout, and the walls giue way. He cannot abide to part with any honour, from himſelfe: As hee doth all things, ſo he would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickedneſſe. They may not ſhout, till they be bidden. If we will be vnſeaſonable in our good actions, we may hurt, and not benefit our ſelues.

Euery liuing thing in Iericho, man, woman, child, cattell, muſt die: our folly would thinke this mercileſſe: but there can be no mercy in iniuſtice, and nothing but iniuſtice in not fulfilling the charge of God: The death of Malefactors, the condemnation wicked men, ſeeme harſh to vs; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy, that oppoſes the God of mercy.

Yet was not *Ioſhua* ſo intent vpon the ſlaughter, as not to be mindefull of Gods part, and *Rahabs*: Firſt, he giues charge (vnder a curſe) of reſeruing all the treaſure for God; Then of preſeruing the Family of *Rahab*. Thoſe two Spyes, that receiued life from her, now returne it to her, and hers: They call at the window with the red cord; and ſend vp newes of life to her, the ſame way which they receiued theirs: Her houſe is no part of Iericho; neither may fire be ſet to any building of that City, till *Rahab* and her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay vs; if late, yet ſurely. Now *Rahab* findes what it is to beleeue God; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God, and made a mother of a royall and holy poſteritie.

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Of ACHAN.

WHen the wals of Iericho were falne, *Ioſhua* charged the Iſraelites but with two precepts; Of ſparing *Rababs* houſe; and of abſtaining from that treaſure, which was anathematized to God; and one of them is broken: As in the entrance to Paradiſe, but one tree was forbidden, and that was eaten of. God hath prouided for our weakeneſſe in the paucity of commands: but our innocency ſtands not ſo much in hauing few precepts, as in keeping thoſe we haue. So much more guilty are wee in the breach of one, as wee are more fauoured in the number.

They needed no command to ſpare no liuing thing in Iericho: but to ſpare the treaſure, no command was enough. Impartialitie of execution is eaſier to performe, then contempt of theſe worldly things; becauſe we are more prone to couet for our ſelues, then to pitie others. Had *Ioſhua* bidden ſaue the men, and diuide the treaſure, his charge had beene more plauſible, then now to kill the men, and ſaue the treaſure: or, if they muſt kill, earthly minds would more gladly ſhead their enemies blood, for a bootie, then out of obedience, for the glory of their Maker. But now, it is good reaſon, ſince God threw downe thoſe wals, and not they; that both the blood of that wicked Citie ſhould be ſpilt to him, not to their owne reuenge; and that the treaſure ſhould bee reſerued for his vſe, not for theirs. Who but a miſcreant can grudge, that God ſhould ſerue himſelfe of his owne? I cannot blame the reſt of Iſrael, if they were well pleaſed with their conditions; onely one *Achan* troubles the peace, and his ſinne is imputed to Iſrael: the innocence of ſo many thouſand Iſraelites, is not ſo forcible to excuſe his one ſinne, as his one ſinne is to taint all Iſrael.

A lewd man is a pernicious creature: That hee damnes his owne ſoule, is the leaſt part of his miſchiefe; he commonly drawes vengeance vpon a thouſand, either by the deſert of his ſinne, or by the infection. Who would not haue hoped that the ſame God, which for ten righteous men would haue ſpared the fiue wicked Cities, ſhould not haue beene content to drowne one ſinne, in the obedience of ſo many righteous? But ſo venemous is ſinne, (eſpecially, when it lights among Gods people) that one dram of it is able to infect the whole maſſe of Iſrael.

Oh righteous people of Iſrael, that had but one *Achan*! How had their late circumciſion cut away the vncleane foreskin of their diſobedience? How had the blood of their Paſchal Lambe ſcoured their ſoules from couetous deſires? The world was well mended with them, ſince their ſtubborne murmurings in the Deſart. Since the death of *Moſes*, and the gouernment of *Ioſhua*, I doe not find them in any diſorder. After that the Law hath brought vs vnder the conduct of the true Ieſus, our ſinnes are more rare, and our liues are more conſcionable. Whiles we are vnder the Law, we do not ſo keepe it, as when we are deliuered from it: our Chriſtian freedome is more holy then our ſeruitude. Then haue the Sacraments of God their due effect, when their receit purgeth vs from our old ſinnes; and makes our conuerſation cleane and ſpirituall.

Little did *Ioſhua* know, that there was any ſacriledge committed by Iſrael: that ſinne is not halfe cunning enough, that hath not learned ſecrecie: *Ioſhua* was a vigilant Leader, yet ſome ſinnes will eſcape him: Onely that eye which is euery where, findes vs out in our cloſe wickedneſſe. It is no blame to authority, that ſome ſinnes are ſecretly committed: The holieſt congregation, or family, may be blemiſht with ſome malefactors: it is iuſt blame, that open ſinnes are not puniſhed; wee ſhall wrong gouernment, if wee ſhall expect, the reach of it ſhould be infinite. Hee therefore, which if he had knowne the offence, would haue ſent vp prayers and teares to God, now ſends

Spyes for a further diſcouery of Ai; They returne, with newes of the weaknes of their aduerſaries: and (as contemning their paucity) perſwades *Ioſhua*, that a wing of Iſrael is enough to ouerſhadow this citie of Ai. The Iſraelites were ſo fleſhed with their former victorie, that now they thinke no wals or men can ſtand before them. Good ſucceſſe lifts vp the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoints them. With God, the meanes can neuer bee too weake; without him, neuer ſtrong enough.

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraelites are beaten: It was not the fewneſſe of their aſſailants that ouerthrew them, but the ſin that lay lurking at home. If all the Hoſt of Iſrael had ſet vpon this poore village of Ai, they had beene all equally diſcomfited: the wedge of *Achan* did more fight againſt them, then all the ſwords of the Canaanites. The victories of God goe not by ſtrength, but by innocence.

Doubtleſſe, theſe men of Ai inſulted in this foyle of Iſrael, and ſaid; Loe, theſe are the men, from whoſe preſence the waters of Iordan ran backe, now they runne as faſt away from ours: Theſe are they, before whom the wals of Iericho fell downe; now they are falne as faſt before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but beſides the puniſhment of Iraels ſinne, God intended the further obduration of the Canaanites: Like as ſome skilfull player loſes on purpoſe at the beginning of the game, to draw on the more abetments. The newes of their ouerthrow ſpred as farre as the fame of their ſpeed; and euery City of Canaan could ſay, Why not we as well as Ai?

But good *Ioſhua* that ſucceeded *Moſes*, no leſſe in the care of Gods glory then in his gouernment, is much deiected with this euent. Hee rends his cloathes, fals on his face, caſts duſt vpon his head, and (as if he had learned of his Maſter, how to expoſtulate with God) ſayes, *What wilt thou doe to thy mighty Name?*

That *Ioſhua* might ſee, God tooke no pleaſure to let the Iſraelites lye dead vpon the earth, before their enemies; himſelfe is taxed for but lying all day, vpon his face, before the Arke. All his expoſtulations are anſwered in one word, *Get thee vp*, Iſrael *hath ſinned.* I doe not heare God ſay, Lye ſtill, and mourne for the ſin of Iſrael. It is to no purpoſe to pray againſt puniſhment, while the ſinne continues. And though God loues to be ſued to; yet he holds our requeſts vnſeaſonable, till there bee care had of ſatisfaction. When we haue riſen, and redreſſed ſin, then may we fall downe for pardon.

Victory is in the free hand of God, to diſpoſe were he will; and no man can maruell that the dice of Warre run euer with hazard, on both ſides: ſo as God needed not to haue giuen any other reaſon of this diſcomfiture of Iſrael, but his owne pleaſure: yet *Ioſhua* muſt now know, that Iſrael which before preuailed for their faith, is beaten for their ſin. When we are croſſed in iuſt and holy quarrels, we may well thinke there is ſome ſecret euill vnrepented of, which God would puniſh in vs; which, though we ſee not, yet he ſo hates, that he will rather be wanting to his owne cauſe, then not reuenge it. When we goe about any enterpriſe of God, it is good to ſee that our hearts be cleere from any pollution of ſin; and when we are thwarted in our hopes, it is our beſt courſe to ranſack our ſelues, and to ſearch for ſome ſin hid from vs in our boſome but open to the view of God.

The Oracle of God, which told him, a great offence was committed, yet reueales not the perſon: It had beene as eaſie for him, to haue named the man, as the crime. Neither doth *Ioſhua* requeſt it; but refers that diſcouery to ſuch a meanes, as whereby the offender (finding himſelfe ſingled out by the lot) might bee moſt conuinced. *Achan* thought he might haue lyen as cloſe in all that throng of Iſrael, as the wedge of gold lay in his Tent. The ſame hope of ſecreſie which moued him to ſinne, moued him to confidence in his ſinne: but now, when hee ſaw the lot fall vpon his Tribe, hee began to ſtart a little; when vpon his Family, he began to change countenance: when vpon his houſhold, to tremble and feare; when vpon his perſon, to be vtterly confounded in himſelfe. Fooliſh men thinke to runne away with their priuie ſinnes; and

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ſay, Tuſh, no eye ſhall ſee me: but when they thinke themſelues ſafeſt, God puls them out with ſhame. The man that hath eſcaped iuſtice, and now is lying downe in death, would thinke; My ſhame ſhall neuer be diſcloſed: but, before Men and Angels ſhall he be brought on the ſcaffold, and finde confuſion, as ſure as late.

What needed any other euidence, when God had accuſed *Achan*? Yet *Ioſhua* will haue the ſinne out of his mouth, in whoſe heart it was hatched; *My ſonne, I beſeech thee giue glory to God.* Whom God had conuinced as a malefactor, *Ioſhua* beſeeches as a ſon. Some hot ſpirit would haue ſaid; Thou wretched traitor, how haſt thou pilfred from thy God, and ſhed the blood of ſo many Iſraelites, and cauſed the Hoſt of Iſrael to ſhew their backes, with diſhonour, to the Heathen? now ſhall we fetch this ſin out of thee with tortures, and plague thee with a condigne death. But like the Diſciple of him whoſe ſeruant he was, he meekely intreats that, which he might haue extorted by violence, (*My ſonne, I beſeech thee.*) Sweetneſſe of compellation, is a great help towards the good entertainment of an admonition: roughneſſe and rigor, many times hardens thoſe hearts, which meekeneſſe would haue melted to repentance: whether we ſue, or conuince, or reproue, little good is gotten by bitterneſſe. Deteſtation of the ſinne, may well ſtand with fauour to the perſon: and theſe two not diſtinguiſhed, cauſe great wrong, either in our charity, or iuſtice; for, either we vncharitably hate the creature of God, or vniuſtly affect the euill of men. Subiects are, as they are called, ſonnes to the Magiſtrate: All Iſrael was not onely of the family, but as of the loynes of *Ioſhua*; ſuch muſt be the corrections, ſuch the prouiſions of Gouernours, as for their children; as againe, the obedience and loue of Subiects muſt be filiall.

God had glorified himſelfe ſufficiently, in finding out the wickedneſſe of *Achan*; neither need he honour from men, much leſſe from ſinners; They can diſhonour him by their iniquities: but what recompence can they giue him for their wrongs? yet *Ioſhua* ſayes, *My ſonne, giue glory to God.* Iſrael ſhould now ſee, that the tongue of *Achan* did iuſtifie God in his lot. The confeſſion of our ſins doth no leſſe honour God, then his glory is blemiſhed by their commiſſion. Who would not be glad to redeeme the honour of his Redeemer, with his owne ſhame?

The lot of God, and the mild words of *Ioſhua*, wonne *Achan* to accuſe himſelfe, ingenuouſly, impartially: a ſtorme perhaps would not haue done that, which a Sunſhine had done. If *Achan* had come in vncalled; and before any queſtion made, out of an honeſt remorſe, had brought in his ſacrilegious booty, and caſt himſelfe and it at the foot of *Ioſhua*; doubtleſſe, Iſrael had proſpered, and his ſinne had caried away pardon: now, he hath gotten thus much thanke, that he is not a deſperate ſinner. God will once wring from the conſcience of wicked men their owne inditements; They haue not more carefully hid their ſinne, then they ſhall one day freely proclaime their owne ſhame.

Achans confeſſion, though it were late, yet was it free and full: For he doth not onely acknowledge the act, but the ground of his ſinne; *I ſaw, and coueted, and tooke.* The eye betrayed the heart; and that, the hand; and now all conſpire in the offence. If we liſt not to flatter our ſelues, this hath beene the order of our crimes. Euill is vniforme; and beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our own outward forces againſt vs; This ſhall once be the laſciuious mans ſong, I ſaw, and coueted, and tooke: This the theeues, this the Idolaters, this the gluttons and drunkards: All theſe receiue their death by the eye. But, oh fooliſh *Achan*! with what eyes didſt thou looke vpon that ſpoile, which thy fellowes ſaw and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid vnder that gay Babyloniſh garment? and an heape of ſtones couered with thoſe ſhekles of ſiluer? The ouer-prizing, and ouer-deſiring of theſe earthly things, caries vs into all miſchiefe, and hides from vs the ſight of Gods iudgments: whoſoeuer deſires the glory of metals, or of gay cloathes, or honour, cannot be innocent.

Well might *Ioſhua* haue proceeded to the execution of him, whom God and his owne mouth accuſed: but as one that thought no euidence could bee too ſtrong, in a caſe that was capitall; he ſends to ſee, whether there was as much truth in the confeſſion, as there was falſhood in the ſtealth. Magiſtrates and Iudges muſt pace ſlowly, and ſure, in the puniſhment of offenders. Preſumptions are not ground enough for the ſentence of death; no, not in ſome caſes the confeſſions of the guilty: It is no warrant for the Law to wrong a man, that he hath before wronged himſelfe. There is leſſe ill in ſparing an offender, then in puniſhing the innocent.

Who would not haue expected, ſince the confeſſion of *Achan* was ingenuous, and his pillage ſtill found entire, that his life ſhould haue beene pardoned? But here was, Confeſſe and die; he had beene too long ſicke of this diſeaſe, to be recouered. Had his confeſſion beene ſpeedy and free, it had ſaued him. How dangerous it is, to ſuffer ſin to lye fretting into the ſoule! which if it were waſht off betimes with our repentance, could not kill vs. In mortall offences, the courſe of humane iuſtice is not ſtayd by our penitence: It is well for our ſoules that we haue repented; but the lawes of men take not notice of our ſorrow. I know not whether the death, or the teares of a malefactor, be a better ſight: The cenſures of the Church are wip't off with weeping, not the penalties of Lawes.

Neither is *Achan* alone called forth to death, but all his family, all his ſubſtance. The actor alone doth not ſmart with ſacriledge; all that concernes him, is enwrapped in the iudgement. Thoſe that defile their hands with holy goods, are enemies to their owne fleſh and blood. Gods firſt reuenges are ſo much the more fearefull, becauſe they muſt be exemplary.

Of the Gibeonites.

THe newes of Iſraels victory had flowne ouer all the Mountaines & Valleys of Canaan; and yet thoſe Heatheniſh Kings and people, are muſtered together againſt them. They might haue ſeene themſelues in Iericho and Ai; and haue well perceiued, it was not an arme of fleſh, that they muſt reſiſt; yet they gather their forces, and ſay, Tuſh, we ſhall ſpeed better. It is madneſſe in a man, not to be warned, but to run vpon the point of thoſe iudgements, wherewith he ſees others miſcary, and not to beleeue, till he cannot recouer. Our aſſent is purchaſed too late, when we haue ouerſtayed preuention; and truſt to that experience which we cannot liue to redeeme.

Onely the Hiuites are wiſer then their fellowes, and will rather yeeld and liue. Their intelligence was not diuerſe from the reſt; all had equally heard of the miraculous conduct, and ſucceſſe of Iſrael: but their reſolution was diuerſe. As *Rahab* ſaued her Family, in the midſt of Iericho: ſo theſe foure cities preſerued themſelues, in the midſt of Canaan; and both of them by beleeuing what God would doe. The efficacy of Gods maruellous workes, is not in the acts themſelues, but in our apprehenſion; ſome are ouercome with thoſe motiues, which others haue contemned for weake.

Had theſe Gibeonites ioyned with the forces of all their neighbours, they had periſhed in their common ſlaughter; If they had not gone away by themſelues, death had met them; It may haue more pleaſure, it cannot haue ſo much ſafety to follow the multitude. If examples may lead vs, the greateſt part ſhuts out God vpon earth, and is excluded from God elſewhere. Some few poore Hiuites yeeld to the Church of God, and eſcape the condemnation of the world. It is very like, their neighbours flouted at this baſe ſubmiſſion of the Gibeonites; and out of their termes of honour, ſcorned to beg life of an enemy, whiles they were out of the compaſſe of mercy: but when the bodies of theſe proud Iebuſites and Perizzites lay ſtrewed vpon the earth, and the Gibeonites ſuruiued; whether was more worthy of ſcorne and inſultation?

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If the Gibeonites had ſtayed till Iſrael had beſieged their Cities, their yeeldance had beene fruitleſſe; now they make an early peace,and are preſerued. There is no wiſdome in ſtaying till a iudgement come home to vs;the onely way to auoid it,is to meet it halfe way. There is the ſame remedy of warre and of danger: To prouoke an enemy in his owne borders, is the beſt ſtay of inuaſion; and to ſollicit God betimes in a manifeſt danger, is the beſt antidote for death.

I commend their wiſedome in ſeeking peace; I doe not commend their falſhood,in the manner of ſeeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe Gibeonites is not an equall match of their beleefe; ſince the name of the Lord God of Iſrael brought them to this ſuit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age: Here are old ſacks,old bottles, old ſhooes, old garments,old bread. The Iſraelites that had worne one ſuit forty yeares, ſeemed new clad in compariſon of them. It is no new policy, that Satan would beguile vs with a vaine colour of antiquity, clothing falſhood in rags. Errors are neuer the elder for their patching: Corruption can doe the ſame that time would doe: we may make age as well as ſuffer it. Theſe Gibeonites did teare their bottles,and ſhooes, and clothes, and made them naught, that they might ſeeme old: ſo doe the falſe patrons of new errors. If wee be caught with this Gibeonitiſh ſtratagem,it is a ſigne we haue not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of Canaan. Theſe Hiuites acknowledge the truth,and iudgements of God, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercy. If the ſecret counſell of the Almighty had not deſigned theſe men to life, *Ioſhua* could not haue beene deceiued with their league. In the generality there is no hope: Let vs come in old rags of our vileneſſe, to the true *Ioſhua*, and make our truce with him; we may liue, yea,we ſhall liue. Some of the Iſraelites ſuſpect the fraud; and notwithſtanding all their old garments, and prouiſions,can ſay, *It may be thou dwelleſt amongſt vs.* If *Ioſhua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In caſes and perſons vnknowne, it is ſafe not to be too credulous: Charity it ſelfe will allow ſuſpition, where wee haue ſeene no cauſe to truſt.

If theſe Hiuites had not put on new faces,with their old cloathes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, *(It may bee thou dwelleſt amongſt vs; how then can I make a league with thee?)* They had (perhaps) hoped,their ſubmiſſion would not haue been refuſed,whereſoeuer they had dwelt: but leſt, their neighbourhood might be a preiudice, they come diſguiſed; and now heare, that their neereneſſe of abode was an vnremoueable barre of peace. It was quarrell enough, that they were Canaanites; God had forbidden both the league, and the life of the natiue inhabitants. He that cals himſelfe the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where he hath commanded, is to breake the peace with God, whiles wee nouriſh it with men. Contention with brethren is not more hatefull to him then leagues with Idolaters. The condition that hee hath ſet to our peace is our poſſibility and power. That fals not within the poſſibility of our power, which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelues? of the remoteneſſe of their Countrey; the motiues of their iourney; the conſultation of their Elders; the ageing of their prouiſions in the way: that it might ſeeme not onely ſafe,but deſerued on their parts, that they ſhould be admitted to a peace, ſo farre ſought and purchaſed with ſo much toyle,and importunity. Their clothes, and their tongues agreed together; and both diſagree from the truth. Deceit is euer lightly wrapped vp in plauſibility of words; as faire faces oft times hide much vnchaſtity. But this guile ſped the better, becauſe it was clad with much plainneſſe: For who would haue ſuſpected, that clouted ſhooes, and ragged coats could haue couered ſo much ſubtilty?

The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconuenience.

There is no way to conuince the Gibeonitiſh pretences of antiquity, but to haue recourſe to the Oracle of God. Had this beene adviſed with, none of theſe falſe rags had ſhamed the Church of God: whether in our practice, or iudgement, this direction cannot faile vs, whereas what wee take vp on the words of men, proues euer either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: and now within three dayes they finde both their neighbourhood and deceit. Thoſe old ſhooes of theirs would eaſily hold to cary them backe to their home. The march of a great Army is eaſie: yet within three dayes the Iſraelites were before their Cities, *Ioſhua* might now haue taken aduantage of their owne words, to diſſolue his league, and haue ſaid; Ye are come from a farre Countrey, theſe Cities are neere; Theſe are not therefore the people, to whom wee are ingaged by our promiſe, and oath: And if theſe Cities be yours, yet yee are not your ſelues. Ere-while, ye were ſtrangers; now ye are Hiuites borne, and dwelling in the midſt of Canaan: wee will therefore deſtroy theſe Cities neere-hand, and doe you ſaue your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath; for fraudulent conuentions oblige not; and Iſrael had put in a direct caueat of their vicinity: yet dare not *Ioſhua* and the Princes truſt to ſhifts, for the eluding their oath; but muſt faithfully performe, what they haue raſhly promiſed.

Ioſhuaes heart was cleare from any intention of a league with a Canaanite, when hee gaue his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither doe I heare him ſue to *Eleazar* the High-Prieſt, to diſpence with it; but takes himſelfe tied to the very ſtrict words of his oath; not to his owne purpoſe. His tongue had bound his heart and hands, ſo as neither might ſtirre; leſt while he was curious of fulfilling the will of God, he ſhould violate the oath of God. And if the Gibeonites had not knowne theſe holy bonds indiſſoluble, they neither had beene ſo importunate to obtaine their vow, nor durſt they haue truſted it being obtained. If either diſpenſation with oathes, or equiuocation in oathes, had beene knowne in the world, or at leaſt approued, theſe Gibeonites had not liued, and Iſrael had ſlaine them without ſinne: Either Iſrael wanted skill; or our reſeruers honeſty.

The multitude of Iſrael, when they came to the wals of theſe foure exempted Cities, itched to be at the ſpoile: Not out of a deſire to fulfill Gods commandement, but to enrich themſelues, would they haue falne vpon theſe Hiuites; They thought all loſt that fell beſides their fingers. The wealthy City of Iericho was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men and cattell killed; the goods and treaſure confiſcate to God. *Achans* booty ſhewes, that City was both rich and proud: yet Iſrael might be no whit the better for them, carying away nothing but empty victory: and now foure other Cities muſt be exempted from their pillage. Many an enuious looke did Iſrael therefore caſt vpon theſe wals; and many bitter words did they caſt out againſt their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare: But howſoeuer, the Princes might haue ſaid in a returne to their fraud, We ſwore indeed to you, but not the people: yet, if any Iſraelite had but pulled downe one ſtone from their wals, or ſhed one drop of Gibeonitiſh blood; he had no leſſe plagued all Iſrael for periury, then *Achan* had before plagued them for ſacriledge. The ſequell ſhewes how God would haue taken it: For, when three hundred yeares after, *Saul* (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a wel-meant zeale; all Iſrael ſmarted for the fact, with a three yeares famine, and that in *Dauids* reigne, who receiued this Oracle from God; *It is for Saul, and for his bloody houſe, becauſe he ſlue the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* ſeuen ſonnes, hanged vp at the very Court-gates of their father.

Ioſhua

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Ioſhua and the Princes had promiſed them life, they promiſed them not liberty: no Couenant was paſt againſt their ſeruitude. It was iuſt therefore with the Rulers of Iſrael, to make ſlauery the price both of their liues, and their deceit. The Iſraelites had themſelues beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came diſguiſed, muſt now be their beſt ſuites, and their life muſt be toileſomely ſpent in hewing of wood, and drawing of water for all Iſrael. How deare is life to our nature, that men can be content to purchaſe it with ſeruitude? It is the wiſedome of Gods children to make good vſe of their ouer-ſights. The raſh oath of Iſrael proues their aduantage: Euen wicked men gaine by the outſide of good actions: Good men make a benefit of their ſinnes.

CONTEMPLATIONS VPON THE PRINCIPALL PASSAGES OF THE HOLY HISTORY.

The third Volume.

IN THREE BOOKES.

By IOS. HALL, D. of Diuinity, and Deane of *Worcester*.

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CONTEMPLATIONS.

The ninth BOOKE.

CONTAINING
- *The Reſcue of* Gibeon.
- *The Altar of the Reubenites.*
- Ehud *and* Eglon.
- Jael *and* Ciſera.
- Gideons *calling.*
- Gideons *preparation and victory.*
- *The reuenge of* Succoth *and* Penuel.
- Abimelechs *vſurpation.*

AT LONDON
Printed by IOHN BEALE.
1628.

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TO

THE RIGHT
HONOVRABLE, MY
SINGVLAR GOOD LORD,
SIR *THOMAS EGERTON* KNIGHT,
LORD ELLESMERE, LORD CHANCELLOR OF
ENGLAND, CHANCELLOR OF THE VNIVERSITY OF
OXFORD, THE SINCERE AND GRAVE ORACLE OF
EQVITIE, THE GREAT AND SVRE FRIEND OF
THE CHVRCH, THE SANCTVARY OF THE
CLERGIE, THE BOVNTIFVLL ENCOVRAGER
OF LEARNING:

I.H.

VVith Thankfull Acknowledgement
OF GODS BLESSING VPON
THIS STATE, IN SO WORTHY AN INSTRVMENT,
AND HVMBLE PRAYERS FOR HIS
HAPPIE CONTINVANCE, DEDICATES
THIS POORE AND VNWORTHY
PART OF HIS
LABOVRS.

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CONTEMPLATIONS.
THE NINTH BOOKE.

The Reſcue of GIBEON.

THe life of the Gibeonites muſt coſt them ſeruitude from Iſrael, and dangers from their neighbors: if *Ioſhua* will but ſit ſtill, the deceit of the Gibeonites ſhall be reuenged by his enemies. Fiue Kings are vp in Armes againſt them, and are ready to pay their fraud with violence. What ſhould theſe poore men doe? If they make not their peace, they die by ſtrangers; if they do make their peace with Forrainers, they muſt die by Neighbors. There is no courſe that threatens not ſome danger: Wee haue ſped well, if our choice hath light vpon the eaſieſt inconuenience.

If theſe Hiuites haue ſinned againſt God, againſt Iſrael; yet what haue they done to their Neighbours? I heare of no trechery, no ſecret information, no attempt. I ſee no ſinne but their league with Iſrael, and their life: yet (for ought we finde) they were freemen; no way either obliged, or obnoxious. As Satan, ſo wicked men cannot abide to loſe any of their community: If a Conuert come hōme, the Angels welcome him with Songs, the Deuils follow him with vprore and fury, his old Partners, with ſcornes and obliquie,

I finde theſe Neighbour Princes halfe dead with feare, and yet they can finde time to be ſicke of enuy. Malice in a wicked heart, is the King of Paſſions: all other vaile and bow when it comes in place; euen their owne life was not ſo deare to them as reuenge. Who would not rather haue lookt, that theſe Kings ſhould haue tried to haue followed the copy of this League? Or if their fingers did itch to fight, why did they not rather thinke of a defenſiue warre againſt Iſrael, then an offenſiue againſt the Gibeonites? *Gibeon* was ſtrong, and would not be wonne without bloud; yet theſe Amorites, which at their beſt were too weake for Iſrael, would ſpend their forces before hand on their Neighbours. Here was a ſtrong hatred in weake breſts: they feared, and yet began to fight; they feared Iſrael, yet began to fight with *Gibeon*. If they had ſate ſtill, their deſtruction had not been ſo ſudden: the malice of the wicked, haſtens the paſe of their owne iudgement. No rod is fit for a miſchieuous man as his owne.

Gibeon, and theſe other Cities of the Hiuites, had no King: and none yeelded and eſcaped but they. Their elders conſulted before for their League; neither is there any challenge ſent to the King, but to the city: And now theſe fiue Kings of the Amorites haue vniuſtly compacted againſt them. Soueraigntie abuſed, is a great ſpurr to outrage: the conceit of authority in great perſons, many times lies in the way of their owne ſafety, whiles it will not let them ſtoope to the ordinary courſes of inferiours. Hence it is, that heauen is peopled with ſo few Great-ones: hence it is, that true contentment ſeldom dwels high; whiles meaner men of humble ſpirits, enioy both earth and heauen.

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The Gibeonites had well proued, that though they wanted an Head, yet they wanted not wit; and now the ſame wit that wonne *Ioſhua* & Iſrael to their friendſhip and protection, teacheth them to make vſe of thoſe they had won. If they had not more truſted *Ioſhua*, then their wals, they had neuer ſtolne that League; & when ſhould they haue vſe of their new Protectors, but now that they were aſſailed? Whither ſhuld we flie, but to our *Ioſhua*, when the powers of darknes (like mighty Amorites) haue beſieged vs? If euer we wil ſend vp our prayers to him, it will be when we are beleagured with euils. If we truſt to our own reſiſtance, we cannot ſtand; we cannot miſcarry, if we truſt to his: in vain ſhall we ſend to our *Ioſhua* in theſe ſtraits, if we haue not before come to him in our freedome.

Which of vs would not haue thought *Ioſhua* had a good pretence for his forbearance, and haue ſaid, You haue ſtolne your League with me; why do you expect helpe frō him whom ye haue deceiued? All that we promiſed you, was a ſufferance to liue: enioy what we promiſed, we wil not take your life from you. Hath your faithfulneſſe deſerued to expect more then our couenant? We neuer promiſed to hazard our liues for you, to giue you life with the loſſe of our own. But that good man durſt not conſtrue his owne couenant to ſuch an aduantage: he knew little difference betwixt killing them with his owne ſword, and the ſword of an Amorite: woſoeuer ſhould giue the blow, the murder would be his. Euen permiſſion in thoſe things we may remedy, makes vs no leſſe Actors then conſent: ſome men kill as much by looking on, as others by ſmiting: We are guiltie of all the euill we might haue hindred.

The noble diſpoſition of *Ioſhua*, beſides his ingagement, will not let him forſake his new Vaſſals: Their confidence in him, is argument enough to draw him into the Field. The greateſt obligation to a good mind, is anothers truſt; which to diſappoint, were mercileſly perfidious. How much leſſe ſhall our true *Ioſhua* fail the confidence of our faith? Oh, my Sauiour, if we ſend the meſſengers of our praiers to thee into thy Gilgal, thy mercy bindes thee to reliefe: neuer any ſoule miſcarried that truſted thee; we may be wanting in our truſt, our truſt can neuer want ſucceſſe.

Speed in beſtowing, doubles a gift; a benefit deferred, loſes the thankes, and proues vnprofitable. *Ioſhua* marches all night, and fights all day for the Gibeonites: They tooke not ſo much paines in comming to deceiue him, as he in going to deliuer them. It is the nobleſt victorie to ouercome euill with good: If his very Iſraelites had been in danger, he could haue done no more: God, and his *Ioſhua*, make no difference betwixt Gibeonites Iſraelited, and his owne naturall people. All are Iſraelites whom he hath taken to league: we ſtrangers of the Gentiles, are now the true Iewes; God neuer did more for the naturall Oliue, then for that wild Impe which hee hath graffed in. And as theſe Hiuites could neuer be thankfull enough to ſuch a *Ioſhua*; no more can we to ſo gracious a Redeemer, who forgetting our worthineſſe, deſcended to our Gibeon, and reſcued vs from the powers of hell and death.

Ioſhua fought, but God diſcomfited the Amorites. The praiſe is to the workman, not the inſtrument: Neither did God ſlay them only with *Ioſhuas* ſword, but with his own haile-ſtones; that now the Amorites may ſee both theſe reuenges come from one hand. Theſe bullets of God doe not wound, but kill: It is no wonder that theſe fiue Kings flie; they may ſoone run away from their hope, neuer from their horror. If they looke behind, there is the ſword of Iſrael, which they dare not turne vpon, becauſe God had taken their heart from them, before their life: If they looked vpwards there is the haile-ſhot of God fighting againſt them out of heauen; which they can neither reſiſt, nor auoid.

If they had no enemie but Iſrael, they might hope to runne away from death, ſith feare is a better footman, then deſire of reuenge; but now whither-ſoeuer they runne, heauen will be about their heads: And now, al the reaſon that is left them in this confuſion of their thoughts, is to wiſh themſelues well dead; there is no euaſion, where God intends a reuenge. We men haue deuiſed to imitate theſe inſtruments of death, & ſend forth dedly bullets out of a cloud of ſmoke; wherin yet as there is much danger;

ſo much vncertenty: but this God, that diſcharges his Ordnance from heauen, directs euery ſhot to an head; and can as eaſily kill as ſhoot. It is a fearefull thing to fall into the hands of the liuing God: he hath moe wayes of vengance, then he hath creatures. The ſame heauen that ſent forth water to the old world, fire to the Sodomites, lightning and Thunder-bolts to the Egyptians, ſends out haile-ſtones to the Amorites. It is a good care how wee may not anger God; it is a vaine ſtudy how we may flie from his iudgements, when we haue angred him; if we could runne out of the world, euen there ſhall we finde his reuenges farre greater.

Was it not miracle enough that God did braine their Aduerſaries from heauen, but that the Sun & Moone muſt ſtand ſtill in heauen? Is it not enough that the Amorites flie, but that the greateſt Planets of heauen muſt ſtay their own courſe, to witnes and wonder at the diſcomfiture? For him which gaue them both being & motion, to bid then ſtand ſtill, it ſeemes no difficulty, although the rareneſſe would deſerue admiration: but for a man to command the chieſe Stars of heauen, (by whoſe influence he liueth) as the Centurian would doe his ſeruant; Sunne, ſtay in Gibeon, and Moone ſtand ſtill in Aialon, it is more then a wonder. It was not *Ioſhua*, but his faith that did this; not by way of precept, but of prayer, If I may not ſay, that the requeſt of a faithful man (as wee ſay of the great) commands. Gods glory was that which *Ioſhua* aimed at: he knew that all the world muſt needes be witneſſes of that, which the Eye of the world ſtood ſtill to ſee. Had he reſpected but the ſlaughter of the Amorites, he knew the Haile-ſtones could doe that alone; the Sunne needed not ſtand ſtill to direct that cloud to perſecute them; but the glory of the ſlaughter was ſought by *Ioſhua*, that he might ſend that vp, whence thoſe Haile-ſtones and that Victory came: All the Earth might ſee the Sunne and Moone; all could not ſee the Cloud of Haile, which becauſe of that heauy burden flew but low. That al Nations might know, the ſame hand commands both in Earth, in the Clouds, in heauen, *Ioſhua* now praies, that he which diſheartned his enemies vpon earth, and ſmote them from the cloud, would ſtay the Sunne and Moone in Heauen. God neuer got himſelfe ſo much honour by one dayes worke amongſt the Heathen; and when was it more fit then now, when fiue Heathen Kings are banded againſt him?

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke that their ſtanding ſtill but one houre, ſhould be the ruine of nature? And now al Nations ſhal wel ſee, that there is an higher then their higheſt; that their gods are but ſeruants to the God whō themſelues ſhould ſerue, at whoſe pleaſure both they & Nature ſhal ſtand at once. If that God which meant to work this miracle, had not raiſed vp his thoughts to deſire it, it had beene a blameable preſumption, which now is a faith worthy of admiration. To deſire a miracle without cauſe, is a tempting of God. O powerful God that can effect this! O power of faith that can obtain it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

REuben and Gad were the firſt that had an inheritance aſſigned them; yet they muſt enioy it laſt: So it falls out oft in the heauenly Canaan, the firſt in title are the laſt in poſſeſſion. They had their lot aſſigned thē beyond Iordan; which though it were allotted them in peace, muſt be purchaſed with their war: that muſt be done for their brethren, which needed not be done for themſelues: they muſt yet ſtill fight, & fight formoſt, that as they had the firſt patrimony, they might endure the firſt encounter. I doe not heare them ſay, This is our ſhare, let vs ſit down, and inioy it quietly, fight who will for the reſt:

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but when they knew their own portion, they leaue wiues and children to take poſſeſſion, & march armed before their brethren; til they had Conquerd all Canaan. Whether ſhould we more commend their courage, or their charity? Others were moued to fight with hope; they onely with loue: they could not win more, they might loſe themſelues; yet they will fight, both for that they had ſomething, and that their brethren might haue. Thankeſulneſſe and loue can doe more with Gods children, then deſire to merit, or neceſſity: No true Iſraelite can (if he might chuſe) abide to ſit ſtill beyond Iordan, when all his brethren are in the field. Now when all this warre of God was ended, & all Canaan is both won and diuided, they returne to their owne; yet not till they were diſmiſſed by *Ioſhua*: all the ſweet attractiues of their priuate loue cannot haſten their pace. If heauen be neuer ſo ſweet to vs, yet may we not run from this earthen warfare, till our great Captaine ſhall pleaſe to diſcharge vs. If theſe Reubenites had departed ſooner, they had been recalled, if not as cowards, ſurely as fugitiues; now they are ſent backe with victory and bleſſing. How ſafe and happy it is to attend both the call and the diſpatch of God!

Being returned in peace to their home, their firſt care is, not for Trophees, nor for houſes, but for an Altar to God; an Altar, not for ſacrifice, which had been abominable, but for a memoriall what God they ſerue. The firſt care of true Iſraelites, muſt bee the ſafety of Religion; the world, as it is inferiour in worth, ſo muſt it be in reſpect: hee neuer knew God aright, that can abide any competition with his Maker.

The reſt of the Tribes no ſooner heare newes of their new Altar, but they gather to Shiloh, to fight againſt them: they had ſcarce breathed from the Canaanitiſh war, & now they will go fight with their brethren: if their brethren will (as they ſuſpected) turne Idolaters, they cannot hold them any other then Canaanites. The Reubenites and their fellowes had newly ſetled the reſt of Iſrael in their poſſeſſions, and now ere they can be warm in their ſeates, Iſrael is vp in Arms to thruſt them out of their own. The hatred of their ſuſpected Idolatry, maks them forget either their blood, or their benefits. Iſrael ſayes, Theſe men were the firſt in our battels; & ſhall be the firſt in our reuenge: they fought well for vs; we wil try how they can fight for themſelues. What if they were our Champions? Their reuolt frō God hath loſt them the thanke of their former labours; their Idolatry ſhall make them of brethren, aduerſaries; their owne blood ſhall giue handſell to their new Altar. O noble and religious zeale of Iſrael! Who would thinke theſe men the ſonnes of them that danced about the molten Calfe? That conſecrated an Altar to that Idoll? Now they are ready to die or kill, rather then endure an Altar without an Idoll. Euery ouerture in matter of Religion, is worthy of ſuſpition, worthy of our ſpeedy oppoſition: God looks for an early redreſſe of the firſt beginnings of impiety. As in treaſons or mutinies, wiſe States-men finde it ſafeſt to kil the ſerpent in the egge; ſo in motions of ſpiritual alterations, one ſpoonfull of water will quench that fire at the firſt, which afterwards whole buckets cannot abate.

Yet doe not theſe zealous Iſraelites run raſhly & furiouſly vpon their brethren, nor ſay, What need we expoſtulate? The fact is cleere: what care we for words, when wee ſee their Altar? What can this meane, but either ſeruice to a falſe god, or diuiſion in the ſeruice of the true? There can be no excuſe for ſo manifeſt a crime: why doe wee not rather think of puniſhment, then ſatisfaction? But they ſend ere they go, & conſult ere they execute, *Phineas* the ſonne of *Eleazar* the Prieſt, and ten Princes (for euery Tribe one) are addreſſed both to inquire, & diſſwade; to inquire of the purpoſe of the fact; to diſſwade from that which they imagined was purpoſed. Wiſdome is a good giude to zeale, and onely can keepe it from running out into fury: If diſcretion doe not hold in the reynes, good intentions will both breake their owne necks, and the ryders: yea, which is ſtrange, without this, the zeale of God may lead vs from God.

Not onely wiſdome, but charity moued them to this meſſage. For, grant they had been guilty, muſt they periſh vnwarned? Peaceable meanes muſt firſt be vſed to recall them, ere violence be ſent to perſecute them. The old rule of Iſrael hath been, ſtill to inquire of *Abel*; No good Shepheard ſends his dog to pull out the throat of his ſtrayed ſheepe, but rather fetches it on his ſhoulders to the fold: Sudden cruelty ſtands not with Religion: He which will not himſelfe breake the bruiſed reede, how will hee allow vs, either to bruiſe the whole, or to breake the bruiſed, or to burne the broken?

Neither yet was here more charity in ſending, then vncharitableneſſe in the miſconſtruction. They begin with a challenge, and charge their brethren deeply with tranſgreſſion, apoſtaſie, rebellion. I know not how two contrary qualities fall into loue; it is not naturally ſuſpicious, and yet many times ſuggeſts iealous feares of thoſe wee affect. If theſe Iſraelites had not loued their brethren, they would neuer haue ſent ſo far to reſtraine them; they had neuer offered them part of their owne patrimony: if they had not been exceſſiuely iealous, they had not cenſured a doubtfull action ſo ſharply. They met at Shilo, where the Tabernacle was; but if they had conſulted with the Arke of God, they had ſaued both this labour, & this challenge: This caſe ſeemed ſo plain, that they thought aduice needleſſe: Their inconſideratenes therefore brands their brethren with crimes whereof they were innocent; and makes themſelues the onely offenders. In caſes which are doubtfull and vncertaine, it is ſafe either to ſuſpend the iudgement, os to paſſe it in fauour; otherwiſe, a plaine breach of charity in vs, ſhall be worſe then a queſtionable breach of iuſtice in another.

Yet this little gleame of their vncharitable loue began at themſelues; if they had not feared their owne iudgements in the offence of *Reuben*, I know not whether they had been ſo vehement: The fearefull reuenges of their brethrens ſin are ſtill in their eye. The wickedneſſe of *Peor* ſtreched not ſo far as the plague; Achan ſinned, and Iſrael was beaten: therefore by iuſt induction, they argue (Yee rebell to day againſt the Lord; to morrow will the Lord be wroth with all the Congregation.) They ſtill tremble at the vengeance paſſed; and finde it time to preuent their own puniſhment, in puniſhing their brethren. Gods proceedings haue then their right vſe, when they are both carefully remembred, and made patterns of what he may doe.

Had theſe Reubenites been as hot in their anſwere, as the Iſraelites were in their charge, heere had growne a bloudy warre out of miſpriſion: But now their anſwer is milde and moderate, & ſuch as well ſhewed, that though they were further from the Arke, yet no leſſe neere to God. They thought in themſelues, This act of ours, though it were well meant by vs, yet might well be by interpretation ſcandalous; it is reaſon our mildnes ſhould giue ſatisfaction for that offence, which we haue not preuented. Hereupon their anſwer was as pleaſing, as their act was dangerous. Euen in thoſe actions whereby an offence may bee occaſioned (though not giuen) charity bindes vs to cleare both our owne name, and the conſcience of others.

Little did the Iſraelites looke for ſo good a ground of an action ſo ſuſpicious; An Altar without a ſacrifice? An Altar and no Tabernacle? An Altar without a precept, and yet not againſt God? It is not ſafe to meaſure all mens actions by our own conceit, but rather to thinke there may be a further drift & warrant of their act, then we can attaine to ſee.

By that time the Reubenites haue commented vpon their owne worke, it appeares as iuſtifiable, as before offenſiue. What wiſdome and religion is found in that Altar, which before ſhewed nothing but Idolatry? This diſcourſe of theirs is full both of reaſon and piety; We are ſeuered by the riuer Iordan from the other Tribes; perhaps hereafter, our choice may exclude vs frō Iſrael: Poſterity may peraduenture ſay, Iordan is the bounds of al natural Iſraelites; the ſtreams whereof neuer gaue way to thoſe beyond the Riuer: If they had been ours, either in blood or religion, they would not haue been ſequeſtred in habitation. Doubtleſſe therefore theſe men are the offspring of ſome Strangers, which by vicinity of abode, haue gotten ſome tincture of our language, manners, religion; What haue we to doe with them, what haue they to doe with the Tabernacle of God? Sith therfore we may not either remoue Gods Altar to vs, or remoue our Patrimony to the Altar; The Patterne of the Altar ſhall goe with vs, not for ſacrifice, but for memoriall; that both the poſterity of the other Iſralites may know, we are no leſſe deriued from them, then this Altar from theirs; & that our poſterity may know, they pertaine to that Altar, whereof this is the reſemblance. There was no danger of the preſent; but poſterity might both offer and receiue preiudice, if this Monument were not. It is a wiſe & holy care to preuent the dangers of enſuing times, and to ſettle religion vpon the ſucceeding generations. As we affect to leaue a perptuity of our bodily iſſue, ſo much more to traduce piety with them. Doe we not ſee good husbands ſet and plant thoſe trees, wherof their grand-children ſhal receiue the firſt fruit, & ſhade? Why are we leſſe thrifty in leauing true religion intire to our childrens children?

EHVD and EGLON.

AS euery man is guilty of his owne ſorrow, the Iſraelites bred miſchiefe to themſelues: It was their mercy that plagued them with thoſe Canaanites, which their obedience ſhould haue rooted out. If fooliſh pitty be a more humane ſinne, yet it is no leſſe dangerous then cruelty: Cruelty kils others, vniuſt pitty kills our ſelues. They had been Lords alone of the promiſed Land, if their commiſeration had not ouer-ſwaied their iuſtice; & now their enemies are too cruel to them (in the iuſt reuenge of God) becauſe they were too mercifull. That God, which in his reuealed will had commanded all the Canaanites to the ſlaughter, yet ſecretly giues ouer Iſrael to a toleration of ſome Canaanites for their owne puniſhment. Hee hath bidden vs cleanſe our hearts of al our corruptions: yet hee will permit ſome of theſe thornes ſtill in our ſides, for exerciſe, for humiliation. If we could lay violent hands vpon our ſinnes, our ſoules ſhould haue peace; now our indulgence coſts vs many ſtripes; and many teares; what a continued circle is here of ſinnes, iudgements; repentance, deliuerances? The conuerſation with Idolaters, taints them with ſinne, their ſinne drawes on iudgements, the ſmart of the iudgement moues them to repentance, vpon their repentance followes ſpeedy deliuerance, vpon their peace and deliuerance, they ſinne againe.

Othniel, *Calebs* nephew, had reſcued them from Idolatry and ſeruitude: his life and their innocence and peace ended together. How powerfull the preſence of one good man is in a Church or State, is beſt found in his loſſe.

A man that is at once eminent in place and goodneſſe, is like a ſtake in a hedge; pul that vp, & all the reſt are but looſe and rotten ſticks, eaſily remoued: or like the piller of a vaulted roofe, which either ſupports, or ruines the building. Who would not thinke Idolatry an abſurd and vnnaturall ſinne? which as it hath the feweſt inducements, ſo had alſo the moſt direct inhibitions from God; & yet after all theſe warnings, Iſrael falls into it againe: neither affliction nor repentance can ſecure an Iſraelite from redoubling the worſt ſinne, if hee be left to his owne frailty. It is no cenſuring of the truth of our preſent ſorrow, by the euent of a following miſcarriage; The former cryes of Iſrael to God were vnfained, yet their preſent wickedneſſe is abominable: Let him that thinkes he ſtands, take heed leſt he fall.

No ſooner had he ſaid (Iſrael had reſt) but he addes, They committed wickedneſſe: The ſecurity of any people is the cauſe of their corruption; ſtanding waters ſoone grow noyſome. Whiles they were exerciſed with war, how ſcrupulous were they of the leaſt intimation of Idolatry? the newes of a bare Altar beyond Iordan, drew them together for a reuenge; now they are at peace with their enemies, they are at variance with God. It is both hard and happy not to be the worſe with libertie; The ſedentary life is moſt ſubiect to diſeaſes.

Rather then Iſrael ſhall want a ſcourge for their ſin, God himſelfe ſhal raiſe them vp an enemy: *Moab* had no quarrel but his own ambition: but God meant by the ambition of the one part, to puniſh the Idolatrie of the other; his iuſtice can make one ſinne the executioner of another, whileſt neither ſhall looke for any other meaſure frō him, but iudgement: The euill of the City is ſo his, that the inſtrument is not guiltles. Before, God had ſtirred vp the King of Syria againſt Iſrael; now, the King of Moab; afterwards, the King of Canaan: Hee hath more varietie of iudgements, then there can be offences; if wee haue once made him our aduerſarie, hee ſhall be ſure to make vs aduerſaries enow; which ſhall reuenge his quarrell, whileſt they proſecute their owne.

Euen thoſe were Idolaters, by whoſe hands God plagued the Idolatries of Iſrael. In Moab, the ſame wickedneſſe proſpers, which in Gods owne people is puniſhed: the iuſtice of the Almighty can leaſt brook euill in his own; the ſame heathen which prouoked Iſrael to ſin, ſhall ſcourge them for ſinning. Our very profeſſion hurts vs, if we be not innocent.

No leſſe then eighteene yeeres did the rod of Moab reſt vpon the inheritance of God: Iſrael ſeemes as borne to ſeruitude; they came from their bondage in the Land of Egypt, to ſerue in the Land of Promiſe: They had neglected God, now they are neglected of God; their ſinnes haue made them ſeruants, whom the choyce of God had made free, yea, his firſt borne. Worthy are they to ſerue thoſe men, whoſe falſe gods they had ſerued; and to ſerue them alwayes in thraldome, whom they haue once ſerued in Idolatry. Wee may not meaſure the continuance of puniſhment, by the time of the commiſſion of ſinne; one minutes ſin deſerues a torment beyond all time.

Doubtleſſe, Iſrael was not ſo inſenſible of their owne miſerie, as not to complaine ſooner then the end of eighteen yeers: The firſt houre they ſighed for themſelues, but now they cryed vnto God. The very purpoſe of affliction is to make vs importunate: He that hears the ſecret murmures of our griefe, yet will not ſeem to heare vs, till our cries be loud and ſtrong. God ſees it beſt to let the penitent dwell for the time vnder their ſorrowes; he ſees vs ſinking al the while, yet he lets vs alone, till we be at the bottome: and when once wee can ſay, ***Out of the depths haue I cried to thee***; inſtantly followes, ***The Lord heard me.*** A vehement ſuter cannot but be heard of God, whatſoeuer hee askes. If our prayers want ſucceſſe, they want heart; their bleſſing is according to their vigour. Wee liue in bondage to theſe ſpirituall Moabites, our owne corruptions. It diſcontents vs: but where are our ſtrong cries vnto the God of heauen Where are our teares? If we could paſſionately bemoane our ſelues to him, how ſoon ſhould wee bee more then conquerours? Some good motions wee haue to ſend vp to him, but they faint in the way. Wee may call long enough, if wee cry not to him.

The ſame hand that raiſed vp ***Eglon*** againſt Iſrael, raiſed vp alſo ***Ehud*** for Iſrael, againſt ***Eglon***: When that Tyrant hath reuenged God of his people, God will reuenge his people of him. It is no priuiledge to be an inſtrument of Gods vengeance by euill meanes: Though ***Eglon*** were an Vſurper, yet had ***Ehud*** been a Traytor, if God had not ſent him: it is only in the power of him that makes Kings, when they are once ſetled, to depoſe them. It is no more poſſible for our moderne butchers of Princes, to ſhew they are imployed by God, then to eſcape the reuenge of God in offering to doe this violence, not being imployed.

What a ſtrange choyce doth God make of an Executioner? A man ſhut of his right hand; either he had but one, hand or vſed but one, and that the worſe, and more vnready. Who would not haue thought both hands too little for ſuch a worke, or, if either might haue been ſpared, how much rather the left? God ſeeth not as man ſeeth: It is the ordinary wont of the Almightie, to make choyce of the vnlikelieſt meanes.

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The inſtruments of God muſt not be meaſured by their owne power, or aptitude; but by the wil of the Agent. Though *Ehud* had no hands, he that imployed him, had enabled him to this ſlaughter. In humane things, it is good to looke to the meanes; in diuine, to the worker; No meanes are to be contemned that God will vſe; no meanes to be truſted that man will vſe without him.

It is good to be ſuſpicious where is leaſt ſhew of danger, and moſt appearance of fauour. This left-handed man comes with a preſent in his hand, but a dagger vnder his skirt. The Tyrant, beſides ſeruice, lookt for gifts; and now receiues death in his bribe: Neither God nor men doe alwaies giue where they loue. How oft doth God giue extraordinary illumination, power of miracles, beſides wealth & honour, where he hates? So doe men too oft accompany their curſes with preſents; either leaſt an enemy ſhould hurt vs, or that we may hurt them. The intention is the fauour in gifts, and not the ſubſtance.

Ehuds faith ſupplies the want of his hand: Where God intends ſucceſſe, hee lifts vp the heart with reſolutions of courage and contempt of danger. What indifferent beholder of this proiect would not haue condemned it, as vnlikely to ſpeed; To ſee a maimed man goe alone to a great King, in the middeſt of all this troopes; to ſingle him out from all witneſſes; to ſet vpon him with one hand in his owne Parlor, where his Courtiers might haue heard the leaſt exclamation, and haue comne in, if not to the reſcue, yet to the reuenge? Euery circumſtance is full of improbabilities: Faith euermore ouer-lookes the difficulties of the way, and bends her eyes onely to the certaintie of the end. In this inteſtine ſlaughter of our tyrannicall corruptions, when wee caſt our eyes vpon our ſelues, wee might well deſpaire: Alaſſe, what can our left hands doe againſt theſe ſpirituall wickedneſſes? But when wee ſee who hath both commanded, and vndertaken to proſper theſe Holy deſignes, how can wee miſdoubt the ſucceſſe? *I can doe all things through him that ſtrengthens mee.*

When *Ehud* hath obtained the conuenient ſecrecie both of the weapon and place; now with a confident forehead hee approaches the Tyrant, and ſalutes him, with a true and awfull preface to ſo important an act: *I haue a meſſage* to thee from God. Euen *Ehuds* poynard was Gods meſſage; not onely the vocall admonitions, but alſo the reall iudgements of God, are his errands to the world. Hee ſpeakes to vs in raine and waters, in ſickneſſes and famine, in vnſeaſonable times and inundations: Theſe are the ſecondary meſſages of God; if we will not heare the firſt, we muſt heare theſe to our coſt.

I cannot but wonder at the deuout reuerence of this Heathen Prince: hee ſate in his Chaire of State; the vnweildineſſe of his fat body was ſuch, that hee could not riſe with readines and eaſe; yet no ſooner doth he heare newes of a meſſage from God, but hee riſes vp from his Throne, and reuerently attends the tenor thereof: Though hee had no ſuperior to controll him, yet he cannot abide to be vnmannerly in the buſineſſe of God.

This man was an Idolater, a Tyrant: yet what outward reſpects doth hee giue to the true God? Externall ceremonies of pietie, and complements of deuotion, may well be found with falſhood in Religion. They are a good ſhaddow of truth where it is: but where it is not, they are the very body of hypocriſie. Hee that had riſen vp in Armes againſt Gods people, and the true worſhip of God, now riſes vp in reuerence to his Name. God would haue liked well to haue had leſſe of his courteſie, more of his obedience.

He lookt to haue heard the meſſage with his eares, and hee feeles it in his guts; ſo ſharpe a meſſage, that it pierced the body, & let out the ſoule through that vncleane paſſage: neither did it admit of any anſwere, but ſilence and death. In that part had he offended by pampering it, and making it his god; and now his bane findes the ſame way with his ſinne.

This one hard and cold morſell, which hee cannot digeſt, paies for all thoſe gluttonous delicates, whereof he had formerly ſurfetted. It is the manner of God, to take fearefull reuenges of the profeſſed enemies of his Church.

It is a maruell, that neither any noyſe in his dying, nor the fall of ſo groſſe a body, called in ſome of his attendants: But that God, which hath intended to bring about any deſigne, diſpoſes of all circumſtances to his owne purpoſe. If *Ehud* had not come forth with a calme and ſetled countenance, and ſhut the doores after him, all his proiect had been in the duſt. What had it been better that the King of Moab was ſlaine, if Iſrael had neither had a meſſenger to informe, nor a Captaine to guide them? Now he departs peaceably, and blowes a Trumpet in Mount Ephraim; gathers Iſrael, and fals vpon the body of Moab, as well as he had done vpon the head, and procures freedome to his people. He that would vndertake great enterpriſes, had need wiſedome, and courage; wiſedome to contriue, and courage to execute; wiſedome to guide his courage, and courage to ſecond his wiſedome: both which, if they meet with a good cauſe, cannot, but ſucceede.

IAEL and SISERA.

IT is no wonder if they, who ere foure-ſcore dayes after the Law deliuered, fell to Idolatry alone, now after foure-ſcore yeers ſince the Law reſtored, fell to Idolatry among the Canaanites. Peace could in a ſhorter time worke looſeneſſe in any people. And if forty yeeres after *Othniels* deliuerance, they relapſed, what maruell is it that in twiſe forty after *Ehud*, they thus miſcarried? What are they the better to haue killed *Eglon* the King of Moab, if the Idolatry of Moab haue killed them? The ſinne of Moab ſhall be found a worſe Tyrant then their *Eglon*. Iſrael is for euery market; they ſold themſelues to Idolatry, God ſels them to the Canaanites; it is no maruel they are ſlaues, if they wil be Idolaters. After their longeſt intermiſſion, they haue now the ſoreſt bondage. None of their Tyrants were ſo potent, as *Iabin* with his nine hundred Chariots of yron. The longer the reckoning is deferred, the greater is the ſumme: God prouides on purpoſe mighty Aduerſaries for his Church, that their humiliation may be the greater in ſuſtayning; and his glory may be greater in deliuerance.

I do not finde any Prophet in Iſrael during their ſinne; but ſo ſoone as I heare newes of their repentance, mention is made of a Propheteſſe, and Iudge of Iſrael. There is no better ſigne of Gods reconciliation, then the ſending of his holy meſſengers to any people: He is not vtterly falne out with thoſe whom he bleſſes with prophecy. Whom yet doe I ſee raiſed to this honour? Not any of the Princes of Iſrael; not *Barac* the Captaine; not *Lapidoth* the husband; but a woman, for the honour of her ſex; a wife for the honour of wedlocke: *Debora*, the wife of *Lapidoth*.

He that had choice of all the millions of Iſrael, culs out two weake women, to deliuer his people, *Deborah* ſhall iudge, *Iael* ſhall execute. All the Palaces of Iſrael muſt yeeld to the Palme-tree of *Deborah*; The weakneſſe of the inſtruments, redounds to the greater honour of the Workman. Who ſhall aske God any reaſon of his elections, but his own pleaſure? *Deborah* was to ſentence, not to ſtrike; to command, not to execute: This act is maſculine, fit for ſome Captaine of Iſrael; She was the Head of Iſrael, it was meet ſome other ſhould be the hand: It is an imperfect and titular gouernment, where there is a cōanding power, without correction, without execution. The meſſage of *Deborah* finds out *Barac* the ſonne of *Abinoam*, in his obſcure ſecrecy, and cals him from a corner of Nepthali, to the honour of this exploit. He is ſent for, not to get the victory, but to take it; not to ouercome, but to kil; to purſue, & not to beare *Siſera*. Who could not haue done this worke, whereto not much courage, no skill belonged? Yet euen for this, will God haue an inſtrument of his owne choyce: It is

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is moſt fit that God ſhould ſerue himſelfe where he liſt, of his own, neither is it to be inquired; whom we thinke meet for any employment, but whom God hath called.

Deborah had beene no Propheteſſe, if ſhee durſt haue ſent in her owne name; Her meſſage is from him that ſent her ſelfe, ***Hath not the Lord God of Iſrael commanded?*** *Baracs* anſwere is faithfull, though conditionate; and doth not ſo much intend a refuſall to go without her, as a neceſſary bond of her preſence with him. Who can blame him that he would haue a Propheteſſe in his company? If the man had not been as holy as valiant, he would not haue wiſhed ſuch ſociety. How many thinke it a perpetuall bondage to haue a Prophet of God at their elbow? God had neuer ſent for him ſo farre, if he could haue bin content to goe vp without *Debroah*; He knew that there was both a bleſſing, and incouragement in that preſence. It is not putting any truſt in the ſucceſſe of thoſe men, that neglect the meſſengers of God.

To preſcribe that to others, which we draw backe from doing our ſelues, is an argument of hollowneſſe and falſity: *Barac* ſhal ſee that *Deborah* doth not offer him that cup wherof ſhe dare not begin; without regard of her ſex ſhe marches with him to Mount Tabor, and reioyces to be ſeene of the tenne thouſand of Iſrael. With what ſcorne did *Siſera* looke at the gleanings of Iſrael? How vnequall did this match ſeeme of ten thouſand Iſraelites againſt his three hundred thouſand foot, ten thouſand horſe nine hundred charets of yron? And now in brauery, hee calls for his troopes, and meanes to kill this handfull of Iſrael with the very ſight of his piked chariots; & onely feared, it would be no victory to cut the throats of ſo few. The faith of *Deborah* and *Barac* was not appaled with this world of Aduerſaries, which frō Mount Tabor they ſaw hiding all the vally below them; they knew whom they had beleeued, and how little an Arme of fleſh could doe againſt the God of Hoſts.

Barac went downe againſt *Siſera*, but it was God that deſtroyed him. The Iſraelites did not this day weild their owne ſwords, leſt they ſhould arrogate any thing; God told them before-hand, it ſhould be his owne act. I heare not of one ſtroke that any Canaanite gaue in this fight; as if they were called hither, onely to ſuffer. And now proud *Siſera*, after many curſes of the heauineſſe of that yron carriage, is glad to quit his Chariot, and betake himſelfe to his heeles. Who euer yet knew any earthly thing truſted in, without diſappointment? It is wonder if God make vs not at laſt as weary of whatſoeuer hath ſtolne our hearts from him, as euer we were found.

Yet *Siſera* hopes to haue ſped better then his followers, in ſo ſeaſonable an harbour of *Iael*. If *Heber* and *Iael* had not been great perſons, there had beene no note taken of their Tents; There had beene no league betwixt King *Iabin* and them: now their greatneſſe makes them knowne, their league makes them truſted. The diſtreſſe of *Siſera* might haue made him importunate, but *Iael* begins the courteſie, and exceeds the deſire of her gueſt: He askes water to drinke, ſhe giues him milke; he wiſhes but ſhelter, ſhe makes him a bed; he deſires the protection of her Tent, ſhe couers him with a mantle. And now *Siſera* pleaſes himſelfe with this happy change, and thinkes how much better it is to be heer, then in that whirling of chariots, in that horror of flight, amongſt thoſe ſhrieks, thoſe wounds, thoſe carcaſſes. Whiles he is in theſe thoughts, his wearineſſe and eaſie repoſall hath brought him a ſleepe. Who would haue looked that in this tumult & danger, euen betwixt the very iawes of death, *Siſera* ſhould find time to ſleepe? How many worldly harts do ſo in the midſt of their ſpirituall perils?

Now whiles he was dreaming, doubtleſſe, of the claſhing of armors, ratling of chariots, neighing of horſes, the clamor of the conquerd, the furious purſuit of Iſrael, *Iael* ſeeing his temples ly ſo faire, as if they inuited the naile and hammer, entred into the thought of this noble execution; certainly not without ſome checks of doubt, and pleas of feare: What if I ſtrike him? And yet who am I, that I ſhould dare to thinke of ſuch an act? Is not this *Siſera*, the famouſeſt captaine of the world, whoſe name hath wont to be fearefull to whole Nations? What if my hand ſhould ſwarue in the ſtroke? What if he ſhould awake, whiles I am liſting vp this inſtrument of death: What if I ſhould bee ſurpriſed by ſome of his followers while the fact is greene and yet bleeding? Can the murder of ſo great a Leader be hid, or vnreuenged? Or if I might hope ſo, yet can my hart allow me to be ſecretly trecherous? Is there not peace bewixt my houſe, and him? Did not I inuite him to my Tent? Doth he not truſt to my friendſhip and hoſpitality? But what doe theſe weake feares, theſe idle fancies of ciuility? If *Siſera* be in league with vs, yet is hee not at defiance with God? Is he not a Tyrant to Iſrael? Is it for nothing that God hath brought him into my Tent? May I not now find meanes to repay vnto Iſrael all their kindnes to my Grand-father *Iethro*? Doth not God offer mee this day, the honour to be the Reſcuer of his people? Hath God bidden me ſtrike, and ſhall I hold my hand? No, *Siſera*, ſleepe now thy laſt, and take here this fatall reward of all thy cruelty and oppreſſion.

He that put this inſtinct into her heart, did put alſo ſtrength into her hand; Hee that guided *Siſera* to her Tent, guided the naile thorow his temples; which hath made a ſpeedy way for his ſoule thorow thoſe parts, and now hath faſtned his eare ſo cloſe to the earth, as if the body had been liſtening what was become of the ſoule. There lyes now the great terror of Iſrael at the foot of a woman: He that brought ſo many hundred thouſands into the field, hath not now one Page left, either to auert his death, or to accompany it, or bewaile it: He that had vaunted of his yron chariots, is ſlaine by one naile of yron, wanting only this one point of his infelicity, that he knowes not by whoſe hand he periſhed.

GIDEONS Calling.

THe iudgements of God ſtill the further they goe, the ſorer they are; the bondage of Iſrael vnder *Iabin* was great, but it was freedome in compariſon of the yoke of the Midianites. During the former tyranny, *Deborah* was permitted to iudge Iſrael vnder a Palme-tree; Vnder this, not ſo much as priuate habitations will be allowed to Iſrael; Then the ſeat of iudgemēt was in ſight of the Sun; now their very dwellings muſt be ſecret vnder the earrh. They that reiected the protection of God, are glad to ſeek to the mountaines for ſhelter; & as they had ſauagely abuſed themſelues, ſo they are faine to creep into dens & caues of the rocks, like wilde creatures for ſauegard: God had ſowne ſpirituall ſeede amongſt them, and they ſuffered their heatheniſh neighbors to pull it vp by the roots; and now, no ſooner can they ſowe their materiall ſeede, but Midianites and Amalekites are ready by force to deſtroy it. As they inwardly dealt with God, ſo God deals outwardly by them; Their eies may tell them what their ſouls haue done: yet that God whoſe mercy is aboue the worſt of our ſins, ſends firſt his Prophet with a meſſage of reproof, & then his Angell with a meſſage of deliuerance. The Iſraelites had ſmarted enough with their ſeruitude, yet God ſends them a ſharpe rebuke: It is a good ſigne whē God chides vs, his round reprehenſions are euer gracious forerunners of mercy: whereas his ſilent conniuence at the wicked, argues deepe and ſecret diſpleaſure: The Prophet made way for the Angell, reproofe for deliuerance, humiliation for comfort.

Gideon was threſhing Wheat by the Wine-preſſe. Yet Iſrael hath both Wheat and Wine, for all the incurſions of their enemies. The worſt eſtate out of hell, hath either ſome comfort, or at leaſt, ſome mitigation; in ſpight of all the malice of the world, God makes ſecret prouiſion for his owne. How ſhould it be, but hee that ownes the earth, & al creatures, ſhould reſerue euer a ſufficiency from forrainers (ſuch the wicked are) for his houſhold? In the worſt of the Midianitiſh tyranny, *Gidones* field & barn are priuiledged, as his fleece was afterwards from the ſhowre.

Why did *Gideon* threſh out his corne? To hide it; Not from his neighbours, but his enemies: his Granary might eaſily be more cloſe then his barne. As then, Iſraelites

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threſhed out their corne, to hide it from the Midianites: but now, Midianites threſh out corne, to hide it from the Iſraelites. Theſe rurall Tyrants of our time, doe not more lay vp corne, then curſes: he that withdraweth corne, the people wil curſe him; yea, God will curſe him, with them, and for them.

What ſhifts nature will make to liue! Oh that we could be ſo carefull to lay vp ſpirituall food for our ſoules, out of the reach of thoſe ſpirituall Midianites, wee could not but liue, in deſpight of all aduerſaries.

The Angels, that haue euer God in their face, and in their thoughts, haue him alſo in their mouthes: ***The Lord is with thee.*** But this which appeared vnto ***Gideon***, was the Angell of the Couenant, the Lord of Angels. Whiles he was with ***Gideon***, hee might well ſay, ***The Lord is with the.*** He that ſent the Comforter, was alſo the true comforter of his Church: he well knew, how to lay a ſure ground of conſolation, and that the onely remedy of ſorrow, and beginning of true ioy is, ***The preſence of God.*** The griefe of the Apoſtles for the expected loſſe of their Maſter, could neuer be cured by any receit but this, of the ſame Angel, ***Behold, I am with you to the end of the world.*** What is our glory but the fruition of Gods preſence: The puniſhment of the damned, is a ſeparation from the beatificall face of God; needs muſt therefore his abſence in this life be a great torment to a good haert: and no croſſe can be equiualent to this beginning of heauen in the Elect, ***The Lord is with thee.***

Who can complaine either of ſolitarineſſe, or oppoſition, that hath God with him? With him, not only as a witneſſe, but as a party: Euen wicked men and diuils cannot exclude God, not the barres of hell can ſhut him out: He is with them perforce, but to iudge, to puniſh them: yea, God will be euer with them to their coſt; but to protect, comfort, ſaue, he is with none but his.

Whiles he calls ***Gideon*** valiant, he make him ſo. How could he be but valiant, that had God with him? The godleſſe man may be careles, but cannot be other then cowardly. It pleaſes God, to acknowledge his own graces in men, that he may interchãge his own glory, with their comfort; how much more ſhould we confeſſe the graces of one another? An enuious nature, is preiudiciall to God; he is a ſtrange man in whom there is not ſome viſible good; yea, in the Deuils themſelues we may eaſily note ſome commendable parts, of knowledge, ſtrength, agilitie: Let God haue his owne in the worſt creature; yea, let the worſt creature haue that praiſe which God would put vpon it.

Gideon cannot paſſe ouer this ſalutation, as ſome faſhionable complement, but layes hold on that part, which was moſt important; the tenure of all his comfort; and (as not regarding the praiſe of his valour) inquires after that which ſhould be the ground of his valour, the preſence of God: God had ſpoken particularly to him; he expoſtulates for all. It had been poſſible God ſhould be preſent with him, not with the reſt; as hee promiſed to haue been with ***Moſes***, not Iſrael: & yet when God ſaies, ***The Lord is with thee***, he anſweres, ***Alaſſe Lord, if the Lord be with vs. Gideon*** cannot conceiue of himſelfe as an exempt perſon; but puts himſelfe among the throng of Iſrael, as one that could not be ſenſible of any particular comfort, while the common caſe of Iſrael laboured. The maine care of a good heart is ſtill for the publike, neither can it enioy it ſelfe, while the Church of God is diſtreſſed. As faith drawes home generalities, ſo charity diffuſes generalities from it ſelfe to all.

Yet the valiant man was here weake, weake in faith, weake in diſcourſe; whileſt he argues Gods abſence by affliction, his preſence by deliuerances, and the vnlikelihood of ſucceſſe by his owne diſability; all groſſe inconſequences: Rather ſhould he haue inferred Gods preſence vpon their correction; for wherſoeuer God chaſtiſes, there he is, yea, there he is in mercy. Nothing more proues vs his, then his ſtripes; he will not beſtow whipping where he loues not. Fond nature thinkes God ſhould not ſuffer the wind to blow vpon his deare ones, becauſe herſelfe makes this vſe of her owne indulgence; but none out of the place of torment, haue ſufferd ſo much as his deareſt childrẽ. He ſaies not we are idolaters; therfore the Lord hath forſakẽ vs, becauſe we haue forſaken him: This ſequell had been as good, as the other was faulty; (The Lord hath deliuered vs vnto the Midianites, therefore he hath forſaken vs:) Sinnes, not afflictions, argue God abſent.

Whileſt *Gideon* bewrayeth weaknes, God both giues him might, and imployes it; (*Goe in this thy might, and ſaue Iſrael.*) Who would not haue looked, that God ſhould haue looked angerly on him, and chid him for his vnbeliefe? But he whoſe mercy will not quench the weakeſt fire of grace, though it be but in flax, lookes vpon him with compaſſionate eyes; and to make good his owne Word, giues him that valour he had acknowledged.

Gideon had not yet ſaid, *Lord, deliuer Iſrael*: much leſſe had he ſaid, *Lord, deliuer Iſrael by my hand.* The mercy of God preuents the deſire of *Gideon*: if God ſhould not begin with vs, we ſhould be euer miſerable; if he ſhould not giue vs til we aske, yet who ſhould giue vs to aske; if his Spirit did not worke thoſe holy grones & ſighs in vs, we ſhould neuer make ſute to God. He that commonly giues vs power to craue, ſometimes giues vs without crauing, that the benefit might be ſo much more welcome, by how much leſſe it was expected; & we ſo much more thankful, as he is more forward. When he bids vs ask, it is not for that he needs to be intreated; but that he may make vs more capable of bleſſings by deſiring them: And where he ſees feruent deſires, he ſtaies not for words; and hee that giues ere we aske, how much more will he giue when we aske?

He that hath might enough to deliuer Iſrael, yet hath not might enough to keepe himſelfe from doubting. The ſtrongeſt faith will euer haue ſome touch of infidelitie. And yet this was not ſo much a diſtruſt of the poſſibility of deliuering Iſrael, as an inquirie after the meanes; *Whereby ſhall I ſaue Iſrael?* The ſalutation of the Angell to *Gideon*, was as like to *Gabriels* ſalutation of the bleſſed Virgin, as their anſwers were like: Both Angels brought news of deliuerance, both were anſwered with a queſtion of the meanes of performance; with a report of the difficulties in performing: *Ah my Lord, whereby ſhall I ſaue Iſrael!* How the good man diſparages himſelfe! It is a great matter (O Lord) that thou ſpeakeſt of, and great actions require mighty Agents: As for me, who am I? My Tribe is none of the greateſt in Iſrael; My Fathers familie is one of the meaneſt in his Tribe, and I the meaneſt in his familie; Pouerty is a ſufficient barre to great enterpriſes.

Whereby ſhall I? Humilitie is both a ſigne of following glory, and a way to it, and an occaſion of it: Bragging and height of ſpirit, will not carry it with God: None haue euer been raiſed by him, put thoſe which haue formerly deiected themſelues: None haue been confounded by him, that haue been abaſed in themſelues. Thereupon it is that he addes; *I will therefore be with thee*; as if he had anſwered, Hadſt thou not been ſo poore in thy ſelfe, I would not haue wrought by thee. How ſhould God be magnified in his mercies, if wee were not vnworthy? How ſhould hee be ſtrong, if not in our weakneſſe?

All this while, *Gideon* knew not it was an Angell that ſpake with him; He ſaw a man ſtand before him like a Trauailer, with a ſtaffe in his hand. The vnuſualneſſe of thoſe reuelations in thoſe corrupted times was ſuch, that *Gideon* might thinke of any thing rather then an Angell: No maruel if ſo ſtrange a promiſe from an vnknown meſſenger found not a perfect aſſent; Faine would hee beleeue, but faine would hee haue good warrant for his faith. In matters of faith we cannot go vpon too ſure grounds. As *Moſes* therefore being ſent vpon the ſame errand, deſired a ſigne, whereby Iſrael might know, that God ſent him: So *Gideon* deſires a ſigne from this Bearer, to know that his newes is from God.

Yet the very hope of ſo happy newes, not yet ratified, ſtirres vp in *Gideon* both ioy and thankfulneſſe. After all the iniurie of the Midianites, he was not ſo poore, but he could beſtow a Kid and cakes vpon the Reporter of ſuch tidings. Thoſe which are rightly affected with the glad newes of our ſpirituall deliuerance, ſtudy to ſhew their louing reſpects to the meſſengers.

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The Angell ſtayes for the preparing of *Gideons* feaſt. Such pleaſure doth God take in the thankfull indeuours of his ſeruants, that he patiently waites vpon the leyſure of our performances. *Gideon* intended a dinner, the Angell turned it into a ſacrifice. Hee, whoſe meat and drinke it was to doe his Fathers will, calls for the broth and fleſh to be powred out vpon the ſtone; And when *Gideon* lookt he ſhould haue bleſſed, and eaten, he touches the feaſt with his ſtaffe, & conſumes it with fire from the ſtone, and departed. He did not ſtrike the ſtone with his ſtaffe (for the attrition of two hard bodies would naturally beget fire) but he touched the meat, and brought fire from the ſtone: And now whiles *Gideon* ſaw and wondred at the ſpirituall act; he loſt the ſight of the Agent.

He that came without intreating, would not haue departed without taking leaue; but that he might increaſe *Gideons* wonder, and that his wonder might increaſe his faith. His ſalutaion therefore was not ſo ſtrange, as his farewell. *Moſes* touched the rocke with his ſtaffe, and brought forth water, and yet a man, and yet continued with the Iſraelites. This meſſenger touches the ſtone with his ſtaffe, and brings forth fire, and preſently vaniſhes, that he may approue himſelfe a ſpirit. And now *Gideon*, when he had gathered vp himſelfe, muſt needs thinke, He that can raiſe fire out of a ſtone, can raiſe courage and power out of my dead breſt; He that by this fire hath conſumed the broth and fleſh, can by the feeble flame of my fortitude conſume Midian.

Gideon did not ſo much doubt before, as now hee feared. Wee that ſhall once liue with, and be like the Angels, in the eſtate of our impotency thinke, wee cannot ſee an Angell, and liue. *Gideon* was acknowledged for mighty in valour, yet he trembles at the ſight of an Angell. *Peter*, that durſt draw his ſword vpon *Malchus*, and all the train of *Iudas*, yet feares when he thought he had ſeen a ſpirit. Our natural courage cannot beare vs out aginaſt ſpirituall obiects. This Angell was homely and faimiliar, taking vpon him for the time, a reſemblance of that fleſh whereof he would afterwards take the ſubſtance; yet euen the valiant *Gideon* quakes to haue ſeene him: How awefull and glorious is the God of Angels, when he will be ſeene in the ſtate of heauen!

The Angell that departed for the wonder, yet returnes for the comfort of *Gideon*; It is not the wont of God to leaue his children in a maze, but he brings them out in the ſame mercy which led them in, & will magnifie his grace in the one, no leſſe then his power in the other.

Now *Gideon* growes acquainted with God, and interchanges pledges of familiaritie; He builds an Altar to God, and God conferres with him; and (as he vſes where he loues) imployes him. His firſt taske muſt be to deſtroy the god of the Midianites, then the Idolaters themſelues. Whiles *Baals* Altar and groue ſtood in the hill of *Ophrah*, Iſrael ſhould in vain hope to preuaile: It is moſt iuſt with God, that iudgement ſhould continue with the ſin, and no leſſe mercy, if it may remoue after it. Wouldſt thou faine be rid of any iudgement? Inquire what falſe Altars and groues thou haſt in thy heart! downe with them firſt.

Firſt muſt *Baals* Altar be ruined, ere Gods be built, both may not ſtand together; The true God will haue no ſociety with Idols, neither will allow it vs. I do not heare him ſay, That Altar and groue which were abuſed to *Baal*, conſecrate now to me; but as one whoſe holy ielouſie wil abide no worſhip til there be no idolatry, he firſt commands downe the monuments of ſuperſtition, and then inioynes his own ſeruice; yet the wood of *Baals* groue muſt be vſed to burn a ſacrifice vnto God: When it was once cut downe, Gods deteſtation, and their danger ceaſed. The good creatures of God that haue beene profaned to Idolatry, may, in a change of their vſe, bee imployed to the holy ſeruice of their Maker.

Though ſome Iſraelites were penitent vnder this humiliation, yet ſtil many of them periſhed in their wonted Idolatry. The very houſhold of *Gideons* father were ſtill Baalites, and his neighbours of Ophrah were in the ſame ſinne: yea if his father had been free, what did he with *Baals* groue and Altar? He dares not therefore take his fathers ſeruants, though hee tooke his bullocks, but commands his owne. The Maſter is beſt ſeene in the ſeruants : *Gideons* ſeruants (amongſt the idolatrous retinue of *Ioaſh*) are religious, like their Maſter; yet the miſdeuotion of *Ioaſh*, and the Ophrathites was not obſtante. *Ioaſh* is eaſily perſwaded by his ſonne, and eaſily perſwades his neighbours, how vnreaſonable it is to plead for ſuch a god, as cannot ſpeake fer himſelfe; to reuenge his cauſe, that could not defend himſelfe. Let Baal plead for himſelf. One example of a reſolute on-ſet in a noted perſon, may doe more good, then a thouſand ſeconds in the proceeding of an action.

Soone are all the Midianites in an vprore to loſe their god; They need not now bee bidden to muſter themſelues for reuenge. He hath no Religion, that can ſuffer an indignite offered to his God.

GIDEONS *preparation and victory*.

OF all the inſtruments that God vſed in ſo great a worke, I finde none ſo weake as *Gideon*, who yet (of all othets) was ſtiled valiant: naturall valour may well ſtand with ſpirituall cowardiſe. Before hee knew that he ſpake with God, he might haue iuſt colours for his diſtruſt; but after God had approued his preſence, and almighty power, by fetching fire out of the ſtone, then, to call for a watery ſigne of his promiſed deliuerance, was no other thē to powre water vpon the fire of the Spirit. The former tryal God gaue vnwiſhed; this, vpon *Gideons* choice and intreaty: The former miracle was ſtrong enough to carry *Gideon* thorow his firſt exploit of ruinating the idolatrous Groue, and Altar; but now when he ſaw the ſwarme of the Midianites & Amalekites about his eares, he cals for new ayde; and not truſting to his Abiezrites, and his other thouſands of Iſrael, hee runnes to God for a further aſſurance of victory.

The refuge was good, but the manuer of ſeeking it, ſauours of diſtruſt. There is nothing more eaſie then to be valiant when no perill appeareth; but when euils aſſaile vs vpon vnequall termes, it is hard, and commendable, not to be diſmayed. If God had made that proclamation now, which afterwards was cōmanded, to be made by *Gideon*, *Let the timerous depart*; I doubt whether Iſrael had not wanted a Guide: yet how willing is the Almighty to ſatiſfie our weake deſires!

What taskes is He content to be ſet by our infirmity? The fleece muſt bee wet, and the ground dry; the ground muſt be wet, and the fleece dry: Both are done; that now *Gideon* may ſee whether he would make himſelfe hard earth, or yeelding wooll. God could at pleaſure diſtinguiſh betwixt him, and the Midianites, and power downe either mercies or iudgement where he liſts, and that he was ſet on worke by that God which can command all the Elements, and they obey him. Fire, water, Earth, ſerue both him, and (when he will) his.

And now when *Gideon* had this reciprocall proofe of his inſuing ſucceſſe, he goes on (as he well may) harneſſed with reſolution, and is ſeen in the head of his troupes, and in the face of the Midianites. If we cannot make vp the match with God, when wee haue our owne asking, we are worthy to ſit out.

Gideon had thirty two thouſand ſouldiers at his heeles; the Midianites couered all the valley, like Graſhoppers: and now whileſt the Iſraelites thinke, We are too few; God ſayes, *The people are too many*. If the Iſraelites muſt haue looked for victory from their fingers, they might well haue ſaid, The Midianites are too many for vs: but that God whoſe thoughts and words are vnlike to mens, ſayes, *They are too many for me to giue the Midianites into their hands*. If human ſtrength were to be oppoſed, there ſhold haue needed an equality; but now God meant to giue the victory, his care is not how to get it, but how to loſe or blemiſh the glory of it gotten. How ielous God is of his honour! Hee is willing to giue deliuerance to Iſrael, but the praiſe of the deliuerance

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rance he will keepe to himſelfe;and wil ſhorten the meanes,that he may haue the full meaſure of the glory. And if he will not allow lawfull meanes to ſtand in the light of his honour,how will he indure it to be croſſed ſo much as indirectly:It is leſſe danger to ſteale any thing from God,then his glory.

As a Prince,which if we ſteale,or clip his coyne,may pardon it;but if we go about to rob him of his Crowne,will not be appeaſed. There is nothing that we can giue to God,of whom we receiue all things; that which he is content to part with,hee giues vs;but he will not abide we ſhould take ought from him,which he would reſerue for himſelfe. It is all one with him to ſaue with many,as with few;but he rather chooſes to ſaue by few,that all the victory may redound to himſelf. O God,what art thou the better for our praiſes,to whom,becauſe thou art infinite,nothing can be added?It is for our good that thou wouldſt be magnified of vs;Oh teach vs to receiue the benefit of thy mercifull fauours,and to returne thee the thanks.

Gideons Army muſt be leſſened,Who are ſo fit to be caſhiered as the fearefull?God bids him therefore proclaim licence for all faint harts to leaue the field. An ill inſtrument may ſhame a good worke:God will not glorifie himſelfe by cowards. As the timorous ſhal be without the gates of heauen,ſo ſhal they be without the liſts of Gods field. Although it was not their courage that ſhold ſaue Iſrael,yet without their courage God would not ſerue himſelfe of them. Chriſtianity requires men,for if our ſpirituall difficulties meet not with high ſpirits,in ſteed of whetting our fortitude,they quaile it. *Dauids* royall Band of Worthies, was the type of the forces of the Church, all valiant men,and able to incounter with thouſands.

Neither muſt we be ſtrong onely,but acquainted with our owne reſolutions, not out of any carnal preſumption,but out of a faithful reliance vpon the ſtrength of God in whom when wee are weake, then we are ſtrong. Oh thou whiteliuer ! doth but a foule word or a frowne ſcarre thee from Chriſt?Doth the loſſe of a little land,or ſiluer diſquiet thee?Doth but the ſight of the Midianites in the vally ſtrike thee?Home then, home to the world; thou art not then for the conquering Band of Chriſt: If thou canſt not reſolue to follow him through infamy, priſons, racks, iybets flames; depart to thine houſe,and ſaue thy life to thy loſſe.

Me thinks now, Iſrael ſhould haue complained of indignity, and haue ſaid, Why ſhouldſt thou thinke,O *Gideon*,that there can be a cowardly Iſraelite?And if the experience of the power and mercy of God,be not enough to make vs feareleſſe,yet the ſenſe of ſeruitude muſt needs haue made vs reſolute;for who had not rather to be buried dead,then quick?Are we not fain to hide our heads in the caues of the earth,& to make our graues our houſes? Not ſo much as the very light that we can freely inioy; the tyranny of death is but ſhort and eaſie, to this of *Midian*: and yet what danger can there be of that,ſith thou haſt ſo certainly aſſured vs of Gods promiſe of victory and his miraculous confirmation?No,*Gideon*,thoſe hearts that haue brought vs hither after thy colours, can as well keepe vs from retiring.

But now,who can but bleſſe himſelfe to finde of two and thirty thouſand Iſraelites, two & twenty thouſand cowards?Yet all theſe in *Gideons* march made as faire a flouriſh of courage as the boldeſt. Who can truſt the faces of men,that ſees in the Army of Iſrael,aboue two for one timorous? How many make a glorious ſhew in the warfaring Church,which when they ſhal ſee danger of perſecution,ſhal ſhrink from the Standard of God? Hope of ſafetie,examples of neighbours, deſire of praiſe,feare of cenſures,coaction of lawes,fellowſhip of friends,draw many into the field;which ſo ſoone as euer they ſee the Aduerſary,repent of their conditions:&,if they may clenly eſcape, will be gone early from Mount Gilead. Can any man be offended at the number of theſe ſhrinkers, when he ſees but ten thouſand Iſraelites left of two and thirty thouſand in one morning?

Theſe men that would haue been aſhamed to goe away by day, now drop away by night: And if *Gideon* ſhould haue called any one of them backe, and ſaid, Wilt thou flee?would haue made an excuſe;The darkneſſe is a fit vaile for their paleneſſe, or bluſhing; fearefulneſſe cannot abide the light: None of theſe thouſands of Iſrael but would haue been loth *Gideon* ſhould haue ſeene his face whiles he ſaid, I am feareful: Very ſhame holds ſome in their ſtation, whoſe hearts are already fled. And if we cannot endure that men ſhould be witneſſes of that feare which we might liue to correct, how ſhall wee abide once to ſhew our feareful heads before that terrible Iudge, when he cals vs forth to the puniſhment of our feare? Oh the vanitie of fooliſh hypocrites, that run vpon the terrors of God, whiles they would auoid the ſhame of men!

How doe we thinke the ſmall remainder of Iſrael looked, when in the next morning-muſter they found themſelues but ten thouſand left? How did they accuſe their timorous Countrimen, that had left but this handfull to encounter the millions of *Midian*? and yet ſtill, God complaines of too many; and vpon his triall, diſmiſſes nine thouſand ſeuen hundred more. His firſt triall was of the valour of their mindes: his next is of the abilitie of their bodies. Thoſe, which beſides boldnes, are not ſtrong, patient of labour and thirſt, willing to ſtoope, content with a little (ſuch were thoſe that tooke vp water with their hand) are not for the ſelect Band of God. The Lord of Hoſts wil ſerue himſelf of none but able Champions: If he haue therfore ſingled vs into his combate, this very choice argues that he finds that ſtrength in vs, which we can not confeſſe in our ſelues. How can it but cōfort vs in our great trials, that if the Searcher of harts did not find vs fit, he would neuer honour vs with ſo hard an imploimēt?

Now, when there is not ſcarce left one Iſraelite to euery thouſand of the Midianites, it is ſeaſonable with God to ioyne battel. When God hath ſtripped vs of al our earthly confidence, then doth he finde time to giue vs victorie; and not till then, leſt he ſhould be a loſer in our gaine: like as at laſt he vnclothes vs of our body, that he may cloath vs vpon with glory.

If *Gideon* feared when he had two and thirty thouſand Iſraelites at his heeles, is it any wonder if he feared, when all theſe were ſhrunk into three hundred? Though his confirmation were more, yet his meanes were abated. Why was not *Gideon* rather the Leader of thoſe two & twenty thouſand runne-awayes, then of theſe three hundred ſouldiers? Oh infinite mercy and forbearance of God, that takes not vantage of ſo ſtrong an infirmitie, but in ſtead of caſting, encourages him! That wiſe prouidence hath prepared a dreame in the head of one Midianite, an interpretation in the mouth of another, and hath brought *Gideon* to be an auditor of both; and hath made his enemies Prophets of his victorie, incouragers of the attempt, proclaimers of their owne confuſion. A Midianite dreames, a Midianite interprets. Our very dreames many times are not without God; there is a prouidence in our ſleeping fancies: euen the enemies of God may haue viſions, & power to conſtrue them aright. How vſually are wicked men forewarned of their owne deſtruction? To foreknow & not auoid, is but an aggration of iudgement.

When *Gideon* heard good newes (though from an enemie) hee fell downe and worſhipped. To heare himſelfe but a Barly-cake, troubled him not, when he heard withall, that his rolling downe the hill ſhould breake the Tents of Midian. It matters not how baſe we be thought, ſo wee may be victorious. The ſoule that hath receiued full confirmation from God in the aſſurance of his ſaluation, cannot but bow the knee, and by all geſtures of body tell how it is rauiſhed. I would haue thought, *Gideon* ſhould rather haue found full confirmation in the promiſe & act of God, then in the dream of the Midianite. Dreames may be full of vncertainty; Gods vndertakings are infallible: well therfore might the miracle of God giue ſtrength to the dream of a Midianite; but what ſtrength could a Pagns dreame giue to the miraculous act of God? yet by this is *Gideon* throughly ſettled. When we are going, a little thing driues vs on; when we are come neer to the ſhore, the very tide without ſails is enough to put vs into the harbor. We ſhal now heare no more of *Gideons* doubts, but of his atchieuemēts: And thogh God had promiſed by theſe three hundred to chaſe the Midianites, yet he neglects not wiſe ſtratagems to effect it. To wait for Gods performance in doing nothing, is to abuſe that diuine prouidence, which wil ſo work, that wil not allow vs idle.

Now,

hall, J.

Now, when wee would looke that *Gideon* ſhould giue charge of whetting their ſwords,and ſharpening their ſpeares,and fitting their Armour, he onely giues order for emptie Pitchers and Lights,and Trumpets. The cracking of theſe pitchers ſhall breake in pieces this Midianitiſh clay:the kindling of theſe lights ſhal extinguiſh the light of *Midian*:theſe Trumpets ſound no other then a ſoule-peale to all the Hoaſt of *Midian*: there ſhall need nothing but noiſe and light to confound this innumerable Armie.

And if the pitchers, and brands, and trumpets of *Gideon*, did ſo daunt and diſmay the proud troopes of *Midian* and *Amaleck*, who can wee thinke ſhall be able to ſtand before the laſt terror,wherein the Trumpet of the Archangell ſhall ſound,& the heauens ſhall paſſe away with a noiſe, and the Elements ſhall bee on a flame about our eares?

Any of the weakeſt Iſraelites would haue ſerued to haue broken an empty pitcher,to haue caried a light,& to haue ſounded a trumpet,& to ſtrike a flying aduerſary.Not to the baſeſt vſe will God employ an vnworthy Agent;he will not allow ſo much as a cowardly Torch-bearer.

Thoſe two & twenty thouſand Iſraelites that ſlipt away for feare, when the fearefull Midianites fled,can purſue & kill them,and can follow them at the heels,whom they durſt not look in the face.Our flight giues aduantage to the feebleſt aduerſary, whereas our reſiſtance foileth the greateſt:How much more,if we haue once turned our backes vpon a tentation,ſhal our ſpiritual enemies(which are euer ſtrong)trample vs in the duſt?Reſiſt,and they ſhall flee: ſtand ſtill,and we ſhall ſee the ſaluation of the Lord.

The reuenge of Succoth and Penuel.

GIdeon was of *Manaſſeh*: *Ephraim* and he were brothers, ſonnes of *Ioſeph*: None of all the Tribes of Iſrael fal out with their victorious Leader,but he. The agreement of brothers is rare; by how much nature hath more endeared them, by ſo much are their quarrels more frequent and dangerous.I did not heare the Ephramites offering themſelues into the front of the Armie,before the fight, and now they are ready to fight with *Gideon*, becauſe they were not called to fight,with *Midian*: I heare them expoſtulating after it;After the exploit done,cowards are valiant.Their quarrel was,that they were not called:It had been a greater praiſe of their valor to haue gone vnbidden. What need was there to call them, when God complained of multitude, and ſent away thoſe which were called?None ſpeake ſo bigge in the end of the fray,as the fearfulleſt.

Ephraim flies vpon *Gideon*,whiles the Midianites flie from him;when *Gideon* ſhould be purſuing his enemies, hee is purſued by brethren, and now is glad to ſpend that wind in pacifying of his own,which ſhould haue been beſtowed in the ſlaughter of a common Aduerſary.It is wonder if Satan ſuffer vs to be quiet at home,whiles we are exerciſed with warres abroad. Had not *Gideon* learned to ſpeake faire, as well as to ſmite, he had found worke enough from the ſwords of *Ioſephs* ſonnes:his good words are as victorious as his ſword;his pacification of friends,better then his execution of enemies.

For ought I ſee, the enuie of Iſraelites was more troubleſome to *Gideon*, then the oppoſition of *Midian*: Hee hath left the enuie of *Ephraim* behind him: before him, he findes the enuie of *Succoth* and *Penuel*: The one enuies that hee ſhould ouercome without them; the other,that he ſhould ſay, Hee had ouercome. His purſuit leades him to *Succoth*,there he craues reliefe,and is repelled. Had he ſaid, Come forth and draw your ſword with mee againſt *Zeba* and *Zalmunna*, the motion had beene but equall: A common intereſt challenges an vniuerſall aid. Now he ſayes but; *Giue morſels of bread to my followers*; He is turned off with a ſcorne; Hee askes bread, and they giue him a ſtone. Could he aske a more ſlender recompence of their deliuerance, or a leſſe reward of his victory? *Giue morſels of bread.* Before this act, all their ſubſtance had bin too ſmall an hier for their freedome from *Midian*; now when it is done, a morſell of bread is too much: Well might he challenge bread, where he gaue liberty, and life. It is hard, if thoſe which fight the warres of God, may not haue neceſſary reliefe; that whiles the enemy dies by them, they ſhould dye by famine. If they had laboured for God at home in peace, they had been worthy of maintenance, how much more now, that danger is added to their toyle? Euen very Executioners looke for fees: but here were no malefactors, but aduerſaries to be ſlaine; the ſword of power & reuenge was now to be wielded, not of quiet iuſtice. Thoſe that fight for our ſouls againſt ſpirituall powers, challenge bread from vs; and it is ſhameleſſe vnthankfulneſſe to deny it. When *Abraham* had vanquiſhed the fiue Kings, and deliuered *Lot* and his family, the King of Salem met him with bread and wine; and now the ſonnes of *Abraham*, after an equall victory, aske dry bread, and are denied by their brethren: Craftily yet, and vnder pretence of a falſe title, had they acknowledged the victory of *Gideon*, with what forehead could they haue denied him bread?

Now, I know not whether their faithleſneſſe, or enuy lie in their way; *Are the hands of Zeba and Zalmunna in thy hands?* There were none of theſe Princes of *Succoth* and *Penuel*, but thought themſelues better men then *Gideon*; That he therefore alone ſhould doe that, which all the Princes of Iſrael durſt not attempt, they hated and ſcorned to heare. It is neuer ſafe to meaſure euents by the power of the inſtrument; nor in the cauſes of God (whoſe calling makes the difference) to meaſure others by our ſelues: There is nothing more dangerous, then in holy buſineſſes to ſtand vpon compariſons, and our owne reputation, ſith it is reaſon God ſhould both chuſe, and bleſſe where he liſts.

To haue queſtioned ſo ſudden a victory, had been pardonable: but to deny it ſcornfully, was vnworthy of Iſraelites. Carnall men thinke that impoſſible to others, which themſelues cannot doe: From hence are their cenſures, hence their exclamations.

Gideon hath vowed a fearefull reuenge, and now performes it; the taunts of his brethren may not ſtay him from the purſuit of the *Midianites*; Common enmities muſt firſt be oppoſed, domeſticall, at more leyſure. The Princes of *Succoth* feared the tyranny of the *Midianitiſh* Kings, but they more feared *Gideons* victory. What condition hath their enuy drawn them into? that they are ſorry to ſee Gods enemies captiue; that Iſraels freedome muſt bee their death, that the Midianites and they muſt tremble at one and the ſame Reuenger. To ſee themſelues priſoners to *Zeba* and *Zalmunna*, had not been ſo fearefull, as to ſee *Zeba* and *Zalmunna* priſoners to *Gideon*: Nothing is more terrible to euill mindes, then to reade their owne condemnation in the happy ſucceſſe of others: hell it ſelfe would want one piece of his torment, if the wicked did not know thoſe whom they contemned, glorious.

I know not whether more to commend *Gideons* wiſedome and moderation in the proceedings, then his reſolution and iuſtice in the execution of this buſineſſe. I doe not ſee him run furiouſly into the City, and kill the next; His ſword had not been ſo drunken with bloud, that it ſhould know no difference: But he writes down the names of the Princes, and ſingles them forth for reuenge.

When the Leaders of God come to a Iericho, or Ai, their ſlaughter was vnpartiall; not a woman or childe might liue to tell newes; but now that *Gideon* comes to a *Succoth*, a City of Iſraelites, the Rulers are called forth to death, the people are frighted with the example, not hurt with the iudgement. To enwrappe the innocent in any vengeance, is a murderous iniuſtice: Indeed where all ioyne in the ſin, all are worthy to meet in the puniſhment. It is like, the Citizens of Succoth could haue been glad to ſuccor *Gideon*, if their Rulers had not forbidden: they muſt therfore eſcape, whiles their Princes periſh.

I cannot thinke of *Gideons* reuenge, without horror; That the Rulers of *Succoth* ſhould haue their fleſh torne from their backs with thornes and briers, that they ſhould bee at once beaten and ſcratcht to death. What a ſpectacle it was to ſee their bare bones looking ſome-where thorow the bloudy ragges of their fleſh and skinne, and euery ſtroke worſe then the laſt, death multiplied by torment! Iuſtice is ſometimes ſo ſeuere, that a tender beholder can ſcarce diſcerne it from cruelty.

I ſee the Midianites fare leſſe ill; the edge of the ſword makes a ſpeedy and eaſie paſſage for their liues, whiles theſe rebellious Iſraelites dye lingringly vnder thornes and bryers; enuying thoſe in their death, whom their life abhorred. Howſoeuer men liue or dye without the pale of the Church, a wicked Iſraelite ſhal be ſure of plagues. How many ſhall vnwiſh themſelues Chriſtians, when Gods reuenges haue found them out?

The place where *Iacob* wreſtled with God and preuailed, now hath wreſtled againſt God, and takes a fall; they ſee God auenged, which would not beleeue him deliuering.

It was now time for *Zeba* and *Zalmunna* to follow thoſe their troops to the graue, whom they had led in the field: Thoſe which the day before were attended with an hundred thirty fiue thouſand followers, haue not ſo much as a Page now left to weep for their death, and haue liued onely to ſee all their friends, and ſome enemies dye for their ſakes.

Who can regard earthly greatneſſe, that ſees one night change two of the greateſt Kings of the World into captiues? It had been both pitty and ſinne, that the Heads of that Midianitiſh tyranny, into which they had drawn ſo many thouſands, ſhould haue eſcaped that death.

And yet, if priuate reuenge had not made *Gideon* iuſt, I doubt whether they had died; The bloud of his brothers cals for theirs, and awakes his ſword to their execution; He both knew & complained of the Midianitiſh oppreſſion, vnder which Iſrael groned: yet the cruelty offered to all the thouſands of his Fathers ſonnes, had not drawne the bloud of *Zeba* and *Zalmunna*, if his owne mothers ſonnes had not bled by their hands.

He that ſlew the Rulers of *Succoth* & *Penuel*, and ſpared the people, now hath ſlain the people of Midian, and would haue ſpared their Rulers: but that God which will finde occaſions to winde wicked men into iudgement, will haue them ſlaine in a priuat quarel, which had more deſerued it for the publike; If we may not rather ſay, that *Gideon* reuenged theſe as a Magiſtrate, not as a brother: For Gouerners, to reſpect their owne ends in publike actions, and to weare the ſword of Iuſtice in their owne ſheath, it is a wrongfull abuſe of authority. The ſlaughter of *Gideons* brethren was not the greateſt ſinne of the Midianitiſh Kings; this alone ſhall kill them, when the reſt expected an vniuſt remiſſion. How many lewd men hath God payed with ſome one ſinne for all the reſt?

Some that haue gone away with vnnuturally filthineſſe, and capitall thefts, haue clipped off their owne dayes with their coyne; Others, whoſe bloudy murders haue been puniſhed in a mutinous word; Others, whoſe ſuſpected felony hath payd the price of their vnknowne rape. O God, thy iudgements are iuſt, euen when mens are vniuſt!

Gideons young ſonne is bidden to reuenge the death of his Vncles; His ſword had not yet learned the way to bloud, eſpecially of Kings, though in yrons: Deadly executions require ſtrength both of heart and face. How are thoſe aged in euill, that can draw their ſwords vpon the lawfully Anointed of God? Theſe tyrants plead not now for continuance of life, but for the haſt of their death; *Fall thou vpon vs*. Death is euen accompanied wtih paine, which it is no maruell if we wiſh ſhort: We doe not more affect protraction of an eaſefull life, then ſpeed in our diſſolution; for here euery pang that tends toward death, renews it: To ly an houre vnder death, is tedious, but to be dying a whole day, we thinke aboue the ſtrength of humane patience. Oh, what ſhall we then conceiue of that death, which knowes no end? As this life is no leſſe fraile then the body which it animates; ſo that death is no leſſe eternal, then the ſoule which muſt endure it.

For vs to be dying ſo long as wee now haue leaue to liue, is intolerable; and yet one onely minute of that other tormenting death, is worſe then an age of this. Oh the deſperate infidelitie of careleſſe men, that ſhrinke at the thought of a momentany death, and feare not eternall! This is but a killing of the body: that is a deſtruction of body and ſoule.

Who is ſo worthy to weare the Crowne of Iſrael, as he that wonne the Crowne from Midian? Their vſurpers were gone, now they are headleſſe; It is a doubt whether they were better to haue had no Kings, or Tyrants: They ſue to *Gideon* to accept of the Kingdome, and are repulſed: There is no greater example of modeſty, then *Gideon*. When the Angell ſpake to him, he abaſed himſelfe below all Iſrael; when the Ephraimites contended with him, he prefers their gleanings to his vintage, and caſts his honour at their feet: and now when Iſrael proffers him that Kingdome which he had merited, hee refuſes it. Hee that in ouercomming would allow them to cry, *The ſword of the Lord, and of Gideon,* in gouerning, will haue none but *The ſword of the Lord.*

That which others plot, and ſue, and ſweare, and bribe for, *Dignity and ſuperioritie,* he ſeriouſly reiects; wether it were, for that he knew God had not yet called them to a Monarchy; or rather, for that he ſaw the Crowne among thornes? What doe we ambitiouſly affect the command of theſe mole-hils of earth, when wiſe men haue refuſed the proffers of Kingdomes? Why do we not rather labour for that Kingdome which is free from all cares, from all vncertainty?

Yet he that refuſes their Crowne, cals for their earings, although not to enrich himſelfe, but religion. So long had God been a ſtranger to Iſrael, that now ſuperſtition goes currant for deuout worſhip. It were pitty that good intentions ſhould make any man wicked; here they did ſo. Neuer man meant better then *Gideon* in his rich Ephod; yet this very act ſet all Iſrael on whoring: God had choſen a place, and a ſeruice of his owne. When the wit of man will be ouer-pleaſing God with better deuices then his owne, it turnes to madneſſe, and ends in miſchiefe.

ABIMELECS vſurpation.

GIdeon refuſed the Kingdome of Iſrael when it was offered; his ſeuenty ſons offred not to obtaine that Scepter, which their Fathers victory had deſerued to make hereditary: onely *Abimelec*, the concubines ſonne, ſues and ambitiouſly plots for it. What could *Abimelec* ſee in himſelfe, that hee ſhould ouer-looke all his brethren? If hee looke to his father, they were his equals; if to his mother, they were his betters. Thoſe that are moſt vnworthy of honour, are hotteſt in the chaſe of it, whileſt the conſcience of better deſerts bids men ſit ſtill, and ſtay to bee either importuned, or neglected. There can bee no greater ſigne of vnfitneſſe, then vehement ſute. It is hard to ſay, whether there bee more pride, or ignorance in Ambition. I haue noted this difference betwixt ſpirituall and earthly honour, and the Clients of both; wee cannot bee worthy of the one without earneſt proſecution; nor with earneſt proſecution worthy of the other: The violent obtaine heauen; only the meeke are worthy to inherit the earth.

That which an aſpiring heart hath proiected, it will find both argument and meanes

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to effect. If either bribes or fauour will carry it, the proud man will not ſit out. The Shechemites are fit brokers for *Abimlec*; That City which once betrayed it ſelfe to vtter depopulation in yeelding to the ſute of *Hamor*, now betrayes it ſelf, and all Iſrael, in yeelding to the requeſt of *Abimelec*. By them hath this Vſurper made himſelfe a faire way to the Throne: It was an eaſie queſtion, Whether will yee admit of the ſons of *Gideon* for your Rulers, or of ſtrangers? If of the ſons of *Gideon*, whether of all, or one? If of one, whether of your owne fleſh and blood, or of others vnknowne? To caſt off the ſonnes of *Gideon* for ſtrangers, were vnthankfull: To admit of ſeuentie Kings in one ſmall Countrey, were vnreaſonable; To admit of any other rather then their owne kinſman, were vnnaturall. *Gideons* ſonnes therefore muſt rule amongſt all Iſrael; One of his ſonnes amongſt thoſe ſeuenty: and who ſhould bee that one but *Abimelec*? Naturall reſpects are the moſt dangerous corrupters of all elections; What hope can there be of worthy Superiors in any free people, where neereneſſe of blood carries it from fitneſſe of diſpoſition? Whileſt they ſay, *He is our brother*, they are enemies to themſelues, and Iſrael.

Faire words haue won his brethren; they the Shechemites; the Shechemites furniſh him with money, money with men; His men begin with murder, and now *Abimelec* raignes alone; Flattery, bribes and blood, are the vſuall ſtaires of the Ambitious: The money of *Baal* is a fit hier for murderers; that which Idolatry hath gathered, is fitly ſpent vpon Treaſon: One diuell is ready to helpe another in miſchiefe; ſeldome euer is ill-gotten riches better imployed. It is no wonder if he that hath *Baal* his Idol, now make an Idoll of Honour. There was neuer any man that worſhipped but one Idoll; Woe be to them that lie in the way of the Aſpiring: Though they be brothers, they ſhall bleed; yea, the neerer they are, the more ſure is their ruine. Who would not now thinke that *Abimelec* ſhould find an hell in his breſt, after ſo barbarous and vnnaturall a maſſacre? and yet behold, he is as ſenſleſſe as the ſtone, vpon which the blood of his ſeuenty brethren was ſpilt. Where Ambition hath poſſeſt it ſelfe throughly of the ſoule, it turnes the heart into ſteele, and make it vncapable of a conſcience; All ſins will eaſily downe with the man that is reſolued to riſe.

Only *Iotham* fell not at that fatall ſtone with his brethren: It is an hard battel where none eſcapes. He eſcapes, not to reigne, nor to reuenge; but to be a Prophet, and a witneſſe of the vengeance of God vpon the Vſurper, vpon the Abettors; He liues to tell *Abimelec* that he was but a bramble, a weed rather then a tree. A right bramble indeed, that grew but out of the baſe hedge-row of a concubine, that could not lift vp his head from the earth, vnleſſe he were ſupported by ſome buſh or pale of *Shechem*, that had laid hold of the fleece of Iſrael, and had drawne blood of all his brethren; and laſtly, that had no ſubſtance in him, but the ſap of vaine-glory, and the pricks of crueltie. It was better then a Kingdome to him, out of his obſcure Beere, to ſee the fire out of his bramble to conſume thoſe trees; The view of Gods reuenge, is ſo much more pleaſing to a good heart, then his owne glory, by how much it is more iuſt and full.

There was neuer ſuch a patterne of vnthankfulnes, as theſe Iſraelites: They which lately thought a Kingdom too ſmall recompence for *Gideon* and his ſonnes, now think it too much for his ſeed to liue; and take life away from the ſonnes of him, that gaue them both life and libertie. Yet if this had been ſome hundred of yeeres after, when time had worne out the memory of *Ierub-baal*, it might haue borne a better excuſe. No man can hope to hold pace with Time; The beſt names may not thinke ſcorne to be vnknowne to following generations: but ere their Deliuerer was cold in his coffin, to pay his benefits (which deſerue to be euerlaſting:) with the extirpation of his Poſterity, it was more then ſauage. What can be looked for from Idolaters? If a man haue caſt off his God, he will eaſily caſt off his friends: When religion is once gone, humanity will not ſtay long after.

That which the people were puniſhed afterwards for but deſiring, he enioyes. Now is *Abimelec* ſeated in the Throne which his father refuſed, and no riuall is ſeene to enuy his peace. But how long will this glory laſt? Stay but three yeeres, and yee ſhall ſee this bramble withered,and burnt. The proſperitie of the wicked is ſhort and fickle; as a ſtolne Crowne (thought it may looke faire) cannot be made of any but brittle ſtuffe. All life is vncertaine;but wickedneſſe ouer-runnes nature.

The euill ſpirit thruſt himſelfe into the plot of *Abimelechs* vſurpation and murder, and wrought with the Shechemites for both: and now God ſends the euill ſpirit betwixt *Abimelec* and the Shechemites,to worke the ruine of each other. The firſt could not haue bin without God; but in the ſecond, God challenges a part: Reuenge is his, where the ſinne is ours. It had been pittie that the Shechemites ſhould haue been plagued by any other hand then *Abimelecs*: They raiſed him vniuſtly to the Throne, they are the firſt that feele the weight of his Scepter. The fooliſh bird limes her ſelfe with that which grew from her owne excretion: Who wonders to ſee the kind Peaſant ſtung with his owne ſnake?

The breach begins at Shechem: his owne Countrey-men flie off from their promiſed allegeance: Though all Iſrael ſhould haue falne off from *Abimelec*, yet they of Shechem ſhould haue ſtuck cloſe: It was their act, they ought to haue made it good. How ſhould good Princes be honoured, when euen *Abimelecs* once ſetled,cannot be oppoſed with ſafetie? Now they begin the reuolt to the reſt of Iſrael. Yet if this had been done out of repentance, it had been praiſe-worthy; but to bee done out of a treacherous inconſtancy, was vnworthy of Iſraelites. How could *Abimelec* hope for fidelitie of them, whom he had made and found Traitors to his fathers blood? No man knowes how to be ſure of him that is vnconſcionable: He that hath been vnfaithfull to one, knowes the way to be perfidious, and is onely fit for his truſt, that is worthy to be deceiued; whereas faithfulneſſe, beſides the preſent good, layes a ground of further aſſurance. The friendſhip that is begun in euill,cannot ſtand; wickednes,both of it owne nature, and through the curſe of God, is euer vnſteady: and though there be not a diſgreement in hell (being but the place of retribution, not of action) yet on earth there is no peace among the wicked;whereas that affection which is knit in God is indiſſoluble.

If the men of Shechem had abandoned their falſe god, with their falſe King, and out of a ſerious remorſe,and deſire of ſatisfaction for their idolatrie and blood,had oppoſed this Tyrant, and preferred *Iotham* to his Throne, there might haue been both warrant for their quarrell,and hope of ſucceſſe: but now, if *Abimelec* be a wicked Vſurper, yet the Shechemites are idolatrous Traitors. How could they thinke,that God would rather reuenge *Abimelecs* bloody intruſion by them, then their treacherie and idolatrie by *Abimelec*? When the quarrell is betwixt God and Satan, there is no doubt of the iſſue; but when one deuill fights with another, what certaintie is there of the victorie? Though the cauſe of God had been good, yet it had beene ſafe for them to looke to themſelues. The vnworthineſſe of the agent many times curſes a good enterpriſe.

No ſooner is a ſecret diſlike kindled in any people againſt their Gouernours, then there is a *Gaal* ready to blow the coales; It were a wonder if euer any faction ſhould want an Head; As contrarily,neuer any man was ſo ill,as not to haue ſome fauourers: *Abimelec* hath a *Zebul* in the midſt of Shechem;Lightly,all treaſons are betrayed euen with ſome of their own;His intelligence brings the ſword of *Abimelec* vpon Shechem, who hath now demoliſhed the City,and ſowne it with ſalt. Oh the iuſt ſucceſſions of the reuenges of God! *Gideons* Ephod is puniſhed with the blood of his ſonnes; the blood of his ſonnes is ſhed by the procurement of the Shechemites: the blood of the Shechemites is ſhed by *Abimelec*: the blood of *Abimelec* is ſpilt by a woman. The retaliations of God are ſure and iuſt, and make a more due pedigree, then deſcent of nature.

The purſued Shechemites flie to the houſe of their god *Berith*; now they are ſafe: that place is at once a fort,and a ſanctuary. Whither ſhould wee flie in our diſtreſſe but to our God? And now this refuge ſhall teach them what a God they haue ſerued: The iealous God whom they had forſaken, hath them now where he would, and reioyces at once to be auenged of their god and them: Had they not made the houſe of *Baal* their ſhelter, they had not died ſo fearefully. Now, according to the prophecie of *Iotham*, a fire goes out of the bramble, and conſumes theſe Cedars, and their eternall flames begin in the houſe of their Berith: the confuſion of wicked men, riſes out of the falſe Deities which they haue doted on.

Of all the Conſpirators againſt *Gideons* ſonnes, only *Abimelec* yet ſuruiues, and his day is now comming. His ſucceſſe againſt Shechem, hath filled his hart with thoughts of victory; He hath caged vp the inhabitants of Tabez within their tower alſo; & what remaines for them, but the ſame end with their neighbours? And behold, while his hand is buſie in putting fire to the dore of their Tower, which yet was not hie (for then he could not haue diſcerned a woman to be his Executioner) a ſtone from a womans hand ſtrickes his head; His paine in dying, was not ſo much as his indignation to know by whom he died: and rather will he die twice, then a woman ſhall kill him. If God had not knowne his ſtomacke ſo bigge, hee had not vexed him with impotency of his Victor: God finds a time to reckon with wicked men for all the arrerages of their ſins. Our ſinnes are not more our debts to God, then his iudgements are his debts to our ſinnes, which at laſt he will be ſure to pay home. There now lies the greatneſſe of *Abimelec*; vpon one ſtone had he ſlaine his ſeuenty brethren, and now a ſtone ſlaies him; His head had ſtolne the crowne of Iſrael, and now his head is ſmitten: And what is *Abimelec* better that he was a King? What difference is there betweene him and any of his ſeuenty brethren whom he murthered, ſaue only in guiltineſſe? They beare but their owne blood; he, the weight of all theirs. How happy a thing is it to liue well! that our death, as it is certaine, ſo may be comfortable: What a vanity is it to inſult in the death of them, whom we muſt follow the ſame way?

The Tyrant hath his payment, and that time which hee ſhould haue beſtowed in calling for mercy to God, and waſhing his ſoule with the laſt teares of contrition, hee vainely ſpends in deprecating an idle reproch; ***Kill me, that it may not be ſaid, He died by a woman***: A fit concluſion for ſuch a life. The expectation of true and endleſſe torment, doth not ſo much vexe him, as the friuolous report of a diſhonour; neither is he ſo much troubled with, ***Abimelec*** is frying in hell, as, ***Abimelec*** is ſlaine by a woman. So vaine fooles are niggardly of their reputation, and prodigall of their ſoules; Doe wee not ſee them runne wilfully into the field, into the graue, into hell? and all, leſt it ſhould be ſaid, They haue but as much feare as wit.

CONTEMPLATIONS.

The tenth BOOKE.

CONTAINING
- Jeptha.
- Samſon *conceiued.*
- Samſons *marriage.*
- Samſons *victory.*
- Samſons *end.*
- Michaes *Idolatry.*

By IOS. HALL, D. of Diuinitie, and Deane of Worceſter.

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1628.

Hall, J.

TO

THE RIGHT
HONOVRABLE, MY
SINGVLAR GOOD LORD,
SIR *HENRY DANVERS* KNIGHT,
BARON OF DANTESEY, A WORTHY PATTERNE OF ALL TRVE NOBILITIE, ACCOMPLISHED BOTH FOR WARRE AND PEACE;
A MVNIFICENT FAVOVRER OF
ALL LEARNING AND
VERTVE:

I.H.

VVith humble apprecation of
ALL TRVE HAPPINESSE, DEDICATES THIS PART OF HIS
POORE LABOVRS.

CONTEMPLATIONS.

THE TENTH BOOKE.

IEPTHA.

ISrael, that had now long gone a whoring from God, hath been puniſhed by the regiment of the concubines ſonne, and at laſt ſeekes protection from the ſonne of an harlot: It is no ſmall miſerie to bee obliged vnto the vnworthy. The Concubines ſonne, made ſute to them; They make ſute to the ſonne of the harlot. It was no fault of *Ieptha* that hee had an ill mother, yet is he branded with the indignitie of his baſtardy; neither would God conceale this blemiſh of nature, which *Ieptha* could neither auoide nor remedie. God, to ſhew his deteſtation of whordome, reuenges it not onely vpon the actors, but vpon their iſſue: Hence hee hath ſhut out the baſe ſonne from the Congregation of Iſrael, to the tenth generation, that a tranſient euill might haue a durable reproch attending it; and that after the death of the Adulterer, yet his ſhame might liue. But, that God, who iuſtly tyes men to his lawes, will not abide that we ſhould tie him to our lawes, or his owne; Hee can both rectifie and ennoble the blood of *Ieptha*. That no man ſhould bee too much diſcouraged with the errors of his propagation, euen the baſe ſonne of man may be the lawfully begotten of God; and though he be caſt out from the inheritance of his brethren vpon earth, may be admitted to the Kingdome of Iſrael.

I heare no praiſe of the lawfull iſſue of *Gilead*; only this miſ-begotten ſonne is commended for his valour, and ſet at the ſterne of Iſrael: The common gifts of God reſpect not the parentage or blood, but are indifferently ſcattered where he pleaſes to let them fall. The choice of the Almighty is not guided by our rules; As in ſpirituall, ſo in earthly things, it is not in him that willeth: If God would haue men glory in theſe outward priuledges, he would beſtow them vpon none but the worthy.

Now, who can be proud of ſtrength or greatneſſe, when hee ſees him that is not ſo honeſt, yet is more valiant, and more aduanced? Had not *Ieptha* been baſe, he had not been thruſt out; and if hee had not been thruſt out from his brethren, hee had neuer been the Captaine of Iſrael. By contray paſes to ours, it pleaſeth God to come to his owne ends: and how vnuſually doth hee looke the contray way, to that hee moues? No man can meaſure the concluſion of Gods act by his beginning: He that fetches good out of euill, raiſes the glory of men out of their ruine. Men loue to goe the neereſt way, and often faile: God commonly goes about, and in his owne time comes ſurely home.

The Gileadites were not ſo forward to expell *Ieptha*, as glad to recall him: No Ammonite threatned them when they parted with ſuch an helper: Now whom they caſt out in their peace, they fetch home in their danger and miſery. That God, who neuer gaue ought in vaine, will finde a time to make vſe of any gift that hee hath beſtowed vpon men: The valour of *Ieptha* ſhall not ruſt in his ſecrecie, but be imployed to the

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common preſeruation of Iſrael. Neceſſitie will driue vs to ſeeke vp all our helps, euen thoſe whom our wantonneſſe hath deſpiſed.

How iuſtly are the ſuits of our need vpbraided with the errors of our proſperitie! The Elders of Gilead now heare of their ancient wrong, and dare not find fault with their exprobration; *Did yee not hate mee, and expell mee out of my Fathers houſe? How then come ye now to mee in time of tribulation?* The ſame expoſtulation that *Ieptha* makes with Gilead, God alſo at the ſame time makes with Iſrael; *Ye haue forſaken mee, and ſerued other gods; wherefore ſhould I deliuer you any more? Goe and cry vnto the gods whom ye haue ſerued.* As wee, ſo God alſo findes it ſeaſonable, to tell his children of their faults, whiles he is whipping them. It is a ſafe and wiſe courſe, to make much of thoſe in our peace, whom we muſt make vſe of in our extremity; elſe it is but iuſt, that wee ſhould be reiected of thoſe, whom wee haue reiected.

Can we looke for any other anſwer from God then this? Did ye not driue me out of your houſes, out of your hearts, in the time of your health and iollity? Did ye not plead the ſtrictneſſe of my charge, and the weight of my yoke? Did not your wilfull ſinnes expell me from your ſoules? What doe you now crouching and creeping to me in the euill day? Surely, O God; it is but iuſtice, if thou be not found of thoſe, which were glad to loſe thee; it is thy mercy, if after many checkes and delayes, thou wilt be found at laſt. Where an act cannot be reuerſed, there is no amends, but confeſſion; and if God himſelf take vp with this ſatisfaction, *He that confeſſes, ſhal find mercy*; how much more ſhould men hold themſelues wel paid with words of humility, and deprecation?

Iepthaes wiſdome had not been anſwerable to his valour, if hee had not made his match before-hand; He could not but know how treacherouſly Iſrael had dealt with *Gideon*. We cannot make too ſure worke when we haue to doe with vnfaithfull men: It hath been an old policy to ſerue our ſelues of men; and afrer our aduantage, to turne them vp. He bargaines therefore for his Soueraignty ere hee win it, *Shall I bee your Head?* Wee are all naturally ambitious, and are ready to buy houour euen with hazard. And if the hope of a troubleſome ſuperioritie incouraged *Ieptha* to fight againſt the forces of *Ammon*, what heart ſhould we take in the battels of God againſt ſpirituall wickedneſſes, when the God of Heauen hath ſaid, *To him that ouercomes, will I giue power ouer nations, and to ſit with me in my Throne?* Oh that we could bend our eyes vp on the recompence of our reward; how willingly ſhould wee march forward againſt theſe mighty Ammonites! *Ieptha* is noted for his valor, & yet he intreats with *Ammon*, ere he fights. To make war any other then our laſt remedy, is not courage, but crueltie and raſhnes: And now, when reaſon will not preuaile, he betakes himſelf to his ſword.

As God began the warre with *Ieptha*, in raiſing vp his heart to that pitch of fortitude; ſo *Ieptha* beganne his warre at God, in crauing victorie from him, and powring out his vow to him: His hand tooke hold of his ſword; his heart of God: therefore he, whom the old Teſtament ſtiles, valiant, the new, ſtiles faithfull; he who is commended for his ſtrength, dares truſt in none, but the arme of God: *If thou wilt giue the mmonites into my hand.* If *Ieptha* had not lookt vpward for his victorie, in vaine had the Gileadites lookt vp to him. This is the diſpoſition of all good hearts; they looke to their ſword or their bow, as ſeruants, not as Patrones; and whileſt they vſe them, truſt to God. If we could doe ſo in all our buſineſſes, we ſhould haue both more ioy in their ſucceſſe, and leſſe diſcomfort in their miſcarriage. It was his zeale to vow: it was his ſin to vow raſhly. *Iacob*, his forefather, of whom he learned to vow, might haue taught him a better forme; *If God will be with me, then ſhal the Lord be my God.* It is wel with vowes, when the thing promiſed makes the promiſe good: But when *Ieptha* ſayes, *Whatſoeuer thing commeth out of the doores of my houſe, ſhall be the Lords, or I will offer it for a burnt ſacrifice*; his deuotion is blind, and his good affections ouer-runs his iudgement: For what if a dogge, or a ſwine, or an aſſe had met him? where had been the promiſe of his conſecration?

Vowes are as they are made; like vnto Sents, if they be of ill compoſition, nothing offends more; if well tempered, nothing is more pleaſant: Either certainty of euill, or

vncertainty

vncertenty of good, or impoſſibility of performance, makes vows no ſeruice to God. When we vow what we cannot, or what we ought not doe, we mocke God, in ſtead of honouring him: It is a vaine thing for vs to go about to catch God hood-winkt: To conſcience ſhall neuer finde peace in any way, but that which wee ſee before vs, and which we know ſafe, both in the kinde, and circumſtances. There is no comfort in (Peraduenture I may pleaſe God;) What good child will not take part of the parents ioy? If *Ieptha* returnes with Trophes, it is no maruell if his daughter meete him with Timbrels: Oh that we could be ſo affected with the glorious acts of our heauenly Father! Thou ſubdueſt thine enemies, and mightily deliuereſt thy people, O God; a ſong waiteth for thee in Sion.

Who would haue ſuſpected danger in a dutifull Triumph? Well might *Iepthaes* daughter haue thought; My ſexe forbade me to doe any thing towards the helpe of my Fathers victory; I can do little, if I cannot applaud it: If nature haue made mee weake, yet not vnthankfull; nothing forbids my ioy to bee as ſtrong as the victors: Though I might not go out with my father to fight, yet I may meet him with gratulations; A Timbrell may become theſe hands which were vnfit for a ſword; This day hath made me the daughter of the head of Iſrael; This day hath made both Iſrael free, my Father a Conquerer, and my ſelfe in him noble: and ſhall my affection make no difference? What muſt my Father needs thinke, if he ſhall finde me ſitting ſullenly at home, whiles all Iſrael ſtriues who ſhall run firſt to bleſſe him with their acclamations? Should I onely be inſenſible of his and the common happineſſe?

And now, behold when ſhe lookes for moſt thankes, her Father anſweres the meaſures of her feet, with the knockings of his breaſt, and weeps at her muſick, and teares his clothes, to looke vpon her whom he beſt loued, and giues no anſwere to her Timbrels, but *A laſſe, my daughter, thou art of them that trouble me*: Her ioy alone hath changed the day, and loſt the comfort of that victory, which ſhe inioyed to ſee wonne. It fals out often, that thoſe times & occaſions which promiſe moſt contentment, proue moſt dolefull in the iſſue: The heart of this Virgin was neuer lifted vp ſo high as now, neither did any day of her life ſeeme happy but this; and this onely proues the day of her ſolemne and perpetuall mourning: As contrarily the times and euents which we haue moſt diſtruſted, prooue moſt beneficiall. It is good in a faire morning, to thinke of the ſtorme that may riſe ere night, and to inioy both good and euill fearefully

Miſerable is that deuotion which troubles vs in the performance; Nothing is more pleaſant then the acts of true piety: *Ieptha* might wel ſee the wrong of this religion in the diſtaſte of it; yet whiles himſelfe had troubled his daughter, he ſaies, *Alaſſe, my daughter, thou art of them that trouble me*: She did but her duty: he did what he ſhould not; yet hee would be rid of the blame, though hee cannot of the ſmart. No man is willing to own a ſin; the firſt man ſhifted it from himſelfe to his wife; this, from himſelef to his daughter: He was ready to accuſe another, which only committed it himſelfe. It were happy if we could be as loth to commit ſin, as to acknowledge it.

The inconſideration of this vow was very tough, and ſetled; *I haue opened my mouth and cannot goe backe.* If there were iuſt cauſe to repent, it was the weakneſſe of his zeale to thinke that a vow could bind him to euill; An vnlawfull vow is ill made, but worſe preformed. It were pitty this conſtancy ſhould light vpon any, but an holy obiect; No loan can make a truer debt, then our vow; which if we pay not in our performance, God will pay vs with iudgement. We haue all opened our mouthes to God in that initiall and ſolemne vow of Chriſtianity; Oh that wee could not goe backe! So much more is our vow obligatory, by how much the thing vowed is more neceſſary.

Why was the ſoule of *Ieptha* this troubled, but becauſe he ſaw the entaile of his new honor thus ſuddenly cut off? He ſaw the hope of poſterity extinguiſhed, in the virginity of his daughter. It is natural to vs, to affect that perpetuity in our ſucceſſion, which is denied vs in our perſons; Our very bodies would emulate the eternity of the ſoule. And if God haue built any of vs an houſe on earth, as wel as prepared vs an Houſe in

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heauen, it muſt be confeſſed a fauour, worth our thankfulneſſe: but as the perpetuity of our earthly houſes is vncertain; ſo let vs not reſt our hearts vpon that, but make ſure of the Houſe which is eternall in the heauens.

Doubtleſſe, the goodneſſe of the Daughter added to the Fathers ſorrow. Shee was not more louing, then religious; neither is ſhe leſſe willing to bee the Lords, then her fathers: and as prouoking her Father to that which hee thought piety, though to her owne wrong, ſhe ſaies, *If thou haſt opened thy mouth vnto the Lord, doe with mee as thou haſt promiſed.* Many a daughter would haue diſſwaded her Father with teares, & haue wiſht rather her fathers impiety, then her owne preiudice; Shee ſues for the ſmart of her Fathers vow. How obſequious ſhould children be to the will of their carefull Parents euen in their finall diſpoſition in the world, when they ſee this holy maid willing to abandon the world vpon the raſh vow of a Father! They are the liuing goods of their Parents, and muſt therefore wait vpon the beſtowing of their owners: They miſtake themſelues, which thinke they are their own; If this maid had vowed her ſelfe to God without her Father, it had been in his power to abrogate it; but now that hee vowed her to God without her ſelfe, it ſtands in force. But what ſhall we ſay to thoſe children, whom their Parents vow and care cannot make ſo much as honeſt; that will be no other then godleſſe, in ſpight of their Baptiſme, and education? What, but that they are giuen their Parents for a curſe, and ſhall one day find what it is to be rebellious.

All her deſire is, that ſhe may haue leaue to bewaile that which ſhee muſt be forced to keepe, Virginity: If ſhe had not held it an affliction, there had been no cauſe to bewaile it; it had been no thanke to vndergoe it, if ſhe had not knowne it to be a croſſe, Teares are no argument impatience; we may mourne for that we repine not to beare, How comes that to be a meritorious vertue vnder the Goſpell, which was but a puniſhment vnder the Law? The daughters of Iſrael had been too lauiſh of their teares, if virginity had been abſolutely good: What iniury ſhould it haue been to lament that ſpirituall preferment, which they ſhould rather haue emulated?

While *Iepthaes* daughter was two moneths in the mountaines, ſhee might haue had good opportunity to eſcape her fathers vow; but as one, whom her obedience tyed as cloſe to her Father, as his vow tyed him to God, ſhe returnes to take vp that burden, which ſhe had bewailed to fore-ſee: If we bee truly dutifull to our Father in heauen, we would not ſlip our necks out of the yoke though we might, nor flie from his commands, though the dore were open.

SAMSON *conceiued.*

OF extraordinary perſons, the very birth and conception is extraordinary; God begins his wonders betimes, in thoſe whom he will make wonderfull: There was neuer any of thoſe which were miraculouſly conceiued, whoſe liues were not notable & ſingular. The preſages of the wombe, and the cradle, are commonly anſwered in the life; It is not the vſe of God to caſt away ſtrange beginnings. If *Manoahs* wife had not been barren, the Angell had not been ſent to her: Afflictions haue this aduantage, that they occaſion God to ſhew that mercy to vs, whereof the proſperous are vncapable; It would not beſeeme a mother to be ſo indulgent to an healthfull child, as to a ſicke. It was to the woman that the Angell appeared, not to the husband; whether for that the reproch of barrenneſſe lay vpon her more heauily, then on the father, or for that the birth of the child ſhould coſt her more deare then her husband; or laſtly, for that the difficulty of this newes was more in her conception, then in his generation: As Satan layes his batteries euer to the weakeſt; ſo contrarily, God addreſſeth his comforts to thoſe hearts that haue moſt need; As, at the firſt, becauſe *Eue* had moſt reaſon to be deiected, for that her ſin had drawne man into the Tranſgreſſion, therefore the Cordial of God moſt reſpecteth her; *The ſeede of the Woman ſhall breake the Serpents head.*

As a Phyſitian firſt tells the ſtate of the diſeaſe with his ſymptomes, and then preſcribes; ſo doth the Angell of God firſt tell the wife of *Manoah* her complaint, then her remedy; *Thou art barrẽ*: All our afflictions are more noted of that God which ſends them, then of the Patient that ſuffers them: how can it be but leſſe poſſible to indure any thing that he knowes not, than that he inflicteth not? He ſaith to one, Thou art ſicke; to another, Thou art poore; to a third, Thou art defamed; Thou art oppreſſed, to another: That All-ſeeing eye takes notice from heauen of euery mans condition, no leſſe then if he ſhould ſend an Angell to tell vs he knew it; His knowledge compared with his mercy, is the iuſt comfort of all our ſufferings. O God we are many times miſerable, and feele it not; Thou knoweſt euen thoſe ſorrowes which we might haue; Thou knoweſt what thou haſt done: doe what thou wilt.

Thou art barren. Not that the Angell would vpbrayd the poore woman with her affliction; but therefore he names her paine, that the mention of her cure might be ſo much more welcome; Comfort ſhall come vnſeaſonably to that heart, which is not apprehenſiue of his own ſorrow: We muſt firſt know our euils, ere we can quit them. It is the iuſt method of euery true Angell of God, firſt to let vs ſee that whereof either we doe, or ſhould complaine, and then to apply comforts: Like as a good Phyſitian firſt puls down the body, and then raiſes it with cordialls. If we cannot abide to heare of our faults, we are not capable of amendment.

If the Angell had firſt ſaid, *Thou ſhalt conceiue*, and not premiſed, *Thou art barren*; I doubt whether ſhee had conceiued faith in her ſoule, of that infant which her body ſhould conceiue; Now his knowledge of her preſent eſtate, makes way for the aſſurance of the future. Thus euer it pleaſes our good God, to leaue a pawne of his fidelity with vs; that we ſhould not diſtruſt him in what he will doe, when we finde him faithfull in that which we ſee done.

It is good reaſon that he which giues the ſonne to the barren mother, ſhould diſpoſe of him, and diet him both in the wombe firſt, and after, in the world. The mother muſt firſt be a Nazarite, that her ſonne may be ſo. Whiles ſhe was barren, ſhee might drinke what ſhee would: but now that ſhee ſhall conceiue a *Samſon*, her choyce muſt be limited; There is an holy auſterity that euer followes the ſpeciall calling of God: The worldling may take his full ſcope, and deny his backe and belly nothing; but he that hath once conceiued that bleſſed burden, whereof *Samſon* was a type, muſt be ſtrict and ſeuere to himſelfe; neither his tongue, nor his palat, nor his hand, may run riot: Thoſe pleaſures which ſeemed not vnſeemly for the multitude, are now debarred him. Whe borrow more names of our Sauiour then one; As we are Chriſtians, ſo we are Nazarites; the conſecration of our God is vpon our heads, and therefore our very haire ſhould be holy. Our appetite muſt be curbed, our paſſions moderated, and ſo eſtranged from the world, that in the loſſe of parents, or children, nature may not make vs forget grace. What doth the looſeneſſe of vain men perſwade them that God is not curious, when they ſee him thus preciſely ordering the very diet of his Nazarites? Nature pleads for liberty; religion for reſtraint: not that there is more vncleannes in the grape, then in the fountaine; but that wine findes more vncleanneſſe in vs, then water; and that the high feed is not ſo fit for deuotion, as abſtinence. Who ſees not a ceremony in this command? which yet carries with it this ſubſtance of euerlaſting vſe, that God and the belly will not admit of one ſeruant; that quaffing and cramming is not the way to heauen: A drunken Nazarite is a monſter among men. Wee haue now more ſcope then the ancient: not drinking of wine, but drunkenneſſe with wine is forbidden to the Euangelicall Nazarite; wine, wherein is exceſſe. Oh that euer Chriſtians ſhould quench the Spirit of God, with a liquor of Gods own making! that they ſhould ſuffer their hearts to be drowned with wine, and ſhould ſo liue, as if the practiſe of the Goſpell were quite contrary to the rule of the Law.

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Hall, J.

The mother muſt conceiue the onely Giant of Iſrael, and yet muſt drinke but water; neither muſt the child touch any other cup. Neuer wine made ſo ſtrong a Champion as water did here. The power of nouriſhment is not in the creatures, but in their Maker. *Daniel* and his three companions kept their complexion, with the ſame diet wherwith *Samſon* got his ſtrength; he that gaue that power to the grape, can giue it to the ſtreame. O God, how iuſtly doe we raiſe our eyes from our tables vnto thee, which canſt make water nouriſh, and wine enfeeble vs!

Samſon had not a better mother, then *Manoah* had a wife; ſhee hides not the good newes in her owne boſome, but imparts it to her husband: That wife hath learned to make a true vſe of her head, which is euer ready to conſult with him about the meſſages of God. If ſhe were made for his helper, he is much more hers. Thus ſhould good women make amends for their firſt offence; that as *Eue* no ſooner had receiued an ill motion, but ſhe deliuered it to her husband; ſo they ſhould no ſooner receiue good, then they ſhould impart it.

Manoah (like one which in thoſe lewd times had not loſt his acquaintance with God) ſo ſoone as he heares the newes, fals downe vpon his knees. I doe not heare him call forth and addreſſe his ſeruants to all the coaſts of heauen (as the children of the Prophets did in the ſearch of *Elias*) to finde out the meſſenger; but I ſee him rather looke ſtraight vp, to that God which ſent him; *My Lord, I pray thee let that man of God come againe.* As a ſtraight line is the ſhorteſt, the neereſt cut to any bleſſing, is to go by heauen; As we may not ſue to God, and neglect meanes, ſo we muſt ſue to God for thoſe meanes which we ſhall vſe.

When I ſee the ſtrength of *Manoahs* faith, I maruell not that he had a *Samſon* to his ſonne; he ſaw not the meſſenger, hee heard not the errand, hee examined not the circumſtances; yet now he takes thought, not whether he ſhall haue a ſonne, but *how* he ſhall order the ſonne which he muſt haue; and ſues to God, not for the ſonne which as yet he had not, but for the direction of gouerning him, when he ſhould be. *Zachariah* heard the ſame meſſage, and crauing a ſigne, loſt that voyce wherewith he craued it: *Manoah* ſeekes no ſigne for the promiſe, but counſell for himſelfe; and yet, that Angel ſpake to *Zachary* himſelfe, this onely to the wife of *Manoah*, that, in the Temple like a glorious ſpirit; this, in the houſe, or field, like ſome Prophet, or Traueller; that to a Prieſt, this to a Women. All good men haue not equall meaſures of faith; The bodies of men haue not more differences of ſtature, then their graces: Credulity to men is faulty and dangerous; but in the matters of God, is the greateſt vertue of a Chriſtian; Happy are they that haue not ſeene, yet beleeued: True faith takes all for granted, yea for performed, which is once promiſed.

He that before ſent his Angell vnasked, will much more ſend him againe, vpon intreaty; thoſe heauenly meſſengers are ready both to obey their Maker, and to relieue his children. Neuer any man prayed for direction in his duties to God, and was repulſed: rather will God ſend an Angell from Heauen to inſtruct vs, then our good deſires ſhall be fruſtrate.

Manoah prayed, the Angell appeared againe; not to him, but to his wife. It had beene the ſhorter way to haue come firſt to the man, whoſe prayers procured his preſence: But as *Manoah* went directly, and immediatly to God, ſo God comes mediately & about to him; and will make her the meanes to beare the meſſage to her husband, who muſt beare him the ſonne: Both the bleſſing and the charge are chiefly meant to her. It was a good care of *Manoah*, when the Angell had giuen order to his wife alone, for the gouerning of the childs diet, to proffer himſelfe to this charge; *How ſhall we order the childe?* As both the Parents haue their part in the being of their children, ſo ſhould they haue in their education; it is both vnreaſonable & vnaturall in husbands to caſt this burdē vpon the weaker veſſel alone: it is no reaſō that ſhe which alone hath had the pain of their birth, ſhould haue the pain of their breeding. Though the charge be renued to the wife, yet the ſpeech is directed to the husbād, the act muſt be hers, his muſt be the ouerſight; *Let her obſerue all I commanded her.* The head muſt ouer-look the body;it is the duty of the husband,to be carefull that the wife doe her duty to God.

As yet, *Manoah* ſaw nothing but the out-ſide of a man,and therefore offers the Angell an anſwerable entertainment, wherein there is at once Hoſpitality and Thankfulneſſe : No man ſhall bring him good newes from God,and go away vnrecompenced; How forward he is to feaſt him, whom he tooke for a Prophet ! their feet ſhould be ſo much more beautifull, that bring vs newes of ſaluation, by how much their errand is better.

That *Manoah* might learne to acknowledge God in this man, he ſets off the proffer of his thankfulneſſe from himſelfe,to God; and(as the ſame Angell which appeared to *Gideon*) turnes his feaſt into a ſacrifice : And now he is *Manoahs* ſolliciter to better thankes then he offered. How forward the good Angels are to incite vs vnto piety ! Either this was the Sonne himſelfe, which ſaid it was his meate and drinke to doe his Fathers will, or elſe one of his ſpirituall attendance of the ſame diet. Wee can neuer feaſt the Angels better, then with our hearty ſacrifices to God; Why do not we learne this leſſon of them, whom we propound to our ſelues as the patterns of our obedience? We ſhall be once like the Angels in condition, why are wee not in the meane time in our diſpoſitions? If we do not prouoke,and exhort one another to godlineſſe, and do care more for a feaſt,then a ſacrifice,our appetite is not Angelicall,but brutiſh.

It was an honeſt minde in *Manoah*, whiles he was addreſſing a ſacrifice to God, yet not to neglect his meſſenger; faine would he know whom to honor; True piety is not vnciuill, but whiles it magnifies the author of all bleſſings, is thankfull to the meanes. Secondary cauſes are worthy of regard:neither need it detract any thing frō the praiſe of the agent,to honour the inſtrument. It is not only rudeneſſe, but iniuſtice in thoſe, which can be content to heare good newes from God,with contempt of the bearers.

The Angell will neither take nor giue, but conceales his very name from *Manoah*. All honeſt motions are not fit to be yeelded to ; good intentions are not alwaies ſufficient grounds of condiſcent. If we doe ſomtimes aske what we know not, it is no maruell if we receiue not what we aske. In ſome caſes, the Angell of God tells his name vnasked,as *Gabriel* to the Virgin;here, not by intreaty : If it were the Angell of the couenant,he had as yet no name but *Iehouah*; if a created Angell, he had no commiſſion to tell his name;and a faithfull meſſenger hath no a word beyound his charge: Beſides that, he ſaw it would be of more vſe for *Manoah*, to know him really, then by words. Oh the bold preſumption of thoſe men, which (as if they had long ſoiourned in heauen, and been acquainted with all the holy Legions of ſpirits) diſcourſe of their orders, of their titles, when this one Angell ſtops the mouth of a better man then they with, *Why doſt thou aske after my name,which is ſecret ?* Secret things to God; reuealed, to vs and our children. No word can be ſo ſignificant as action; The act of the Angell tells beſt who he was; He did wonderfully : wonderfull therefore was his name. So ſoone as euer the flame of the ſacrifice aſcended, hee mounted vp in the ſmoke of it; that *Manoah* might ſee the ſacrifice, and the meſſenger belonged both to one God; and might know,both whence to acknowledge the meſſage,and whence to expect the performance.

Gideons Angell vaniſhed at his ſacrifice, but this in the ſacrifice; that *Manoah* might at once ſee both the confirmation of his promiſe,and the acceptation of his obedience, whiles the Angell of God vouchſafed to perfume himſelfe with that holy ſmoke, and carry the ſent of it vp into heauen. *Manoah* beleeued before, and craued no ſigne to aſſure him;God voluntarily confirmes it to him aboue his deſire : *To him that hath,ſhall be giuen* : Where there are beginnings of faith, the mercy of God will adde perfection.

How doe we thinke *Manoah* and his wife looked to ſee this ſpectacle? They had not ſpirit enough left to looke one vpon another : but inſtead of looking vp cheerefully to heauen,they fall downe to the earth, on their faces; as weake eyes are dazeled with that which ſhould comfort them. This is the infirmity of our nature, to be afflicted with the cauſes of our ioy,to be aſtoniſhed with our confirmations; to conceiue death in that viſion of God, wherein our life and happineſſe conſiſts. If this homely ſight of the Angell did ſo confound good *Manoah*, what ſhall become of the enemies of God, when they ſhall be brought before the glorious Tribunall of the God of Angels?

I maruell not now, that the Angell appeared both times rather to the wife of *Manoah*; her faith was the ſtronger of the two. It falls out ſometimes, that the weaker veſſell is fuller, and that of more precious liquor: that wife is no helper, which is not ready to giue ſpirituall comfort to her husband: The reaſon was good, and irrefragable, *If the Lord were pleaſed to kill vs, he would not haue receiued a burnt offering from vs.* God will not accept gifts, where he intends puniſhment, and profeſſes hatred. The ſacrifice of the wicked, is abomination to the Lord: If we can finde aſſurance of Gods acceptation of our ſacrifices, we may be ſure he loues our perſons. If I incline to wickedneſſe in my heart, the Lord will not heare me; but the Lord hath heard me.

SAMSONS *marriage*.

OF all the deliuerers of Iſrael, there is none of whom are reported ſo many weakneſſes, or ſo many miracles, as of *Samſon*. The newes which the Angell told of his conception and education, was not more ſtrange, then the newes of his owne choice; he but ſees a daughter of the Philiſtims, and falls in loue; All this ſtrength begins in infirmity; One maide of the Philiſtims ouercomes that champion, which was giuen to ouercome the Philiſtims: Euen hee that was dieted with water, found heat of vnfit deſires: As his body was ſtrong notwithſtanding that fare, ſo were his paſſions; without the gift of continency, a *low* ſeed may impaire nature, but not inordination. To follow nothing but the eye in the choice of his wife, was a luſt vnworthy of a Nazarite; This is to make the ſenſe not a Counſeller, but a Tyrant.

Yet was *Samſon* in this very impotency, dutifull; He did not in the preſumption of his ſtrength rauiſh her forceably; He did not make vp a clandeſtine match without conſulting with his parents, but he makes ſute to them for conſent, *Giue me her to wife:* As one that could be maſter of his own act, though not of his paſſion; and as one that had learned ſo to be a ſutor, as not to forget himſelfe to be a ſonne. Euen in this deplored ſtate of Iſrael, children durſt not preſume to bee their owne caruers; how much leſſe is this tolerable in a well-guided and Chriſtian Common-wealth? Whoſoeuer now diſpoſe of themſelues without their Parents, they do wilfully vnchild themſelues, and change naturall affection for violent.

It is no maruell of *Manoah* and his wife were aſtoniſhed at this vneqnall motion of their ſonne; Did not the Angell (thought they) tell vs that this childe ſhould be conſecrated to God; and muſt he begin his youth in vnholy wedlocke? Did not the Angel ſay that our ſonne ſhould begin to ſaue Iſrael from the Philiſtims; and is he now captiued in his affections by a daughter of the Philiſtims? Shall our deliuerance from the Philiſtims begin in an alliance? Haue we beene ſo ſcrupulouſly carefull, that he ſhould eat no vncleane thing, and ſhall we now conſent to an heatheniſh match? Now therefore they grauely indeuour to coole this intemperate heat of his paſſion, with good counſell, as thoſe which well knew the inconueniences of an vnequall yoke; corruption in religion, alienation of affections, diſtraction of thoughts, conniuence at Idolatry, death of zeale, dangerous vnderminings, & laſtly, an vnholy ſeed. Who can blame them, if they were vnwilling to call a Philiſtim, daughter?

I wiſh *Manoah* could ſpeake ſo loud, that all our Iſraelites might heare him; *Is there neuer a woman among the daughters of thy brethren, or among all Gods people, that thou goeſt to take a wife of the vncircumciſed Philiſtims?* If religion be any other then a cypher, how dare we not regard it in our moſt important choice? Is ſhe a faire Philiſtim? Why is not this deformity of the ſoule more powerfull to diſſwade vs, then the beauty of the face, or of metall to allure vs? To dote vpon a faire skinne, when we ſee a Philiſtim vnder it, is ſenſuall and brutiſh.

Affection is not more blinde, then deafe. In vaine doe the parents ſeeke to alter a young man, not more ſtrong in body, then in will; Though he cannot defend his deſires, yet he purſues them; *Get me her, for ſhe pleaſes me.* And although it muſt needs be a weake motion that can plead no reaſon, but appetite; yet the good Parents, ſith they cannot bow the affection of their ſonne with perſwaſion, dare not breake it with violence. As it becomes not children to be forward in their choyce; ſo parents may not be too peremptory in their deniall: It it is not ſafe for children to ouer-run parents in ſetling their affections; nor for parents (where the impediments are not very materiall) to come ſhort of their chidren, when the affections are once ſetled: The one is diſobedience; the other may be tyranny.

I know not whether I may excuſe either *Samſon* in making this ſute, or his parents in yeelding to it, but a diuine diſpenſation in both: For on the one ſide, whiles the Spirit of God notes, that as yet his parents knew not this was of the Lord, it may ſeeme that he knew it; and is it likely he would know and not impart it? This alone was enough to win, yea to command his parents; It is not mine eye onely, but the counſell of God that leads me to his choice: The way to quarrell with the Philiſtims, is to match wih them; If I follow mine affection, mine affection followes God, in this proiect. Surely, hee that commanded his Prophet afterwards to marry an harlot, may haue appointed his Nazarite to marry with a Philiſtim: On the other ſide, whether it were of Gods permitting, or allowing, I finde not: It might ſo be of God, as all the euill in the City; and then the interpoſition of Gods decree, ſhall be no excuſe of *Samſons* infirmity. I would rather thinke, that God meant onely to make a Treacle of a Viper; and rather appointed to fetch good out of *Samſons* euill, then to approue that for good in *Samſon*, which in it ſelfe was euill.

When *Samſon* went on wooing, hee might haue made the ſluggards excuſe, *There is a Lion in the way*: but hee that could not be ſtaid by perſwaſion, will not by feare. A Lion, young, wilde, fierce, hungry, comes roaring vpon him, when he had no weapon but his hand, no fence but his ſtrength; the ſame prouidence that carried him to Timnah, brought the Lyon to him. It hath beene euer the faſhion of God, to exerciſe his Champions with ſome initiatory incounters: Both *Samſon* and *David* muſt firſt fight with Lions, then with Philiſtims; & he whoſe type they bore, meets with that roaring Lion of the wilderneſſe, in the very threſhold of his publike charge. The ſame hand that prepared a Lyon for *Samſon*, hath proportionable matches for euery Chriſtian; God neuer giues ſtrength, but he imployes it: Pouerty meets one like an armed man; Infamy, like ſome furious Maſtiue, comes flying in the face of another; the wilde Bore out of the foreſt, or the bloudy Tyger of perſecution ſets vpon one; the brawling curs of hereticall prauity or contentious neighbourhood, are ready to bait another; and by all theſe meaner aand brutiſh aduerſaries, will God fit vs for greater conflicts: It is a pledge of our future victory ouer the ſpirituall Philiſtims, if we can ſay, My ſoule hath been among Lions. Come forth now, thou weake Chriſtian, and behold this preparatory battell of *Samſon*; Doſt thou thinke God deales hardly with thee in matching thee ſo hard, and calling thee forth to ſo many frayes? What doſt thou but repine at thine owne glory? How ſhouldſt thou be victorious, without reſiſtance?

If the parents of *Samſon* had now ſtood behind the hedge and ſeen this incounter, they would haue taken no further care of matching their ſonne with a Philiſtim; For who that ſhould ſee a ſtrong Lion ramping vpon an vnarmed man, would hope for his life and victory? The beaſt came briſtling vp his feareful mane, wafting his raiſed ſtern; his eies ſparkling with fury, his mouth roaring out knels of his laſt paſſage, & breathing death from his noſtrils, & now reioyced at ſo faire a prey. Surely, if the Lion had had no other aduerſary then him whom he ſaw, he had not loſt his hope; but now he could not ſee that his maker was his enemy; *The ſpirit of the Lord came vpon Samſon*; what is a beaſt in the hand of the creator? He that ſtrook the Lions with the awe of *Adam, Noah,* & *Daniel*, ſubdued this rebellious beaſt to *Samſon*; what maruell is it if *Samſon* now tore him, as if it had beene a young Kid? If his bones had beene braſſe, and his skinne plates of yron, all had bin one: The right hand of the Lord bringeth mighty things to paſſe.

If that roaring Lion, that goes about continually ſeeking whom he may deuoure, finde vs alone among the vineyards of the Philiſtims, where is our hope? Not in our heeles; he is ſwifter then wee: not in our weapons; we are naturally vnarmed: not in our hands, which are weake and languiſhing; but in the Spirit of that God, by whom we can doe all things: if God fight in vs, who can reſiſt him? There is a ſtronger Lion in vs then that againſt vs.

Samſon was not more valiant then modeſt; he made no words of this great exployt: the greateſt performers euer make the leaſt noyſe; Hee that workes wonders alone, could ſay, *See thou tell no man*; whereas thoſe, whoſe hands are moſt impotent, are buſieſt of their tongues. Great talkers ſhew that they deſire onely to be thought eminent, whereas the deepeſt waters are leaſt heard.

But, whiles hee concealed this euent from others, hee pondered it in himſelfe; and when hee returned to Timnath, went out of the way to ſee his dead Aduerſary, and could not but recall to himſelfe his danger, and deliuerance; Heere the beaſt met me, thus hee fought, thus I ſlew him. The very dead Lyon taught *Samſon* thankfulneſſe: there was more honey in this thought then in the carkaſſe. The mercies of God are ill beſtowed vpon vs, if we cannot ſtep aſide to view the monuments of his deliuerances; Dangers may be at once paſt, and forgotten. As *Samſon* had not found his hony-combe, if he had not turned aſide to ſee his Lion; ſo we ſhall loſe the comfort of Gods benefits, if we doe not renue our perils by meditation.

Leſt any thing ſhould befall *Samſon*, wherein is not ſome wonder, his Lion doth more amaze him dead, then aliue; For loe, that carkaſſe is made an Hiue; and the bitterneſſe of death, is turned into the ſweetneſſe of honey. The Bee, a nice and dainty creature, builds her cells in an vnſauory carkaſſe; the carkaſſe that promiſed nothing but ſtrength, and annoyance, now offers comfort and refreſhing; and in a ſort, payes *Samſon* for the wrong offered. Oh the wonderfull goodneſſe of our God, that can change our terrours into pleaſure, and can make the greateſt euils beneficall! Is any man, by his humiliation vnder the hand of God, growne more faithfull, and conſcionable? there is hony out of the Lion. Is any man by his temptation or fall become more circumſpect? there is alſo hony out of the Lion: there is no *Samſon*, to whom euery Lion doth not yeeld hony: Euery Chriſtan is the better for his euils; yea, Satan himſelfe, in his exerciſe of Gods children, aduantageth them.

Samſon doth not diſdaine theſe ſweets, becauſe he findes them vncleanly layd; His diet was ſtrict, and forbade him any thing that ſauoured of legall impurity; yet hee eates the honey-combe out of the belly of a dead beaſt; good may not be refuſed, becauſe the meanes are accidentally euill; Hony is hony ſtill, though in a dead Lion. Thoſe are leſſe wiſe, and more ſcrupulous then *Samſon*, which abhorre the graces of God, becauſe they finde them in ill veſſels: One cares not for the Preachers true doctrine, becauſe his life is euill; Another will not take a good receit from the hand of a Phiſician, becauſe he is giuen to vnlawfull ſtudies; A third will not receiue a deſerued contribution from the hands of a Vſurer. It is a weake neglect, not to take the honey, becauſe we hate the Lion: Gods children haue right to their fathers bleſſings, whereſoeuer they finde them.

The match is now made; *Samſon* (though a Nazarite) hath both a wedding, and a feaſt; God neuer miſliked moderate ſolemnities in the ſeuereſt life; and yet this Bridal-feaſt was long, the ſpace of ſeauen daies. If *Samſon* had matched with the beſt Iſraelite, this celebration had beene no greater; neither had this perhaps beene ſo long, if the cuſtome of the place had not required it. Now I do not heare him pleade his Nazaritiſme, for a colour of ſingularity: It is both lawfull and fit, in things not prohibited.

bited, to conforme our ſelues to the manners and rites of thoſe with whom we liue.

That *Samſon* might thinke it an honour to match with the Philiſtims, hee whom before the Lion found alone, is now accompanied with thirty attendants; They called them companions, but they meant them for ſpies. The courtiſies of the world are hollow and thankleſſe; neither doth it euer purpoſe ſo ill, as when it ſhewes fayreſt. None are ſo neere to danger, as thoſe whom it entertaines with ſmiles; whiles it frownes, we know what to truſt to; but the fauours of it are worthy of nothing but feares and ſuſpicion: Open defiance is better then falſe loue.

Auſteritie had not made *Samſon* vnciuill; he knowes how to entertaine Philiſtims with a formall familiarity: And that his intellectuall parts might be approued anſwerable to his arms, he will firſt try maſteries of wit, and ſet their braines on worke with harmeleſſe thoughts; His riddle ſhall oppoſe them, and a deepe wager ſhall bind the ſolution; Thirty ſhirts, & thirty ſutes of raiment; neither their loſſe, nor their gaine could be much, beſides the victory, being diuided vnto thirty partners: but *Samſons* muſt needes bee both waies very large, who muſt giue or receiue thirty alone. The ſeuen daies of the feaſt are expiring, and yet they which had bin all this while deuouring of *Samſons* meat, cannot tell who that eater ſhould be from whence meat ſhould come. In courſe of nature, the ſtrong feeder takes in meat, and ſends out filthines; but, that meat & ſweetnes ſhould come from a deuouring ſtomacke, was beyond their apprehenſion.

And as fooles and dogs vſe to beginne in ieſt, and end in earneſt, ſo did theſe Philiſtims; and therefore they force the Bride to intice her husband to betray himſelfe. Couetouſnes and Pride haue made them impatient of loſſe: and now they threat to fire her, and her fathers houſe, for recompence of their entertainment, rather then they will loſe a ſmall wager to an Iſraelite. Some-what of kinne to theſe ſauage Philiſtims, are thoſe cholericke Gameſters, which if the dice be not their friend, fall out with God, curſe (that which is not) Fortune; ſtrike their fellowes, and are ready to take vengeance vpon themſelues: Thoſe men are vnfit for ſport, that loſe their patience together with their wager.

I doe not wonder that a Philiſtim woman loued her ſelfe and her Fathers family, more then an Iſraelitiſh Bride-grome; and, if ſhe beſtowed teares vpon her husband, for the ranſome of them. *Samſon* himſelfe taught her this difference, *I haue not told it my Father or my mother, and ſhould I tell it thee?* If ſhee had not beene as ſhee was, ſhe had neither done this to *Samſon*, nor heard this from him; Matrimoniall reſpects are dearer then naturall; It was the lawe of him that ordained marriage (before euer Parents were) that Parents ſhould be forſaken, for the husband or wife: But now, Iſraelitiſh Parents are worthy of more intireneſſe, then a wife of the Philiſtims; And yet whom the Lion could not conquer, the teares of a woman haue conquered. *Samſon* neuer bewraied infirmitie but in vxoriouſneſſe; What aſſurance can there be of him that hath a Philiſtim in his boſome? *Adam*, the perfecteſt man, *Samſon*, the ſtrongeſt man, *Salomon*, the wiſeſt man, were betrayed with the flattery of their helpers. As there is no comfort comfortable to a faithfull yoke-fellow: ſo woe be to him that is matched with a Philiſtim.

It could not but much diſcontent *Samſon*, to ſee that his aduerſaries had plowed with his Heifer, and that vpon his owne backe; now therefore he payes his wager to their coſt. Aſcalon the Citie of the Philiſtims, is his wardrobe; he fetches thence thirty ſutes, lined with the liues of the owners: He might with as much eaſe haue ſlain theſe thirty companions, which were the authors of this euill; but his promiſe forbade him, whiles he was to clothe their bodies, to vnclothe their ſoules; and that Spirit of God, which ſtird him vp to reuenge, directed him in the choice of the ſubiects. If we wonder to ſee thirty throats cut for their ſutes, we may eaſily know, that this was but the occaſion of that ſlaughter, whereof the cauſe was their oppreſſion & tyrannie. *Dauid* ſlew 200. Philiſtims for their fore-skins: but the ground of his act was their hoſtilitie. It is iuſt with God to deſtine what enemies he pleaſes, to execution: It is not to be expoſtulated why this man is ſtricken rather then another, when both are Philiſtims.

SAMSONS *victory.*

I Can no more iuſtifie *Samſon* in the leauing of his wife, then in the chuſing her: He choſe her, becauſe ſhe pleaſed him, and becauſe ſhe diſpiſed him, he left her. Though her feare made her falſe to him in his Riddle, yet ſhe was true to his bed: That weake trechery was worthy of a checke, not a deſertion. All the paſſions of *Samſon* were ſtrong, like himſelfe: but (as vehement motions are not laſting) this vehement winde is ſoone allaid; and he is now returning with a Kid, to winne her that had offended him, and to renue that feaſt which ended in her vnkindneſſe. Slight occaſions may not breake the knot of matrimoniall loue; and if any iuſt offence haue ſlackned it on either part, it muſt be faſtned againe by ſpeedy reconciliation.

Now *Samſons* father in law ſhewes himſelf a Philiſtim, the true parent of her that betraied her husband; for no ſooner is the Bride-groome departed, then he changes his ſonne: What pretence of friendſhip ſoeuer hee made, a true Philiſtim will ſoone bee weary of an Iſraelite. *Samſon* hath not ſo many dayes liberty to enioy his wedding, as he ſpent in celebrating it: Marriage hath been euer a ſacred Inſtitution, and who but a Philiſtim would ſo eaſily violate it? One of his thirty compaions enioyes his wife, together with his ſute; and now laughs to be a partner of that bed, whereon he was an attendant. The good nature of *Samſon*, hauing forgotten the firſt wrong, carried him to a proffer of familiarity, and is repulſed; but with a gentle violence; *I had thought thou hadſt hated her.* Lawfull wedlock may not be diſſolued by imaginations, but by proofs.

Who ſhall ſtay *Samſon* from his owne wife? Hee that ſlew the Lion in the way of his wooing, and before whom thouſands of the Philiſtims could not ſtand, yet ſuffers himſelfe to be reſiſted by him that was once his father in Law, without any returne of priuate violence.

Great is the force of duty once conceiued, euen to the moſt vnworthy: This thought, I was his ſonne, bindes the hands of *Samſon*; elſe how eaſily might he, that ſlew thoſe thirty Philiſtims for their ſutes, haue deſtroyed this family for his wife? How vnnaturall are thoſe mouthes, that can curſe the loines from which they are proceeded; and thoſe hands, that dare lift vp themſelues againſt the meanes of their life and being?

I neuer read that *Samſon* ſlew any but by the motion and aſſiſtance of the Spirit of God: and the diuine wiſdome hath reſerued theſe offenders to another reuenge. Iudgement muſt deſcend from others to them, ſith the wrong proceeded from others, by them. In the very marriage, God fore-ſaw and intended this parting, and in the parting, this puniſhment vpon the Philiſtims. If the Philiſtims had not beene as much enemies to God, as to *Samſon*; enimies to Iſrael in their oppreſſion, no leſſe then to *Samſon* in this particular iniury, that purpoſe and execution of reuenge had beene no better then wicked: Now He to whom vengeance belongs, ſets him on worke, and makes the act iuſtice: when he commands, euen very crueltie is obedience.

It was a buſie and troubleſome proiect of *Samſon*, to vſe the foxes for his reuenge; for not without great labor and many hands could ſo many wilde creatures be got together, neither could the wit of *Samſon* want other deuices of hoſtility: But he meant to find out ſuch a puniſhment, as might in ſome ſort anſwer the offence, and might imply as much contempt, as treſpaſſe. By wiles, ſeconded with violence, had they wronged *Samſon*, in extorting his ſecret, and taking away his wife: and what other Embleme could theſe foxes tied together preſent vnto them, then wilineſſe combined by force to worke miſchiefe?

Theſe foxes deſtroy their corne, before he which ſent them deſtroy the perſons. Thoſe iudgements which beginne in outward things, end in the owners: A ſtranger that had beene of neither ſide, would haue ſaid, What pitty it is to ſee good corne thus ſpoiled? If the creature be conſidered apart from the owners, it is good; and therefore if it bee miſ-ſpent, the abuſe reflects vpon the maker of it; but if it be looked vpon, with reſpect to an ill maſter, the beſt vſe of it is to periſh. He therefore that ſlew the Egyptian cattell with murraine, and ſmote their fruit with haileſtones; he that conſumed the Vines of Iſrael with the Palmer-worme, and Caterpiller, and Canker-worme, ſent alſo Foxes by the hand of ***Samſon***, into the fields of the Philiſtims. Their Corne was too good for them to enioy, not too good for the Foxes to burne vp: God had rather his creatures ſhould periſh any way, then ſerue for the luſt of the wicked.

There could not be ſuch ſecrecy in the catching of three hundred foxes, but it might well be knowne who had procured them: Rumor will ſwiftly flie of things not done: but of a thing ſo notoriouſly executed, it is no maruell if Fame be a blab. The mention of the offence drawes in the prouocation: and now the wrong to *Samſon* is ſcanned and reuenged; Becauſe the fields of the Philiſtims are burned for the wrong done to *Samſon* by Timnite in his daughter, therefore the Philiſtims burne the Timnite and his daughter. The tying of the fire-brand betweene two foxes, was not ſo witty a policie, as the ſetting of a fire of diſſenſion betwixt the Philiſtims. What need *Samſon* be his owne executioner, when his enemies will vndertake that charge? There can be no more pleaſing propſect to an Iſraelite, then to ſee the Philiſtims together by the eares.

If the wife of ***Samſon*** had not feared the fire for her ſelfe, and her Fathers houſe, ſhee had not betrayed her husband, her husband had not thus plagued the Philiſtims, the Philiſtims had not conſumed her and her father with fire: now ſhee leaps into that flame which ſhee meant to auoid. That euill which the wicked feared, meets them in their flight: How many in a feare of pouerty, ſeeke to gaine vnconſcionably, and die beggers? How many, to ſhunne paine and danger, haue yeelded to euill, and in the long runne haue been met in the teeth with that miſchiefe, which they had hoped to haue left behinde them? How many, in a deſire to eſchue the ſhame of men, haue falne into the confuſion of God? Both good and euill are ſure paymaſters at the laſt.

He that was ſo ſoone pacified towards his wife, could not but haue thought this reuenge more then enough, if he had not rather weilded Gods quarrell then his owne; He knew that God had raiſed him vp on purpoſe, to be a ſcourge to the Philiſtims, whom as yet he had angred more then puniſhed: As if theſe therefore had beene but floriſhes before the fray, he ſtirres vp his courage, and ſtrikes them both hip and thigh, with a mighty plague. That God which can doe nothing imperfectly, where hee begins either mercy or iudgement, will not leaue till he haue happily finiſhed: As it is in his fauours, ſo in his puniſhments; One ſtroke drawes on another.

The Iſraelites were but ſlaues, and the Philiſtims were their maſters: ſo much more indignely therefore muſt they needs take it, to bee thus affronted by one of their owne vaſſals: yet ſhall wee commend the moderation of theſe Pegans. ***Samſon***, being not mortally wronged by one Philiſtim, falls foule vpon the whole Nation; the Philiſtims hainouſly offended by ***Samſon***, doe not fall vpon the whole Tribe of Iudah, but being muſtered together, call to them for ſantisfaction from the perſon offending: the ſame hand of God which wrought ***Samſon*** to reuenge, reſtrained them from it, It is no thanke to themſelues that ſometimes wicked men cannot be cruell.

The men of Iudah, are by their feare made friends to their Tyrants, and traytors to their friend; it was in their cauſe that *Samſon* had ſhed bloud, and yet they conſpire with the Philiſtims, to deſtroy their owne fleſh and bloud. So ſhall the Philiſtims be quit with Iſrael, that as ***Samſon*** by Philiſtims reuenged himſelfe of Philiſtims; ſo they an Iſraelite, by the hand of Iſraelites. That which open enemies dare not attempt, they worke by falſe brethren; and theſe are ſo much more perilous, as they are more entire.

It had beene no leſſe eaſie for *Samſon* to haue ſlaine thoſe thouſands of Iudah that came to binde him, then thoſe other of the Philiſtims that meant to kill him bound: And what if he had ſaid; Are ye turned Traytors to your Deliuerer? your bloud bee vpon your owne heads: But the Spirit of God (without whom he could not kill either beaſt, or man) would neuer ſtirre him vp to kill his brethren, though degenerated into Philiſtims; they haue more power to binde him, then he to kill them: Iſraelitiſh blood was precious to him, that made no more ſcruple of killing a Philiſtim, then a Lion. That bondage and vſury that was allowed to a Iew from a Pagan, might not be exacted from a Iew.

The Philiſtims that had before plowed with *Samſons* Heifer in the caſe of the Riddle, are now plowing a worſe furrow with an Heifer more his owne. I am aſhamed to heare theſe cowardly Iewes ſay, *Knoweſt thou not that the Philiſtims are Lords ouer vs? Why haſt thou done thus vnto vs? We are therefore come to bind thee.* Wheras they ſhould haue ſaid; We finde theſe tyrannicall Philiſtims to vſurpe dominion ouer vs; thou haſt happily begun to ſhake off their yoke, and now we are come to ſecond thee with our ſeruice; the valour of ſuch a Captaine ſhall eaſily lead vs forth to liberty; We are ready either to die with thee, or to be freed by thee: A fearefull man can neuer be a true friend; rather then incurre any danger, hee will be falſe to his owne ſoule. Oh cruell mercy of theſe men of Iuda! *We will not kill thee, but we will binde thee, and deliuer thee to the hands of the Philiſtims, that they may kill thee.* As if it had not beene much worſe to die an ignominious and tormenting death, by the hands of Philiſtims, then to be at once diſpatcht by them, which wiſht either his life ſafe, or his death eaſie.

When *Saul* was purſued by the Philiſtims vpon the mountaines of Gilboa, he could ſay to his Armour-bearer, Draw forth thy ſword, and kill me, leſt the vncircumciſed come and thruſt mee thorow, and mocke me; and at laſt, would rather fall vpon his owne ſword, then theirs: And yet theſe couſins of *Samſon* can ſay, *We will not kill thee, but we will binde thee, and deliuer thee.* It was no excuſe to theſe Iſraelites, that *Samſons* binding had more hope, then his death; It was more in the extraordinary mercy of God then their will, that he was not tyed with his laſt bonds: Such is the goodneſſe of the Almighty, that he turnes the cruell intentions of wicked men to an aduantage.

Now theſe Iewes that might haue let themſelues looſe from their owne bondage, are binding their Deliuerer, whom yet they knew able to haue reſiſted. In the greateſt ſtrength, there is vſe of patience; There was more fortitude in this ſuffering, then in his former actions; *Samſon* abides to by tyed by his owne countrymen, that he may haue the glory of freeing himſelfe victoriouſly. Euen ſo, O Sauiour, our better Nazarite, thou which couldſt haue called to thy Father, and haue dad twelue Legions of Angels for thy reſcue, wouldſt be bouud voluntarily, that thou mibgtſt triumph; So the bleſſed Martyrs were racked, and would not be looſed, becauſe they expected a better reſurrection. If we be not as well ready to ſuffer ill, as to do good, wee are not fit for the conſecration of God.

To ſee *Samſon* thus ſtrongly manicled, and expoſed to their full reuenge, could not but be a glad ſpectacle to theſe Philiſtims; and their ioy was ſo full, that it could not but flie forth of their mouthes in ſhouting and laughter; Whom they ſaw looſe with terror, it is pleaſure to ſee bound. It is the ſport of the ſpirituall Philiſtims, to ſee any of Gods Nazarites fettered with the cords of iniquity; and their Imps are ready to ſay, Aha; ſo would we haue it. But the euent anſwers their falſe ioy, with that clauſe of triumph, *Reioyce not ouer me, O mine enemy: though I fall, yet I ſhall riſe again.* How ſoone was the countenance of theſe Philiſtims changed, and their ſhouts turned into ſhrickings? *The Spirit of the Lord came vpon Samſon:* and then, what are cords to the Almighty? His new bonds are as flaxe burnt with fire; and he rouzes vp himſelfe, like that young Lion whom he firſt incountred, and flies vpon thoſe cowardly aduerſaries, who if they had not ſeene his cords, durſt not haue ſeene his face. If they had been ſo many diuels, as men, they could not haue ſtood before that Spirit, which lifted vp the heart and hand of *Samſon*. Wicked men neuer ſee fairer proſpect, then when they are vpon the very threſhold of deſtruction; Security and Ruine are ſo cloſe bordering vpon each other, that where we ſee the face of the one, we may be ſure the other is at his backe. Thus didſt thou, O bleſſed Sauiour, when thou wert faſtened to the Croſſe, when thou layeſt bound in the graue with the cords of death; thus didſt thou miraculouſly raiſe vp thy ſelfe, vanquiſh thine enemies, and lead captiuity captiue; Thus doe all thy holy ones, when they ſeem moſt forſaken and laid open to the inſultation of the world, finde thy Spirit mighty to their deliuerance, and the diſcomfiture of their malicious aduerſaries.

Thoſe three thouſand Iſraelites were not ſo ill aduiſed, as to come vp into the rocke vnweaponed, to apprehend *Samſon*; *Samſon* therefore might haue had his choice of ſwords, or ſpeares, for this skirmiſh with the Philiſtims; yet he leaues all the munition of Iſrael, and finding the new iaw-bone of an Aſſe, takes that vpon his hand, and with that baſe inſtrument of death, ſends a thouſand Philiſtims to their place. All the ſwords and ſhields of the armed Philiſtims cannot reſiſt that contemptible Engine which hath now left a thouſand bodies, as dead as the carcaſe of that beaſt, whoſe bone it was. This victory was not in the weapon, was not in the arme: it was in the Spirit of God, which moued the weapon in the arme. O God, if the meanes be weake, yet thou art ſtrong: Through God we ſhall do great acts; Yea, I can doe all things through him that ſtrentheneth me. Seeſt thou a poore Chriſtian, which by weake counſell hath obtained to ouercome a tentation? there is the Philiſtim vanquiſht with a ſorry iaw-bone.

It is no maruell, if hee were thus admirably ſtrong and victorious, whoſe bodily ſtrength God meant to make a type of the ſpirituall power of Chriſt: And behold, as the three thouſands of Iuda ſtood ſtill gazing with their weapon in their hand, whiles *Samſon* alone ſubdued the Philiſtims; ſo did men and Angels ſtand looking vpon the glorious atcheiuements of the Sonne of God, who might iuſtly ſay, *I haue trod the wine-preſſe alone.*

Both the *Samſons* camplained of thirſt; The ſame God which gaue his Champion victory, gaue him alſo refreſhing; and by the ſame meanes; The ſame bone yeelds him both conqueſt, and life; and is of a weapon of offence, turned into a well of water: He that fetcht water out of the flint for Iſrael, fetches it out of a bone for *Samſon*. What is not poſſible to the infinite power of that Almighty Creator, that made all things of nothing? He can giue *Samſon* hony from the mouth of the Lion, and water from the mouth of the Aſſe. Who would not cheerefully depend vpon that God, which can fetch moiſture out of drineſſe, and life out of death?

SAMSONS *end.*

I Cannot wonder more at *Samſons* ſtrength then his weakneſſe; Hee that beganne to caſt away his loue vpon a wife of the Philiſtims, goes on to miſ-ſpend himſelfe vpon the harlots of the Philiſtims: He that did not ſo much ouercome the men, as the women ouercome him. His affections blinded him firſt, ere the Philiſtims could doe it: would he elſe, after the effuſion of ſo much of their bloud, haue ſuffered his luſt to carry him within their walls, as one that cared more for his pleaſure, then his life? Oh ſtrange debauchedneſſe, and preſumption of a Nazarite! The Philiſtims are vp in Armes to kill him; he offers himſelfe to their City, to their ſtewes, and dare expoſe his life to one of their harlots, whom he had ſlaughtered. I would haue looked to haue ſeene him betake himſelfe to his ſtronger Rocke, then that of Etam, and by his auſtere deuotion, to ſeeke protection of him, of whom he receiued ſtrength: but now, as if he had forgotten his conſecration, I finde him turned Philiſtim for his bed, and of a Nazarite, ſcarce a man. In vaine doth he nouriſh his haire, whiles he feeds theſe paſſions. How vſually doe vigor of body, and infirmity of minde lodge vnder one roofe? On the contrary, a weariſh outſide is a ſtrong motiue to mortification: *Samſons* victories haue ſubdued him, and haue made him firſt a ſlaue to lewd deſires, and then to the Philiſtims. I may ſafely ſay, that more veſſels miſcarry with a faire gale, then with a tempeſt.

Yet was not *Samſon* ſo blinded with luſt, as not at all to looke before him; he foreſaw, the morning would be dangerous, the bed of his fornication therefore could hold him no longer then midnight; then hee riſes, and in a mocke of thoſe ambuſhes which the Azahites laid for him, hee carries away the gates wherein they thought to haue incaged him. If a temptation haue drawne vs aſide, to lie downe to ſinne, it is happy for vs, if wee can ariſe ere wee bee ſurprized with iudgement. *Samſon* had not left his ſtrength in the bed of an harlot; neither had that God which gaue it him, ſtript him of it with his clothes, when hee laid him downe in vncleanneſſe: His mercy vſes not to take vantage of our vnworthineſſe, but euen when we caſt him off, holds vs faſt. That bountifull hand leaues vs rich of common graces, when we haue miſ-ſpent our better ſtore: Like as our firſt Parents, when they had ſpoiled themſelues of the Image of their Creator, yet were left wealthy of noble faculties of the ſoule.

I finde *Samſon* come off from his ſinne with ſafety, he runnes away lightly with an heauier weight then the gates of Azzah, the burthen of an ill act. Preſent impunity argues not an abatement of the wickednes of his ſin, or of the diſlike of God: nothing is ſo worthy of pitty, as as ſinners peace: Good is not therefore good, becauſe it proſpers, but becauſe it is commanded: Euill is not euill becauſe it is puniſhed, but becauſe it is forbidden.

If the holy parents of *Samſon* liued to ſee theſe outrages of their Nazarite, *I doubt* whether they did not repent them of their ioy, to heare newes of a ſonne. It is a ſhame to ſee how he that might not drinke wine, is drunke with the cup of fornications; His luſt carries him from Azzah, to the plaine of Sorek, and now hath found a *Dalilah*, that ſhall pay him for all his former vncleanneſſe. Sinne is ſteepe and ſlippery, and if after one fall wee haue found where to ſtand, it is the praiſe, not of our footing, but of the hand of God.

The Princes of the Philiſtims knew already where *Samſons* weakneſſe lay, though not his ſtrength; and therefore they would entiſe his harlot by gifts, to entiſe him by her dalliance, to betray himſelfe. It is no maruell, if ſhee which would be filthy, would be alſo perfidious. How could *Samſon* chuſe but thinke, if luſt had not bewitched him, Shee, whoſe body is mercenary to mee, will eaſily ſell me to others; Shee will be falſe, if ſhe will be an harlot? A wide conſcience will ſwallow any ſin: Thoſe that haue once thralled themſelues to a knowne euill, can make no other difference of ſinnes, but their owne loſſe, or aduantage: A lyer will ſteale; a theefe can kill; a cruell man can bee a Traytor; a drunkard can falſifie; wickedneſſe once entertained, can put on any ſhape: Truſt him in nothing, that makes not a conſcience of euery thing.

Was there euer ſuch another motion made to a reaſonable man? *Tell me wherein thy great ſtrength lieth, and wherewith thou maieſt be bound to do thee hurt.* Who would not haue ſpurned ſuch a ſutor out of doores? What will not impudency aske, or ſtupidity receiue? He that killed the thouſand Philiſtims for comming to binde him, indures this harlot of the Philiſtims to conſult with himſelfe of binding him; and when vpon the triall of a falſe anſwer, he ſaw ſo apparant trechery, yet wilfully bettrayes his life by her, to his enemies: All ſinnes, all paſſions haue power to infatuate a man, but luſt moſt of all. Neuer man that had drunk flagons of wine, had leſſe reaſon, then this Nazarite; Many a one loſes his life: but this caſts it a way; not in hatred of himſelfe, but in loue to a ſtrumpet. Wee wonder that a man could poſſibly be ſo ſottiſh, and yet wee our ſelues by tentation become no leſſe inſenſate; Sinfull pleaſures, lik a common *Dalilah* lodge in our boſomes: we know they aime at nothing but the death of our ſoule, wee will yeeld to them, and die: Euery willing ſinner is a *Samſon*, let vs not inueigh againſt his ſenſleſneſſe, but our owne: Nothing is ſo groſſe and vnreaſonable to a well-diſpoſed minde, which tentation will not repreſent fit, and plauſible: No ſoule can out of his owne ſtrength, ſecure himſelfe from that ſinne which he moſt deteſteth.

As an hood-winkt man ſees ſome little glimmering of light, but not enough to guide him; ſo did *Samſon*, who had reaſon enough left him to make triall of *Dalilah*, by a crafty miſ-information; but not enough vpon that triall, to diſtruſt and hate her; he had not wit enough to deceiue her thriſe, not enough to keep himſelfe from being deceiued by her. It is not ſo great wiſdome to proue them whom wee diſtruſt, as it is folly to truſt them whom we haue found trecherous: Thrice had he ſeen the Philiſtims in her chamber, ready to ſurprize him, vpon her bonds; and yet will needs be a ſlaue to his Traytor. Warning not taken, is a certaine preſage of deſtruction; and if once neglected it receiue pardon, yet thrice is deſperate.

What man would euer play thus with his owne ruine? His harlot bindes him, and calls in her executioners to cut his throat; he riſes to ſaue his own life, and ſuffers them to carry away theirs, in peace. Where is the courage of *Samſon*? Where his zeale? He that killed the Philiſtims for their clothes; He that ſlew a thouſand of them in the field at once, in this quarrell, now ſuffers them in his chamber vnreuenged. Whence is this? His hands were ſtrong, but his heart was effeminate; his harlot had diuerted his affection. Whoſoeuer ſlackens the reines to his ſenſuall appetite, ſhall ſoone grow vnfit for the calling of God. *Samſon* hath broke the green withies, the new ropes, the woofe of his haire, and yet ſtill ſuffers himſelfe fettered with thoſe inuiſible bonds of an harlots loue, and can indure her to ſtay, *How canſt thou ſay, I loue thee, when thy heart is not with me? thou haſt mocked me theſe three times*: Whereas he ſhould rather haue ſaid to her, How canſt thou challenge any loue from me, that haſt thus thriſe ſought my life? Oh canſt thou thinke my mockes a ſufficient reuenge of this trechery? But contrarily he melts at this fire, and by her importunate inſinuations, is wrought againſt himſelfe. Wearineſſe of ſollicitation hath won ſome to thoſe actions, which at the firſt motion they deſpiſed, like as we ſee ſome ſutors are diſpatcht, not for the equity of the cauſe, but the trouble of the proſecution; becauſe it is more eaſie to yeeld, not more reaſonable. It is more ſafe to keepe our ſelues out of the noyſe of ſuggeſtions, then to ſtand vpon our power of deniall.

Who can pitty the loſſe of that ſtrength which was ſo abuſed? who can pity him the loſſe of his locks, which after ſo many warnings can ſleep in the lappe of *Dalilah*? It is but iuſt that hee ſhould riſe vp from thence ſhauen and feeble; not a Nazarite, ſcarce a man. If his ſtrength had lyen in his haire, it had beene out of himſelfe; it was not therefore in his locks, it was in his conſecration, whereof that haire was a ſigne. If the razor had come ſooner vpon his head, he had ceaſed to be a Nazarite, and the gift of God had at once ceaſed, with the calling of God; not for the want of that excretion but for the want of obedience. If God withdraw his graces, when he is too much prouoked, who can complaine of his mercy? He that ſleeps in ſin, muſt looke to wake in loſſe, and weakneſſe. Could *Samſon* thinke, Though I tell her, my ſtrength lies in my haire, yet ſhe will not cut it, or though ſhee doe cut my haire, yet ſhall I not loſe my ſtrength that now he riſes and ſhakes himſelfe in hope of his former vigor? Cuſtome of ſucceſſe makes men confident in their ſinnes, and cauſes them to miſtake an arbitrary tenure for a perpetuity.

His eyes were the firſt offenders, which betrayed him to luſt: and now they are firſt pulled out, and he is ledde a blinde captiue to *Azzah*, where he was firſt captiued to his luſt. The *Azzahites*, which lately ſaw him not without terror, running lightly away with their gates at midnight, ſee him now in his own perpetuall night, ſtrugling with his chaines: and that he may not want paine, together with his bondage, he muſt grind in his priſon.

As he paſſed the ſtreet, euery boy among the Philiſtims could throw ſtones at him, euery woman could laugh and ſhout at him; and what one Philiſtim doth not ſay, whiles he laſhes him vnto bloud, There it for my brothers or my kinſman, whom thou ſleweſt: Who can looke to run away with a ſin, when *Samſon* a Nazarite is thus plaged? This great heart could not haue but broken with indignation, if it had not pacified it ſelfe with the conſcience of the iuſt deſert of all this vengeance.

It is better for *Samſon* to be blinde in priſon, then to abuſe his eyes in Sorek: yea, I may ſafely ſay, he was more blind when he ſaw licentiouſly, then now that he ſees not. He was a greater ſlaue when he ſerued his affections, then now in grinding for the Philiſtims. The loſſe of his eyes ſhewes him his ſinne; neither could he ſee how ill he had done, till he ſaw not.

Euen yet, ſtill the God of mercy lookt vpon the blindneſſe of *Samſon*, and in theſe fetters enlargeth his heart from the worſe priſon of his ſinne; his haire grew together with his repentance, and his ſtrength with his haire. Gods mercifull humiliations of his owne, are ſometimes ſo ſeuere, that they ſeeme to differ little from deſertions; yet at the worſt, hee loues vs bleeding: and when we haue ſmarted enough, we ſhall feele it.

What thankfull Idolaters were theſe Philiſtims? They could not but know, that their bribes, and their *Delilah*, had deliuered *Samſon* to them; and yet they ſacrifice to their *Dagon*; and, as thoſe that would bee liberall in caſting fauours vpon a ſenſeleſſe Idoll (of whom they could receiue none) they cry out, *Our god hath deliuered our enemy into our hands.* Where was their *Dagon*, when a thouſand of his clyents were ſlaine with an Aſſes iaw? There was more ſtrength in that bone, then in al the makers of this god; and yet theſe vaine Pagans ſay, *Our god.* It is the quality of Superſtition to miſinterpret all euents, and to feede it ſelfe with the conceit of thoſe fauours, which are ſo farre from being done, that their authors neuer were. Why doe not we learne zeale of Idolaters? And if they be ſo forward in acknowledgement of their deliuerances to a falſe deity; how cheerfully ſhould we aſcribe ours to the true? O God, whatſoeuer be the meanes, thou art the Author of all our ſucceſſe: O that men would praiſe the Lord for his goodneſſe, and tell the wonders that he doth for the ſonnes of men!

No Muſician would ſerue for this feaſt, but *Samſon*; hee muſt now bee their ſport, which was once their terror; that he might want no ſorrow, ſcorn is added to his miſery: Euery wit and hand playes vpon him; Who is not ready to caſt his bone and his ieſt at ſuch a captiue? So as doubtleſſe he wiſht himſelfe no leſſe deafe, then blind, and that his ſoule might haue gone out with his eyes. Oppreſſion is able to make a wiſe man mad; and the greater the courage is, the more painefull the inſultation.

Now *Samſon* is puniſhed, ſhall the Philiſtims eſcape? If the iudgement of God begin at his owne, what ſhall become of his enemies? This aduantage ſhall *Samſon* make of their tyranny, that now death is no puniſhment to him, his ſoule ſhall flie forth in this bitterneſſe, without pain, and that his dying reuenge ſhal be no leſſe ſweet to him then the liberty of his former life. Hee could not but feele God mockt through him, and therefore whiles they are ſcoffing, hee prayes, his ſeriouſneſſe hopes to pay them for all thoſe ieſts. If he could haue beene thus earneſt with God in his proſperity, the Philiſtims had wanted this laughing ſtocke. No deuotion is ſo feruent, as that which ariſes frō extremity; *O Lord God, I pray thee think vpon me; O God, I beſeech the ſtrengthe me at this time only.* Though *Samſons* haire were ſhorter, yet he knew, Gods hand was not; as one therefore that had yet eyes enow to ſee him that was inuiſible, and whoſe faith was recouered before his ſtrength, he ſues to that God, which was a party in this indignity, for power to reuenge his wrongs, more then his own: It is zeale that moues him and not malice; his renued faith tels him, that he was deſtined to plague the Philiſtims, and reaſon tels him, that his blindneſſe puts him out of the hope of ſuch another opportunity. Knowing therefore, that this play of the Philiſtims muſt end in his death, he recollects all the forces of his ſoule and body, that his death may be a puniſhment in ſtead of a diſport; and that his ſoule may bee more victorious in the parting, then in the animation: and ſo addreſſes himſelfe both to dye, and kill; as one, whoſe ſoule ſhall not feele his owne diſſolution, whiles it ſhall carry ſo many thouſand Philiſtims with it to the pit. All the acts of *Samſon* are for wonder, not for imitation.

tion: So didſt thou, O bleſſed Sauiour, our better *Samſon*, conquer in dying, and triumphing vpon the chariot of the Croſſe, didſt leade captiuity captiue: The law, ſinne, death, hell, had neuer beene vanquiſht, but by thy death: All our life, liberty, and glory ſprings out of thy moſt precious bloud.

Michaes Idolatry.

THe mother of *Micha* hath loſt her ſiluer, and now ſhe fals to curſing: ſhe did afterwards but change the forme of her god; her ſiluer was her god, ere it did put on the faſhion of an image: elſe ſhe had not ſo much curſed to loſe it, if it had not too much poſſeſſed her in the keeping. A carnall heart cannot forgoe that wherein it delights, without impatience; cannot be impatient, without curſes: whereas the man that hath learned to inioy God, & vſe the world, ſmiles at a ſhipwrack, and pitties a theefe, and cannot curſe, but pray.

Micha had ſo little grace, as to ſteale from his mother; and that out of wantonneſſe, not out of neceſſity, for if ſhe had not beene rich, ſo much could not haue beene ſtolne from her; and now, he hath ſo much grace as to reſtore it; her curſes hath fetcht againe her treaſures: He cannot ſo much loue the money, as he fears her imprecations: Wealth ſeemes too deare, bought with a curſe: Though his fingers were falſe, yet his heart was tender. Many that make not conſcience of committing ſinne, yet make conſcience of facing it: It is well for them, that they are but nouices in euill. Thoſe whom cuſtome hath fleſhed in ſinne, can either deny and forſweare, or excuſe and defend it: their ſeared hearts cannot feele the gnawing of any remorſe; and their forehead hath learned to be as impudent, as their heart is ſenſleſſe.

I ſee no argument of any holineſſe in the mother of *Micha*: her curſes were ſinne to her ſelfe, yet *Micha* dares not but feare them. I know not whether the cauſleſſe curſe be more worthy of pity, or deriſion, it hurts the author, not his aduerſary: but the deſerued curſes, that fall euen from vnholy mouthes, are worthy to be feared: How much more ſhould a man hold himſelfe blaſted with the iuſt imprecations of the godly? What mettall are thoſe made of, that can applaud themſelues in the bitter curſes which their oppreſſions haue wrung from the poore, and reioyce in theſe ſignes of their proſperity?

Neither yet was *Micha* more ſtriken with his mothers curſes, then with the conſcience of ſacriledge: ſo ſoone as he findes there was a purpoſe of deuotion in this treaſure, he dares not conceale it, to the preiudice (as he thought) of God, more then of his mother. What ſhall we ſay to the palate of thoſe men, which as they finde no good relliſh but in ſtolne waters; ſo beſt in thoſe, which are ſtoln from the fountaine of God? How ſoone hath the old woman changed her note? Euen now ſhe paſſed an indefinite curſe vpon her ſonne for ſtealing; and now ſhe bleſſes him abſolutely, for reſtoring **Bleſſed be my ſonne of the Lord.** She hath forgotten the theft, when ſhe ſees the reſtitution: How much more ſhall the God of mercies be more pleaſed with our confeſſion, then prouoked with our ſinne?

I doubt not but this ſiluer, and this ſuperſtition came out of Egypt, together with the mother of *Micha*. This hiſtory is not ſo late in time, as in place, for the Tribe of *Dan* was not yet ſetled in that firſt diuiſion of the promiſed land; ſo as this old woman had ſeen both the Idolatry of Egypt, and the golden Calfe in the wildernes; & no doubt contributed ſome of her earerings to that Deity; & after al the plagues which ſhe ſaw inflicted vpon her brethren, for that Idoll of *Horeb*, and *Baal-Peor*, ſhee ſtill reſerues a ſecret loue to ſuperſtition, & now ſhewes it. Where miſ-religion hath once poſſeſſed it ſelfe of the heart, it is very hardly cleanſed out; but (like the plauge) it will hang in the very cloathes, & after long lurking, break forth in an vnexpected infection; and old wood is the apteſt to take this fire: After all the ayring in the deſart, ***Michaes*** mother will ſmell of Egypt.

It had bin better the ſiluer had bin ſtolne then thus beſtowed, for now they haue ſo imployed it, that it hath ſtolnn away their hearts from God; and yet, while it is molten into an image, they thinke it dedicated to the Lord. If religion might bee iudged according to the intention, there ſhould ſcarce bee any idolatry in the world. This woman loued her ſiluer enough; & if ſhe had not thought this coſtly piety, worth thanks, ſhe knew which way to haue imployed her ſtocke to aduantage: Euen euill actions, haue oft-times good meanings, and thoſe good meanings are anſwered with euill recompences. Many a one beſtowes their coſt, their labour, their blood, and receiues torment in ſtead of thanks.

Behold a ſuperſtitious ſonne of a ſperſticious mother; She makes a god, and hee harbours it; yea, (as the ſtreame is commonly broader then the head) he exceeds his mother in euill. He hath an houſe of gods, an Ephod, Teraphin; and that he might be complete in his deuotion, he makes his ſonne his Prieſt, and feoffes that ſinne vpon his ſonne, which he receiued from his mother. Thoſe ſinnes which nature conuayes not to vs, we haue by imitation. Euery action and geſture of the Parents, is an example to the child; and the mother, as ſhe is more tender ouer her ſonne, ſo by the power of a reciprocall loue, ſhee can worke moſt vpon his inclination. Whence it is, that in the hiſtory of the Iſraelitiſh Kings, the mothers name is commonly noted: and as ciuilly, ſo alſo, morally, The birth followes the belly. Thoſe ſonnes may bleſſe their ſecond birth, that are deliuered from the ſinnes of their education.

Who cannot but thinke how farre ***Micha*** ouer-lookt all his fellow Iſraelites, and thought them profane and godleſſe in compariſon of himſelfe? How did he ſecretly clap himſelfe on the breſt, as the man, whoſe happineſſe it was to ingroſſe Religion from all the Tribes of Iſrael, and little can imagine, that the further he runs, the more out of the way. Can an Iſraelite be thus paganiſh: O *Micha*! how hath ſuperſtition bewitched thee, that thou canſt not ſee rebellion in euery of theſe actions, yea in euery circumſtance, rebellion? What, more gods then one? An houſe of gods, beſide Gods houſe? An Image of ſiluer to the inuiſible God? An Ephod, and no Prieſt? A Prieſt, beſides the family of *Leui*? A Prieſt of thine owne begetting, of thine owne conſecration? What monſters doth mans imagination produce, when it is forſaken of God? It is well ſeene there is no King in Iſrael. If God had been their King, his lawes had ruled them. If *Moſes* or *Ioſhua* had beene their King, their ſword had awed them. If any other, the courſes of Iſrael could not haue beene ſo headleſſe. Wee are beholden to Gouernment for order, for peace, for religion. Where there is no King, euery one will be a King, yea a God to himſelfe. Wee are worthy of nothing but confuſion, if wee bleſſe not God for authority.

It is no maruell if Leuites wandred for maintenance, while there was no King in Iſrael. The tithes & offrings were their due: if theſe had bin paid, none of the holy Tribe needed to ſhift his ſtation. Euen where Royall power ſeconds the claime of the Leuite, the iniuſtice of men ſhortens his right. What ſhould become of the Leuites, if there were no King? And what of the Church, if no Leuites? No King, therfore no Church. How could the impotent childe liue without a Nurſe? Kings ſhall be thy nurſing Fathers, and Queenes thy nurſes, ſaith God. Nothing more argues the diſorder of any Church, or the decay of Religion, then the forced ſtragling of the Leuites. There is hope of growth, when ***Micha*** rides to ſeeke a Leuite; but when the Leuite comes to ſeeke a ſeruice of ***Micha***, it is a ſigne of gaſping deuotion.

Micha was no obſcure man; all Mount Ephraim could not but take notice of his domeſticall gods. This Leuite could not but heare of his diſpoſition, of his miſ-deuotion; yet want of maintenance, no leſſe then conſcience, drawes him on, to the danger of idolatrous patronage. Holineſſe is not tyed to any profeſſion. Happy were it for the Church, if the Clergy could be a priuiledge from lewdnes. When need meets with vnconſcionablenes, all conditions are eaſily ſwallowed, of vnlawfull entrances, of wicked executions: Ten ſhekels, and a ſute of apparell, and his diet, are good wages for a needy Leuite. He that could beſtow 1000. ſhekels vpon his puppets, can afford but ten to his Prieſt: ſo hath he at once a rich Idoll, and a beggerly Prieſt. Whoſoeuer affects to ſerue God good cheape, ſhews, that hee makes God but a ſtale to Mammon.

Yet was *Micha* a kind Patron, though not liberall: He cals the young Leuit his father, and vſes him as his ſonne; and what he wants in meanes, ſupplies in affection. It were happy, if Chriſtians could imitate the loue of Idolaters, towards them which ſerue at the Altar. *Micha* made a ſhift with the Prieſthood of his owne ſonne; yet that his heart checkes him in it, appeares both by the change, and his contentment in the change: *Now I know that the Lord will be good to me, ſeeing I haue a Leuite to my Prieſt*: Therefore whileſt his Prieſt was no Leuite, he ſees there was cauſe why God ſhould not bee good to him. If the Leuite had not come to offer his ſeruice, *Michaes* ſonne had been a lawfull Prieſt. Many times the conſcience runnes away ſmoothly with an vnwarrantable action, and reſts it ſelf vpon thoſe grounds, which afterward it ſees cauſe to condemne. It is a ſure way therefore to informe our ſelues throughly ere we ſettle our choice, that we be not driuen to reuerſe our acts with late ſhame, and vnprofitable repentance.

Now did *Micha* begin to ſee ſome little glimpſe of his owne errour: He ſaw his Prieſthood faulty; he ſaw not the faults of his Ephod, of his Images, of his gods: and yet (as if he thought all had been well, when hee had amended one) hee ſayes, *Now I know, the Lord will be good to me.* The carnall heart pleaſes it ſelfe with an outward formality; and ſo delights to flatter it ſelfe, as that it thinks, if one circumſtance be right, nothing can be amiſſe.

Iſrael was at this time extremely corrupted; yet the ſpies of the Danites had taken notice euen of this young Leuite, and are glad to make vſe of his Prieſthood. If they had but gon vp to Shilo, they might haue conſulted with the Arke of God: but worldly minds are not curious in their holy ſeruices: If they haue a god, an Ephod, a Prieſt, it ſuffices them: They had rather enioy a falſe worſhip with eaſe, then to take paines for the true: Thoſe that are curious in their diet, in their purchaſes, in their attire, in their contracts, yet in Gods buſineſſe are very indifferent.

The author of lies ſometimes ſpeakes truth for an aduantage: and from his mouth, this flatring Leuite ſpeakes what he knew would pleaſe, not what he knew would fall out: The euent anſweres his prediction, and now the ſpies magnifie him to their ſellowes: *Michaes* Idol is a god, and the Leuite is his Oracle. In matter of iudgement, to be guided onely by the euent, is the way to error; Falſhood ſhall be truth, and Satan an Angel of light, if we follow this rule. Euen very coniectures ſometimes happen right; A Prophet, or Dreamer may giue a true ſigne or wonder, and yet himſelfe ſay, Let vs goe after other gods. A ſmall thing can win credit with weake mindes, which where they haue once ſped, cannot diſtruſt.

The idolatrous Danites are ſo beſotted with this ſucceſſe, that they wil rather ſteal, then want the gods of *Micha*; and becauſe the gods without the Prieſt can do them leſſe ſeruice, then the Prieſt without the gods, therfore they ſteale the Prieſt with the gods. O miſerable Iſraelites! that could thinke that a god, which could bee ſtolne; that could looke for protection frō that, which could not keep it ſelfe from ſtealing; which was won by their theft, not their deuotion! Could they worſhip thoſe Idols more deuoutly then *Micha* that made them? And if they could not protect their maker from robbery, how ſhall they protect their theeues? If it had been the holy Arke of the true God, how could they think it would bleſſe their violence, or that it would abide to be trāſlated by rapine & extortion. Now their ſuperſtition hath made them mad vnto a god, they muſt haue him; by what meanes they care not, though they offend the true God by ſtealing a falſe. Sacriledge is fit to be the firſt ſeruice of an Idol. The ſpies of Dan had bin curteouſly entertained by *Micha*: thus they reward his hoſpitalitie. It is no truſting the honeſty of Idolaters: if they haue once caſt off the true God, whom will they reſpect?

It ſeemes, Leuites did not more want maintenance, then Iſrael wanted Leuites: Here was a Tribe of Iſrael without a ſpirituall guide. The withdrawing of due means, is the way to the vtter deſolation of the Church; Rare offerings make cold Altars. There needed ſmall force to draw this Leuite to change his charge; *Hold thy peace, and come, and be our father, and Prieſt; Whether is it better, &c.* Here is not patience, but ioy: Hee that was won with ten ſhekels, may be loſt with eleuen: When maintenance and honour cals him, he goes vndriuen; and rather ſteales himſelfe away, then is ſtolne. The Leuite had too many gods, to make cõſcience of pleaſing one: There is nothing more inconſtant, then a Leuite that ſeekes nothing but himſelfe.

Thus the wild-fire of Idolatrie, which lay before couched in the priuate ball of *Micha*, now flies furiouſly thorow all the Tribe of *Dan*; who (like to theeues that haue carried away plaguy clothes) haue inſenſibly infected themſelues, and their poſteritie, to death. Hereſie and ſuperſtition haue ſmall beginnings, dangerous proceedings, pernicious concluſions. This contagion is like a canker, which at the firſt is ſcarce viſible, afterward it eates away the fleſh, and conſumes the body.

CONTEMPLATIONS.

The eleuenth BOOKE.

CONTAINING
- *The Leuites Concubine.*
- *The deſolation of* Beniamin.
- Naomi *and* Ruth.
- Boaz *and* Ruth.
- Anna *and* Peninna.
- Anna *and* Eli.
- Eli *and his Sonnes.*

By IOS. HALL, D. of Diuinitie, and Deane of Worceſter.

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1628.

TO

THE RIGHT HONOVRABLE, SIR

FVLKE GREVILL, KNIGHT, CHANCELLOR OF THE EXCHEQVER,
ONE OF HIS MAIESTIES MOST HONORABLE
PRIVY COVNCELLORS; A MOST WISE, LEARNED,
IVDICIOVS, INGENVOVS CENSOR OF
SCHOLLERSHIP; A WORTHY EXAMPLE
OF BENEFACTORS TO
LEARNING.

I.H.

VVith his vnfained Prayers for
THE HAPPY SVCCESSE OF ALL
HIS HONOVRABLE DESIGNEMENTS,
HVMBLY DEDICATES THIS
MEANE PIECE OF HIS
STVDIES.

CONTEMPLATIONS.

THE ELEVENTH BOOKE.

The Leuites Concubine.

THere no complaint of a publikely diſordered State, where a Leuite is not at one end of it; either as an agent, or a patient. In the Idolatrie of *Micha*, and the Danites, a Leuite was an actor: In the violent vncleanneſſe of *Gibeah*, a Leuite ſuffers. No Tribe ſhall ſooner feele the want of gouernment, then that of *Leui*.

The Law of God allowed the Leuite a wife; humane conniuence, a Concubine; neither did the Iewiſh concubine differ from a wife, but in ſome outward complements; Both might challenge all the true eſſence of marriage; ſo little was the difference, that the father of the concubine is called the father in law to the Leuite. She whom ill cuſtome had of a wife made a concubine, is now by her luſt, of a concubine made an harlot: Her fornication, together with the change of her bed, hath changed her abode. Perhaps her owne conſcience thruſt her out of doores; perhaps the iuſt ſeuerity of her husband: Diſmiſſion was too eaſie a penalty for that which God had ſentenced with death: She that had deſerued to be abhorred of her husband, ſeekes ſhelter from her Father, Why would her father ſuffer his houſe to be defiled with an adultreſſe, tho out of his owne loynes? Why did he not rather ſay, What? Dooſt thou think to find my houſe an harbor for thy ſin? Whileſt thou wert a wife to thine husband, thou wert a daughter to me; Now, thou art neither; thou art not mine; I gaue thee to thy husband; Thou art not thy husbands, thou haſt betrayed his bed: thy filthineſſe hath made thee thine owne, and thine adulterers: Goe, ſeeke thine entertainement, where thou haſt loſt thine honeſty: Thy lewdneſſe hath brought a neceſſity of ſhame vpon thine abettors; how can I countenance thy perſon, and abandon thy ſinne? I had rather be a iuſt man, then a kind Father; Get thee home therefore to thy husband, craue his forgiueneſſe vpon thy knees, redeeme his loue with thy modeſty and obedience; when his heart is once open to thee, my doores ſhall not be ſhut: In the meane time, know, I can be no Father to an harlot. Indulgence of Parents is the refuge of vanity, the bawd of wickedneſſe, the bane of children. How eaſily is that Theefe induced to ſteale, that knowes his Receiuer! When the lawleſneſſe of youth knowes where to fiind pitty and toleration, what miſchiefe can it forbeare?

By how much better this Leuite was, ſo much more iniurious was the Cncubines ſinne. What husband would not haue ſaid; She is gone, let ſhame and griefe goe with her; I ſhall find one no leſſe pleaſing, and more faithfull: Or if it be not too much mercy in me to yeeld to a returne, let her that hath offended, ſeeke me: What more direct way is there to reſolued looſeneſſe, then to let her ſee I cannot want her? The good nature of this Leuite caſt off all theſe tearmes; and now, after foure moneths abſence, ſends him to ſeeke for her, that had runne away from her fidelitie: And now hee hinkes, She ſinned againſt me; perhaps ſhe hath repented; perhaps, ſhame and feare haue with-held her from returning; perhaps ſhe will be more loyall, for her ſinne: If her importunity ſhould win me, halfe the thankes were loſt; but now, my voluntary offer of fauour ſhall oblige her for euer. Loue procures truer ſeruitude then neceſſity: Mercy becomes well the heart of any man, but moſt of a Leuite. He that had helped to offer ſo many ſacrifices to God for the multitude of euery Iſraelites ſinnes, ſaw how proportionable it was, that man ſhould not hold one ſinne vnpardonable: He had ſerued at the Altar to no purpoſe, if he (whoſe trade was to ſue for mercy) had not at all learned to practiſe it.

And if the reflexion of mercy wrought this in a ſeruant, what ſhall we expect from him, whoſe eſſence is mercy? O God, we doe euery day breake the holy couenant of our loue; We proſtitute our ſelues to euery filthy tentation, and then runne, and hide our ſelues in our fathers houſe, the world. If thou didſt not ſeeke vs vp, we ſhould neuer returne; if thy gracious proffer did not preuent vs, we ſhould be vncapable of forgiueneſſe. It were abundant goodneſſe in thee to receiue vs, when we ſhould intreat thee: but lo, thou intreateſt vs that we would receiue thee. How ſhould wee now adore, and imitate thy mercy, ſith there is more reaſon, wee ſhould ſue to each other, then that thou ſhouldeſt ſue to vs; becauſe we may as well offend, as be offended!

I doe not ſee the womans father make any meanes for reconciliation: but when remiſſion came home to his dores, no man could entertaine it more thankfully. The nature of many men is forward to accept, and negligent to ſue for; they can ſpend ſecret wiſhes vpon that, which ſhall coſt them no indeuour.

Great is the power of loue, which can in a ſort vndoe euils paſt, if not for the act, yet for the remembrance. Where true affection was once conceiued, it is eaſily pieced againe, after the ſtrongeſt interruption. Here needs no tedious recapitulation of wrongs, no importunitie of ſute. The vnkindneſſes are forgotten, their loue is renued; and now the Leuite is not a ſtranger, but a ſonne; By how much more willingly hee came, by ſo much more vnwillingly hee is diſmiſſed. The foure moneths abſence of his daughter is anſwered with foure dayes feaſting. Neither was there ſo much ioy in the former wedding feaſt, as in this; becauſe then he deliuered his daughter intire; now deſperate: then he found a ſonne; but now, that ſon hath found his loſt daughter, and he found both. The recouery of any good, is far more pleaſant then the continuance.

Little doe we know what euill is toward vs. Now did this old man, and this reſtored couple promiſe themſelues all ioy and contentment, after this vnkind ſtorme: and ſaid in themſelues, Now we begin to liue. And now this feaſt, which was meant for their new nuptials; proues her funerall. Euen when wee let our ſelues looſeſt to our pleaſures, the hand of God (thought inuiſibly) is writing bitter things againſt vs. Sith wee are not worthy to know; it is wiſdome to ſuſpect the worſt, while it is leaſt ſeene

Sometimes it fals out, that nothing is more iniurious then courteſie. If this old man had thruſt his ſonne and daughter early out of dores, they had auoided this miſchiefe; now, his louing importunity detaines them to their hurt, and his owne repentance. Such contentment doth ſincere affection find in the preſence of thoſe we loue, that death it ſelfe hath no other name, but departing. The greateſt comfort of our life, is the fruition of friendſhip, the diſſolution whereof, is the greateſt paine of death: As all earthly pleaſures, ſo this of loue, is diſtaſted with a neceſſity of leauing. How worthy is that onely loue to take vp our hearts, which is not open to any danger of interruption; which ſhall out-liue the date euen of faith and hope, and is as eternall as that God, and thoſe bleſſed ſpirits whom we loue? If wee hang neuer ſo importunately vpon one anothers ſleeues, and ſhead floods of teares to ſtop their way, yet wee muſt bee gone hence; no occaſion, no force, ſhall then remoue vs from our fathers houſe.

The Leuite is ſtayed beyond his time by importunitie; the motions whereof are boundleſſe, and infinite; one day drawes on another; neither is there any reaſon of this dayes ſtay, which may not ſerue ſtill for to morrow. His reſolution at laſt breakes thorow all thoſe kind hinderances; rather will he venture a benighting, then an vnneceſſary delay. It is a good hearing that the Leuite makes haſte home: An honeſt mans heart is where his calling is; ſuch a one, when he is abroad, is like a fiſh in the aire; whereinto if it leape for recreation, or neceſſity, yet it ſoone returnes to his owne element. This charge, by how much more ſacred it is, ſo much more attendance it expecteth: Euen a day breakes ſquare with the conſcionable.

The Sunne is ready to lodge before them. His ſeruant aduiſes him to ſhorten his iourney, holding it more fit to truſt an early Inne of the Iebuſites, then to the mercy of the night. And if that counſell had been followed, perhaps they, which found Iebuſites in Iſrael, might haue found Iſralites in Iebus. No wiſe man can hold good counſell diſparaged, by the meanneſſe of the Author: If we be glad to receiue any treaſure from our ſeruant, why not precious admonitions?

It was the zeale of this Leuite that ſhut him out of Iebus; *we will not lodge in the City of ſtrangers.* The Iebuſites were ſtrangers in religion, not ſtrangers enough in their habitation: The Leuite will not receiue common courteſie from thoſe which ware aliens from God, though home-borne in the heart of Iſrael. It is lawfull enough in tearmes of ciuility to deale with infidels; the earth is the Lords, and we may enioy it in the right of the owner, while we proteſt againſt the wrong of the vſurper; yet the leſſe communion with Gods enemies, the more ſafety. If there were another aire to breathe in frō theirs, another earth to tread vpon, they ſhould haue their owne. Thoſe that affect a familiar intirenes with Iebuſites, in conuerſation, in leagues of amitie, in matrimoniall contracts, bewray either too much boldneſſe, or too little conſcience.

He hath no blood of an Iſraelite, that delights to lodge in Iebus: It was the fault of Iſrael, that an heatheniſh Towne ſtood yet in the nauell of the tribes, and that Iebus was no ſooner turned to Ieruſalem: Their lenity and neglect were guiltie of this neighbourhood, that now no man can paſſe from Bethleem Iuda, to Mount Ephraim, but by the City of the Iebuſites. Seaſonable iuſtice might preuent a thouſand euils which afterwards know no remedy but patience.

The way was not long betwixt Iebus and Gibeah: for the Sun was ſtooping when the Leuite was ouer-againſt the firſt, and is but now declined when he comes to the other. How his heart was lightned, when he was entred into an Iſraelitiſh City! and can thinke of nothing, but hoſpitality, reſt, ſecurity. There is no perfume ſo ſweet to a Traueller, as his owne ſmoake. Both expectation and feare doe commonly diſappoint vs; for ſeldome euer doe we enioy the good we looke for, or ſmart with a feared euill. The opore Leuite could haue found but ſuch entertainmeut with the Iebuſites. Whither are the poſteritie of *Beniamin* degenerated, that their Gibeah ſhould bee no leſſe wicked then populous? The firſt ſigne of a ſetled godleſneſſe, is, that a Leuite is ſuffered to lye without doores. If God had been in any of their houſes, his ſeruant had not been excluded. Where no reſpect is giuen to Gods meſſengers, there can bee no Religion.

Gibeah was a ſecond Sodome; euen there alſo is another *Lot*: which is therefore ſo much more hoſpitall to ſtrangers, becauſe himſelfe was a ſtranger. The Oaſt as well as the Leuite is of Mount Ephraim: Each man knowes beſt to commiſerate that euill in others, which himſelfe hath paſſed thorow. All that profeſſe the Name of Chriſt, are Countrymen, and yet ſtrangers here below. How cheerfully ſhould we entertaine each other, when we meet in the Gibeah of this inhoſpitall world?

This good old man of Gibeah came home late from his worke in the fields: The Sunne was ſet ere he gaue ouer; and now, ſeeing this man a ſtranger, an Iſraelite, a Leuite, an Ephraimite, and that in his way to the houſe of God, to take vp his lodging in the ſtreet, hee proffers him the kindneſſe of his houſe-roome. Induſtrious ſpirits are the fitteſt receptacles of all good motions; whereas thoſe which giue themſelues to idle and looſe courſes; doe not care ſo much as for themſelues. I heare of but one man at his work in all Gibeah: the reſt were quaffing and reuelling. That one man ends his worke in a charitable entertainment; the other, end their play in a bruitiſh beaſtlineſſe and violence. Theſe villanies had learned both the actions and the language of the Sodomites: One vncleane deuill was the prompter to both: and this honeſt Ephraimite, had learnt of righteous *Lot*, both to intreat, and to proffer. As a preplexed Mariner, that in a ſtorme muſt caſt away ſome thing, although precious, ſo this good Oaſt, rather will proſtitute his daughter a virgin, together with the concubine, then this prodigious villany ſhould be offered to a man, much more to a man of God.

The deteſtation of a fouler ſinne draw him to ouer-reach in the motion of a leſſer; which if it had ben accepted, how could he haue eſcaped the partnerſhip of their vncleanneſſe, and the guilt of his daughters rauiſhment? No man can waſh his hands of that ſinne, to which his will hath yeelded. Bodily violence may be inoffenſiue in the pacient; voluntary inclination to euil (though out of feare) can neuer be excuſable: yet behold, this wickedneſſe is too little to ſatisfie theſe monſters.

Who would haue looked for ſo extreme abomination from the loynes of *Iacob*, the wombe of *Rachel*, the ſoones of *Beniamin*? Could the very Iebuſites their neighbors bee euer accuſed of ſuch vnnaturall outrage? I am aſhamed to ſay it, Euen the worſt Pagans were Saints to Iſrael. What auails it that they haue the Ark of God in Shilo, while they haue Sodom in their ſtreets? that the law of God is in their fringes, whilſt the deuil is in their hearts? Nothing but hel it ſelfe can yeeld a worſe creature, then a depraued Iſraelite; the very meanes of his reformation, are the fuell of his wickednes. Yet *Lot* ſped ſo much better in Sodome, then this Ephraimite did in Gibeah, by how much more holy gueſts he entertained. There the gueſts were Angels; here a ſinfull man. There the gueſts ſaued the Oaſt; here the Oaſt could not ſaue the gueſt from brutiſh violence. Thoſe Sodomites were ſtricken with outward blindnes, and defeated: Theſe Beniamites are onely blinded with luſt, and preuaile. The Leuite comes forth, perhaps his coat ſaued his perſon frō this villany; who now thinks himſelfe well, that he may haue leaue to redeeme his owne diſhonour with his concubines. If he had not loued her dearely, he had neuer ſought her ſo farre, after ſo foule a ſinne: Yet now his hate of that vnnatural wickednes ouercame his loue to her; Shee is expoſed to the furious luſt of barbarous Ruffians, and (which he miſdoubteth not) abuſed to death.

Oh the iuſt and euen courſe which the Almighty Iudge of the world holds in all his retributions! This woman had ſhamed the bed of a Leuite, by her former wantonnes; ſhe had thus farre gone ſmoothly away with her ſinne, her father harbored her, her husband forgaue her, her own heart found no cauſe to complain, becauſe ſhe ſmarted not: now, when the world had forgotten her offence, God cals her to reckoning, and puniſhes her with her owne ſinne. She had voluntarily expoſed her ſelfe to luſt; now is expoſed forceably. Adultery was her ſinne, adultery was her death. What ſmiles ſoeuer wickedneſſe caſts vpon the heart, whileſt it ſollicites; it will owe vs a diſpleaſure, and proue it ſelfe a faithfull Debter.

The Leuite looked to find her humbled with this violence, not murdered; and now, indignation moues him to adde horror to the fact: Had not his heart been raiſed vp with an exces of deſire to make the crime as odious, as it was ſinfull, his action could not be excuſed. Thoſe hāds that might not touch a carkas, now carue the corps of his owne dead wife, into morſels, and ſend theſe tokens to all the Tribes of Iſrael; that when they ſhould ſee theſe gobbets of the body murdered, the more they might deteſt the murderers. Himſelfe puts on cruelty to the dead, that he might draw them to a iuſt reuenge of her death. Actions notoriouſly villanous, may iuſtly countenance to extraordinary means of proſecution. Euery Iſraelite hath a part in a Leuits wrong; No Tribe hath not his ſhare in the carcaſſe, and the reuenge.

The deſolation of BENIAMIN.

THeſe morſels could not chuſe but cut the hearts of Iſrael with horror and compaſſion; horror of the act, and compaſſion of the ſufferer: and now their zeale drawes them together, either for ſatisfaction, or reuenge. Who would not haue looked that the hands of *Beniamin* ſhould haue beene firſt vpon Gibeah; and that they ſhould haue readily ſent the heads of the offenders, for a ſecond ſeruice after the gobbets of the concubine? But now, in ſtead of puniſhing the ſinne, they patronize the actors; and will rather die in reſiſting iuſtice, then liue and proſper in furthering it.

Surely, Iſrael had one Tribe too many: all Beniamin is turned into Gibeah, the ſons not of Beniamin, but of *Belial*. The abetting of euill, is worſe then the commiſſion; This may bee vpon infirmity, but that muſt be vpon reſolution: Eaſie puniſhment is too much fauour to ſinne: conniuence is much worſe: but the defence of it (and that vnto bloud) is intolerable. Had not theſe men been both wicked and quarrellous, they had not drawne their ſwords in ſo foule a cauſe. Peaceable diſpoſitions are hardly drawne to fight for innocence, yet theſe Beniaminites (as if they were in loue with villany, and out of charity with God) will be the wilfull Champions of lewdneſſe. How can Gibeah repent them of that wickedneſſe, which all Beniamin will make good, in ſpight of their conſciences? Euen where ſinne is ſuppreſſed, it will riſe; but, where it is incouraged, it inſults and tyrannizes.

It was more iuſt that Iſrael ſhould riſe againſt Beniamin, then that Beniamin ſhould riſe for Gibeah, by how much it is better to puniſh offenders, then to ſhelter the offenders from puniſhing. And yet the wickedneſſe of Beniamin, ſped better for the time then the honeſty of Iſrael. Twiſe was the better part foyled by the leſſe, & worſe; The good cauſe was ſent backe with ſhame: the euill returned with victory, and triumph. O God! their hand was for thee in the fight, and thy hand was with them in their fall; They had not fought for thee, but by thee; neither could they haue miſcarried in the fight, if thou hadſt not fought againſt them; Thou art iuſt and holy in both. The cauſe was thine: the ſin in managing of it, was their owne. They fought in any holy quarrell, but with confidence in themſelues: for, as preſuming of victory, they aske of God, not what ſhould be their ſucceſſe, but who ſhould be their Captaine. Number and innocence made them too ſecure. It was iuſt therefore with God, to let them feele, that euen good zeale cannot beare out preſumption; and that victory lies not in the cauſe, but in the God that ownes it.

Who cannot imagine how much the Beniaminites inſulted in their double field, and day? And now beganne to thinke, God was on their ſide: Thoſe ſwords which had beene taught the way into forty thouſand bodies of their brethren, cannot feare a new encounter. Wicked men cannot ſee their proſperity a piece of their curſe, neither can examine their actions, but the euents. Soone after, they ſhall finde what it was to adde bloud vnto filthineſſe, and that the victory of an euill cauſe, is the way to ruine and confuſion.

I ſhould haue feared leſt this double diſcomfiture ſhould haue made Iſrael either diſtruſtfull, or weary of a good cauſe: but ſtill I finde them no leſſe couragious, with more humility. Now they faſt, and weepe, and ſacrifice: Theſe weapons had beene victorious in their firſt aſſault; *Beniamin* had neuer beene in dangre of pride for ouercomming, if this humiliation of Iſrael had preuented the fight. It is ſeldome ſeene, but that which we do with feare, proſpereth; whereas confidence in vndertaking, layes euen good endeuours in the duſt.

Wickedneſſe could neuer bragge of any long proſperity, nor complaine of the lacke of paiment: Still God is euen with it at the laſt: Now he paies the Beniaminites both that death which they had lent to the Iſraelites, and that wherein they ſtood indebted to their brotherhood of *Gibeah*: And now that both are met in death, there is as much difference betwixt thoſe Iſraelites, and theſe Beniaminites, as betwixt Martyrs, and Malefactors. To die in a ſin is a fearefull reuenge of giuing patronage to ſin: The ſword conſumes their bodies, another fire their Cities, whatſoeuer became of their ſoules.

Now might *Rachel* haue iuſtly wept for her children, becauſe they were not; for behold, the men, women, and children of her wicked Tribe, are cut off; only ſome few ſcattered remainders, ran away from this vengeance, and lurked in caues, and rockes, both for feare, and ſhame: There was no difference, but life, betwixt their brethren and them; the earth couered them both: yet vnto them doth the reuenge of Iſrael ſtretch it ſelf, and vowes to deſtroy, if not their perſons, yet their ſucceſſion; as holding them vnworthy to receiue any comfort by that ſex, to which they had been ſo cruell both in act and maintenance. If the Iſraelites had not held marriage and iſſue a very great bleſſing, they had not thus reuenged themſelues of *Beniamin*: now they accounted the with-holding of their wiues, a puniſhment ſecond to death. The hope of life in our poſterity, is the next contentment to an enioying of life in our ſelues.

They haue ſworne, and now vpon cold bloud repent them. If the oath were not iuſt, why would they take it? and if it were iuſt, why did they recant it? If the act were iuſtifiable, what needed theſe teares? Euen a iuſt oath may be raſhly taken: not only iniuſtice, but temerity of ſwearing ends in lamentation. In our very ciuill actions, it is a weakneſſe to do that which wee would after reuerſe; but in our affaires with God, to checke our ſelues too late, and to ſteepe our oathes in teares, is a dangerous folly. Hee doth not command vs to take voluntary oathes; he commands vs to keepe them. If wee binde our ſelues to inconuenience, wee may iuſtly complaine of our owne fetters: Oathes doe not onely require iuſtice, but iudgement; wiſe deliberation, no leſſe then equity.

Not conſcience of their fact, but commiſeration of their brethren, led them to this publike repentance. *O God, why is this come to paſſe, that this day one Tribe of Iſrael ſhall want?* Euen the iuſteſt reuenge of men is capable of pitty. Inſultation in the rigour of Iuſtice, argues cruelty; Charitable mindes are grieued to ſee that done, which they would not wiſh vndone; the ſmart of the offender doth not pleaſe them, which yet are throughly diſpleaſed with the ſinne, and haue giuen their hands to puniſh it. God himſelfe takes no pleaſure in the death of a ſinner, yet loues the puniſhment of ſinne: As a good parent whips his childe, yet weepes himſelfe. There is a meaſure in victory and reuenge, if neuer ſo iuſt; which to exceed, leeſes mercy in the ſuit of Iuſtice.

If there were no fault in their ſeuerity, it needed no excuſe; and if there were a fault, it will admit of no excuſe: yet, as if they meant to ſhift off the ſinne, they expoſtulate with God; *O Lord God of Iſrael, why is this come to paſſe this day?* God gaue them no command of this rigour; yea he twiſe croſt them in the execution, and now, in that which they intreated of God with tears, they challenge him. It is a dangerous iniuſtice, to lay the burthen of our ſins vpon him, which tempteth no man, nor can bee tempted with euill; whiles we ſhould ſo remoue our ſinne, we double it.

A man that knew not the power of an oath, would wonder at this contrariety in the affections of Iſrael: They are ſory for the ſlaughter of *Beniamin*; and yet they ſlay thoſe that did not helpe them in the ſlaughter. Their oath cals them to more bloud. The exceſſe of their reuenge vpon *Beniamin*, may not excuſe the men of Gilead: If euer oath might looke for a diſpenſation, this might plead it; Now, thy dare not but kill the men of *Iabeſh Gilead*, leſt they ſhould haue left vpon themſelues a greater ſin of ſparing then puniſhing. *Iabeſh Gilead* came not vp to aid Iſrael, therfore all the inhabitants muſt die. To exempt our ſelues (whether out of ſingularity, or ſtubbornnes) from the common actions of the Church, when we are lawfully called to them, is an offence worthy of iudgement: In the maine quarrels of the Church, neutrals are puniſhed. This execution ſhal make amends for the former, of the ſpoil of *IabeſhGilead*, ſhal the Beniaminites be ſtored with wiues: that no man may think theſe men ſlaine for their daughters, they plainly dye for their ſinne; and theſe Gileadites might not haue liued, without the periury of Iſrael: and now ſith they muſt dye, it is good to make benefit of neceſſity. I inquire not into the rigour of the oath: If their ſolemne vow did not binde them to kill all of both ſexes in *Beniamin*, why did they not ſpare their virgins? and if it did ſo binde them, why did they ſpare the virgins of Gilead? Fauours muſt be enlarged in all theſe religious reſtrictions; Where breath may be taken in them, it is not fit nor ſafe they ſhould be ſtraitned.

Foure hundred virgins of Gilead haue loſt parents, and brethren, and kindred, and now finde husbands in lieu of them. And inforced marriage was but a miſerable comfort for ſuch a loſſe: like Wards, or captiues, they are taken, and chuſe not. Theſe ſuffice not; their friendly aduerſaries conſult for more vpon worſe conditions. Into what troubleſome and dangerous ſtraits doe men thurſt themſelues, by either vniuſt, or inconſiderate, vowes?

In the midſt of all this common lawleſneſſe of Iſrael, here was conſcience made on both ſides, of matching with Infidels: The Iſraelites can rather be content their danghters ſhould be ſtollen by their owne, then that the daugters of aliens ſhould be giuen them. Theſe men which had not grace enough to deteſt and puniſh the beaſtlineſſe of their Gileadites, yet are not ſo graceleſſe, as to chuſe them wiues of the Heathen. All but Atheiſts (howſouer they let themſelues looſe) yet in ſome things find themſelues reſtrained, & ſhew to others that they haue a conſcience. If there were not much danger, and much ſin in this vnequall yoke, they would neuer haue perſwaded to ſo heauy an inconuenience: Diſparitie of religion in matrimoniall contracts, hath ſo many miſchiefes, that it is worthy to be redeemed with much preiudice.

They which might not giue their owne daughters to *Beniamin*, yet giue others whiles they giue leaue to ſteale them. Stollen marriages are both vnnaturall, and full of hazard; for loue (whereof marriage is the knot) cannot be forced: this was rather rape then wedlocke. What vnlikeneſſe (perhaps contrariety) of diſpoſition, what auerſenes of affection, may there be in not only a ſudden, but a forceable meeting? If theſe Beniaminites had not taken liberty of giuing themſelues eaſe by diuorcement, they would often haue found leiſure to rue this ſtollen booty. This act may not be drawn to example; and yet, here was a kinde of indefinite conſent: Both deliberation, and good liking, are little enough for a during eſtate, and that which is once done for euer.

Theſe virgins come vp to the feaſt of the Lord, and now, out of the midſt of their daunces are carried to a double captiuity. How many virgins haue loſt themſelues in daunces? and yet this ſport was not immodeſt, Theſe virgins daunced by themſelues, without the company of them which might moue towards vnchaſtity; for if any men had beene with them, they had found ſo many reſcuers, as they had aſſaulters; now, the expoſing of their weake ſex to this iniury, proues their innocence. Our vſuall daunces are guilty of more ſinne; Wanton geſtures, and vnchaſte touches, lookes, motions, draw the heart to folly: The ambuſhes of euill ſpirits carry away many a ſoule from daunces, to a fearefull deſolation.

It is ſuppoſed, that the parents thus robbed of their daughters, *will* take it heauily: There cannot be a greater croſſe then the miſcarriage of children: They are not onely the liuing goods, but pieces of their parents; that they ſhould therefore be torne from them by violence, is no leſſe iniury, then the diſmembring of their owne bodies.

NAOMI *and* RVTH.

BEtwixt the raigne of the Iudges, Iſrael was plagued with tyranny; and whiles ſome of them raigned, with famine. Seldome did that rebellious people want ſomewhat to humble them. One rod is not enough for a ſtubborne childe: The famine muſt needs be great, that makes the inhabitants to runne their countrey. The name of home is ſo ſweet, that we cannot leaue it for a little. Behold, that land, which had wont to flow with milke and hony, now abounds with want and penury, and Bethleem, in ſtead of an houſe of bread, is an houſe of famine. A fruitfull land doth God make barren, for the wickednes of them that dwell therein. The earth beares not for it ſelfe, but for vs; God is not angry with it, but with men. For our ſakes, it was firſt curſed to thornes & thiſtles, after that to moiſture, and ſince that (not ſeldome) to drought; and by all theſe, to barrenneſſe. We may not looke alwaies for plenty. It is a wonder whiles there is ſuch ſuperfluity of wickedneſſe, that our earth is no more ſparing of her fruits.

The whole earth is the Lords, and in him ours. It is lawfull for the owners to change their houſes, at pleaſure. Why ſhould we not make free vſe of any part of our owne poſſeſſions ? *Elimelech* and his familie moue from Bethleem Iuda vnto Moab. Nothing but neceſſity can diſpenſe with a locall relinquiſhing of Gods Church; Not pleaſure, not profit, not curioſity. Thoſe which are famiſhed out, God calls, yea driues from thence. The Creator and poſſeſſor of the earth, hath not confined any man to his neceſſary deſtruction.

It was lawfull for *Elimelech* to make vſe of Pagans, and Idolaters, for the ſupply of all needfull helps. There cannot bee a better imployment of Moabites, then to be the treaſurers and purueyors of Gods children: Wherfore ſerue they, but to gather for the true owners ? It is too much niceneſſe in them, which forbeare the benefit they might make of the faculties of profane, or hereticall perſons; They conſider not that they haue more right to the good ſuch men can doe, then they that doe it, and challenge that good for their owne.

But I cannot ſee, how it could be lawfull for his Sons to match with the daughters of Moab. Had theſe men heard how far, and vnder how ſolemne an oath their father *Abraham* ſent for a wife of his owne tribe, for his ſonne *Iſaac* ? Had they heard the earneſt charge of holy *Iſaac*, to the ſonne hee bleſſed, *Thou ſhalt not take a wife of the daughters of Canaan* ? Had they forgotten the plagues of Iſrael for but a ſhort conuerſation with the Moabitiſh women ? If they plead remoteneſſe from their own people; Did they not remember how for *Iacob* walked to Padan-Aram ? Was it further from Moab to Bethleem, then frō Bethleem to Moab ? and if the care of themſelues led them from Bethleem to Moab; ſhould not their care of obedience to God, haue as well carried them backe from Moab to Bethleem ? Yet if their wiues would haue left their idolatrie with their maidenhead; the match had beene more ſafe; but now, euen at the laſt farewell. *Naomi* can ſay of *Orpah*; that ſhe is returned to her gods. Theſe men haue ſinned in their choice, and it ſpeeds with them accordingly. Where did euer one of theſe vnequall matches proſper ? The two ſonnes of *Elimelech* are ſwept away childles in the prime of their age, and in ſtead of their ſeed, they leaue their carcaſſes in Moab, their wiues widdowes, their mother childleſſe, and helpleſſe amongſt Infidels, in that age which moſt needed comfort. How miſerable dee we now finde poore *Naomi* ? which is left deſtitute of her country, her husband, her children, her friends; and turned looſe, and ſolitary to the mercy of the world : yet euen out of theſe hopeles ruines will God raiſe comfort to his ſeruant. The firſt good newes is, that God hath viſited his people with bread; now therefore, ſince her husband and ſonnes were vnrecouerable, ſhe will try to recouer her countrey,and kinred. If we can haue the ſame conditions in Iudah, that we haue in Moab, we are no Iſraelites if wee returne not. Whiles her husband and ſonnes liued,I heare no motion of retiring home; now theſe her earthly ſtayes are remoued,ſhe thinks preſently of remouing to her country;Neither can we ſo hartily thinke of our home aboue,whiles we are furniſhed with theſe worldly contentments;when God ſtrips vs of them,ſtrait waies our minde is homeward.

Shee that came from Bethleem,vnder the protection of an husband,attended with her ſonnes,ſtored with ſubſtance;reſolues now to meaſure all that way alone.Her aduerſity had ſtript her of all, but a good heart; that remaines with her, and beares vp her head,in the deepeſt of her extremity.True Chriſtian fortitude wades thorow all euills;and though we be vp to the chin,yet keepes firme footing againſt the ſtreame: where this is, the ſex is not diſcerned; neither is the quantity of the euill read in the face. How well doth this courage become Iſraelites,when wee are left comfortleſſe in the midſt of the Moab of this world, to reſolue the contempt of all dangers, in the way to our home? A contrarily,nothing doth more miſ-beſeeme a Chriſtian,that his ſpirits ſhould flagge with his eſtate,and that any difficulty ſhould make him deſpair of attaining his beſt ends.

Goodneſſe is of a winning quality whereſoeuer it is;and euen amongſt Infidels,will make it ſelfe friends. The good diſpoſition of *Naomi* carries away the hearts of her daughters in law with her;ſo as they are ready to forſake their kinred,their countrey, yea their own mother,for a ſtranger,whoſe affinity died with her ſonnes. Thoſe men are worſe then Infidels,and next to Diuels,that hate the vertues of Gods Saints; and could loue their perſons well,if they were not conſcionable.

How earneſtly doe theſe two daughters of *Moab* plead for their continuance with *Naomi*; and how hardly is either of them diſſwaded from partaking of the miſery of her ſociety! There are good natures euen among Infidels,and ſuch as for morall diſpoſition,& ciuill reſpects,cannot be exceeded by the beſt Profeſſors. Who can ſuffer his heart to reſt in thoſe qualities, which are common to them that are without God?

Naomi could not be ſo inſenſible of her owne good,as not to know how much comfort ſhee might reape to the ſolitarineſſe,both of her voyage,and her widdow-hood, by the ſociety of theſe two younger widdows,whoſe affections ſhe had ſo well tried; euen very partnerſhip is a mitigation of euils,yet ſo earneſtly doth ſhe diſſwade them from accompanying her, as that ſhee could not haue ſaid more, if ſhee had thought their preſence irkeſome,and burdenous:Good diſpoſitions loue not to pleaſure themſelues with the diſaduantage of others;& had rather be miſerable alone,then to draw in partners to their ſorrow;for the ſight of anothers calamity doth rather double their owne; & if themſelues were free,would affect them with compaſſion: As contrarily, ill minds care not how many companions they haue in miſery, nor how few conſorts in good;If themſelues miſcarry,they could be content all the world were enwrapped with them in the ſame diſtreſſe.

I maruell not that *Orpah* is by this ſeaſonable importunity perſwaded to returne; from a mother in law,to a mother in nature; from a toyleſome iourney,to reſt; from ſtrangers,to her kinred;from an hopeleſſe condition,to liklihoods of contentment. A little intreaty wil ſerue to moue nature to be good vnto it ſelfe:Euery one is rather a *Naomi* to his owne ſoule, to perſwade it to ſtay ſtill, and inioy the delights of *Moab*, rather then to hazard our entertainment in *Bethleem*. Wil religion allow me this wild liberty of my actions,this looſe mirth,theſe carnall pleaſures? Can I be a Chriſtian, and not liue ſullenly? None but a regenerate heart can chuſe rather to ſuffer aduerſity with Gods people,then to enioy the the pleaſures of ſin for a ſeaſon.

The one ſiſter takes an vnwilling farewell, and moiſtens her laſt kiſſes with many teares: the other cannot be driuen backe, but repells one intreaty with another; *Intreat me not to leaue thee;for whither thou goeſt,I will go,where thou dwelleſt,I wil dwel,thy people ſhall be my people,thy God,my God,where thou dieſt,I wil die,and there wil I be buried.*

Ruth ſaw ſo much vpon ten yeeres triall, in *Naomi*, as was more worth then all *Moab*; and in compariſon wherof, all worldly reſpects deſerued nothing but contempt: The next degree vnto goodneſſe is the loue of goodnes: He is in a faire way to grace, that can value it; If ſhee had not been already a proſelyte, ſhe could not haue ſet this price vpon *Naomies* vertue. Loue cannot be ſeparated from a deſire of fruition; In vaine had *Ruth* proteſted her affection to *Naomi*, if ſhee could haue turned her out to her iourney alone; Loue to the Saints doth not more argue our intereſt in God, then ſociety argues the truth of our loue.

As ſome tight veſſell that holds out againſt wind and water, ſo did *Ruth* againſt all the powers of a mothers perſwaſions; The impoſſibility of the comfort of marriage in following her (which drew back her ſiſter in law) cannot moue her. She hears her mother, like a modeſt matrō (cōtrary to the faſhion of theſe times) ſay, *I am too old to haue an husband*, and yet ſhee thinkes not on the contrary, I am too young to want an husband: It ſhould ſeeme, the Moabites had learned this faſhion of Iſrael, to expect the brothers raiſing of ſeed to the deceaſed; The widowhood & age of *Naomi* cuts off that hope; neither could *Ruth* then, dreame of a *Boaz* that might aduance her; It is no loue that cannot make vs willing to be miſerable for thoſe we affect: The holloweſt heart can be content to follow one that proſpereth: Aduerſity is the only fornace of frendſhip: If loue will not abide both fire and anuile, it is but counterfeit; ſo in our loue to God, we doe but crake and vaunt in vaine, if we cannot be willing to ſuffer for him.

But if any motiue might hope to ſpeed, that which was drawne from example, was moſt likely; *Behold thy ſiſter in law is gone backe vnto her people and to her gods; returne thou after her.* This one art-leſſe perſwaſion hath preuailed more with the world, then all the places of reaſon: How many millions miſcarry vpon this ground, Thus did my fore-fathers; Thus doe the moſt; I am neither the firſt, nor the laſt! Doe any of the rulers? Wee ſtraight thinke that, either ſafe, or pardonable, for which we can pleade a precedent. This good woman hath more warrant for her reſolution, then anothers practice: The mind can neuer be ſteady, whiles it ſtands vpon others feete, and till it be ſetled vpon ſuch grounds of aſſurance, that it will rather lead, then follow; and can ſay with *Ioſhua*, whatſoeuer become of the world, *I and my houſe will ſerue the Lord.*

If *Naomi* had not beene a perſon of eminent note, no knowledge had beene taken at Bethleem of her returne. Pouerty is euer obſcure; and thoſe that haue little, may goe and come without noiſe. If the ſtreetes of Bethleem had not before vſed to ſay, There goes *Naomi*; they had not now asked, *Is not this Naomi*? Shee that had loſt all things, but her name, is willing to part with that alſo; *Call mee not Noami, but call mee Marah.* Her humility cares little for a glorious name, in a deiected eſtate. Many a one would haue ſet faces vpon their want, and in the bitterneſſe of their condition, haue affected the name of beauty. In all formes of good, there are more that care to ſeeme, then to be: *Naomi* hates this hypocriſie, & ſince God hath humbled her, deſires not to be reſpected of men. Thoſe wich are truely brought down, make it not dainty that the world ſhould think them ſo; but are ready to be the firſt proclaimers of their owne vileneſſe.

Naomi went full out of Bethleem to preuent want; and now ſhee brings that want home with her, which ſhee deſired to auoid. Our blindneſſe oft-times carries vs into the perils we ſeeke to eſchew: God findes it beſt many times to croſſe the likely proiects of his dereſt children; and to multiply thoſe afflictions, which thy feared ſingle.

Ten yeeres haue turned *Naomi* into *Marah*: What aſſurance is there of theſe earthly things, whereof one houre may ſtrip vs? What man can ſay of the yeeres to come, Thus I will be? How iuſtly doe we contemne this vncertainty, and looke vp to thoſe riches that cannot but endure, when heauen and earth are diſſolued?

Boaz *and* Ruth.

WHiles *Elimelech* ſhifted to *Moab* to auoid the famine, *Baoz* abode ſtill at Bethleem, and continued rich, and powerfull: Hee ſtaid at home, and found that, which *Elimelech* went to ſeek, and miſſed. The iudgement of famine doth not lightly extend it ſelfe to all: Peſtilence and the ſword ſpare none; but dearth commonly plagueth the meaner ſort, and balketh the mighty. When *Boaz* his ſtore-houſe was empty, his fields were full, and maintained the name of Bethleem. I do not heare *Ruth* ſtand vpon the termes of her better education, or wealthy Parentage; but now that God hath called her to want, ſhe ſcorns not to lay her hand vnto all homely ſeruices; and thinks it no diſparagement to finde her bread in other mens fields. There is no harder leſſon to a generous minde, nor that more beſeemes it, then either to beare want, or to preuent it; Baſe ſpirits giue themſelues ouer to idleneſſe, and miſery, and becauſe they are croſſed, will ſullenly periſh. That good woman hath not bin for nothing in the ſchoole of patience; ſhe hath learned obedience to a poore ſtep-mother; ſhe was now a widow paſt reach of any danger of correction; beſides, that penury might ſeem to diſpenſe with awe; Euen children do eaſily learne to contemne the pouerty of their own Parents; Yet hath ſhee inured her ſelfe to obedience, that ſhe will not ſo much as goe forth into the field to gleane, without the leaue of her mother in law, and is no leſſe obſequious to *Marah*, then ſhe was to *Naomi*, What ſhall we ſay to thoſe children, that in the maine actions of their life, forget they haue naturall Parents? It is a ſhame to ſee, that in meane families want of ſubſtance cauſeth want of duty; and that children ſhould thinke themſelues priuiledged for vnreuerence; becauſe the Parent is poore. Little do we know, when wee goe forth in the morning, what God meanes to do with vs ere night: There is a prouidence that attends on vs in all our waies, and guides vs inſenſibly to his owne ends; That diuine hand leades *Ruth* blind-folded to the field of *Boaz*: That ſhe meetes with his reapers and fals vpon his land amongſt all the fields of Bethleem, it was no praiſe to her electiō but the gracious diſpoſition of him, in whom we moue; His thoughts are aboue ours, and doe ſo order our actions, as we, if we had known, ſhould haue wiſhed. No ſooner is ſhee come into the field, but the reapers are friendly to her, no ſooner is *Boaz* come into his field, but he inuites her to more bounty then ſhe could haue deſired; now God begins to repay into her boſome, her loue and duty to her mother in law. Reuerence and louing reſpects to parents, neuer yet went away vnrecompenced; God will ſurely raiſe vp friends amongſt ſtrangers to thoſe that haue been officious at home. It was worth *Ruthe's* iourney from Moab, to meet with ſuch a man as *Boaz*, whom we find thrifty, religious, charitable; Though he were rich, yet he was not carleſſe; he comes into the field to ouerſee his reapers. Euen the beſt eſtate requires carefull managing of the owner; He wanted not officers to take charge of his husbandry, yet he had rather be his owne witneſſe: After all the truſt of others, the Maſters eye feeds the horſe. The Maſter of this great houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſion; Not ciuility only, but religion binds vs to good husbandry; We are all ſtewards; and what account can wee giue to our Maſter, if we neuer looke after our eſtate? I doubt whether *Boaz* had bin ſo rich, if he had not bin ſo frugall: Yet was he not more thrifty then religious: Hee comes not to his reapers, but with a bleſſing in his mouth: *the Lord be with you*, as one that knew, if he were with them, and not the Lord; his preſence could auaile nothing. All the buſineſſe of the family ſpeeds the better, for the Maſters benediction; Thoſe affaires are likely to ſucceed, that take their beginning at God.

Charity was well matched with his religion; without which, good words are but hipocrites: no ſooner doth hee heare the name of the Moabiteſſe, but hee ſeconds the kindnes of his reapers; and ſtill he riſes in his fauours: Firſt, ſhe may gleane in his field; then ſhee may drinke of his veſſels; then ſhee ſhall take her meale with his reapers;

and part of it, from his owne hand: laſtly, his work-men muſt let fall ſheaues for her gathering. A Small thing helpes the needy: an handfull of gleanings, a lap-full of parched corne, a draught of the ſeruants bottles, a looſe ſheafe was ſuch a fauour to *Ruth*, as ſhe thought was aboue all recompence: This was not ſeene in the eſtate of *Boaz*, which yet makes her for the time, happy. If we may refreſh the ſoule of the poore with the very offals of our eſtate, and not hurt our ſelues, woe be to vs if we doe it not. Our barnes ſhall be as full of curſes as of corne, if we grndge the ſcattered eares of our field to the hands of the needy.

How thankfully doth *Ruth* take theſe ſmall fauours from *Boaz*? Perhaps ſome rich iewell in *Moab* would not haue beene ſo welcome. Euen this was a preſage of her better eſtate. Thoſe which ſhall receiue great bleſſings, are euer thankfull for little; and if poore ſoules be ſo thankfull to vs, for but an handfull, or a ſheafe; how ſhould we bee affected to our God for whole fields full, for full barnes, full garners?

Doubtleſſe, *Boaz*, hauing taken notice of the good nature, dutifull carriage, and the neere affinity of *Ruth*, could not but purpoſe ſome greater beneficence, and higher reſpects to her: yet now onwards he fits his kindnes to her condition, and giues her that, which to her meanneſſe ſeemed much, though he thought it little. Thus doth the bounty of our God deale with vs: It is not for want of loue, that he giues vs no greater meaſure of grace, but for want of our fitneſſe and capacity: He hath reſerued greater preferments for vs, when it ſhall be ſeaſonable for vs to receiue them.

Ruth returns home wealthy with her Ephah of barley, and thankfully magnifies the liberality of *Boaz*, her new benefactor: *Naomi* repayes his beneficence with her bleſſing; *Bleſſed be he of the Lord*. If the rich can exchange their almes with the poore for bleſſings, they haue no cauſe to complaine of an ill bargaine. Our gifts cannot bee worth their faithfull prayers; therefore it is better to giue then to receiue; becauſe hee that receiues, hath but a worthles almes; he that giues, receiues an vnualuable bleſſing.

I cannot but admire the modeſty and ſilence of theſe two women: *Noami* had not ſo much as talked of her kindred in Bethleem, nor till now, had ſhe told *Ruth* that ſhee had a wealthy kinſman; neither had *Ruth* inquired of her husbands great alliance; but both ſate down meekly with their own wants, and cared not to know any thing elſe, ſaue that themſelues were poore. Humility is euer the way to honour.

It is a diſcourteſie where we are beholden, to alter our dependancy. Like as men of trade take it ill, if cuſtomers which are in their bookes, goe for their wares to another ſhop. Wiſely doth *Naomi* aduiſe *Ruth* not to be ſeen in any other field, whileſt the harueſt laſted. The very taking of their fauours is a contentment to thoſe that haue already well deſerued; and it is quarrell enough that their courteſie is not receiued. How ſhall the God of heauen take it, that whiles he giues and proffers large, wee runne to the world, that can afford vs nothing but vanity and vexation?

Thoſe that can leaſt act, are oft-times the beſt to aduiſe. Good old *Naomi* ſits ſtill at home, & by her counſell payes *Ruth* all the loue ſhe owes her. The face of that action to which ſhe directs her, is the worſt piece of it; the heart was ſound. Perhaps, the aſſurance, which long tryall had giuen her of the good gouernment, and firme chaſtity of her daughter in law, together with her perſwaſion of the religious grauity of *Boaz*, made her thinke that deſigne ſafe, which to others had been perilous, if not deſperate. But beſides that, holding *Boaz* next of blood to *Elimelech*, ſhe made account of him, as the lawfull husband of *Ruth*; ſo as there wanted nothing but a challenge, and conſummation. Nothing was abated but ſome outward ſolemnities, which (though expedient for the ſatisfaction of others; yet were not eſſentiall to mariage: And if there were not theſe colours for a proiect ſo ſuſpitious, it would not follow, that the action were warrantable, becauſe *Naomies*. Why ſhould her example bee more ſafe in this, then in matching her ſonnes with infidels; then in ſending backe *Orpah* to her fathers gods? If euery act of an holy perſon ſhould be our rule, we ſhould haue crooked liues: Euery action that is reported, is not ſtraight-waies allowed. Our courſes were very vncertaine if God had not giuen vs rules, whereby wee may examine the examples of the beſt Saints, and as well cenſure, as follow them. Let them that ſtumble at the boldneſſe of *Ruth*, imitate the cotinence of *Boaz*.

Theſe times were not delicate. This man (though great in Bethleem) laies him downe to reſt vpon a pallat, in the floore of his barne; when he awakes at midnight, no maruell if he were amazed to finde himſelfe accompanied; yet, though his heart were cheared with wine, the place ſolitary, the night ſilent, the perſon comely, the inuitation plauſible, could hee not be drawn to a raſh act of luſt; His appetite could not get the victory of reaſon, though it had wine and opportunity to helpe it. Herein *Boaz* ſhewed himſelfe a great maſter of his affections, that he was able to reſiſt a fit tentation. It is no thanke to many, that they are free of ſome euils; perhaps they wanted not will, but conuenience. But if a man, when he is fitted with all helps to his ſin, can repell the plaſure of ſin, out of conſcience; this is true fortitude.

In ſtead of touching her as a wanton, he bleſſes her as a father, incourageth her as a friend, promiſeth her as a kinſman, rewards her as a patrone, and ſends her away laden with hopes, and gifts; no leſſe chaſte, more happy then ſhe came. Oh admirable temperance worthy the progenitor of him, in whoſe lips and heart was no guile.

If *Boaz* had been the next kinſman, the marriage had needed no protraction, but now that his conſcience told him, that *Ruth* was the right of another, it had not been more ſenſuality then iniuſtice, to haue touched his kinſwoman. It was not any bodily impotency, but honeſty & conſcience that reſtrained *Boaz*, for the very next night ſhe conceiued by him; that good man wiſhed his marriage bed holy, and durſt not lie downe in the doubt of a ſinne. Many a man is honeſt out of neceſſity, and affects the praiſe of that, which he could not auoyde; but that mans minde is ſtill an adulterer, in the forced continence of his body. No action can giue vs true comfort, but that which we doe out of the grounds of obedience.

Thoſe which are fearefull of ſinning, are carefull not to be thought to ſinne. *Boaz*, though he knew himſelfe to be cleare, would not haue occaſion of ſuſpition giuen to others; (*Let no man know that a woman came into the floore:*) A good heart is no leſſe afraid of a ſcandall, then of a ſinne; whereas thoſe that are reſolued not to make any ſcruple of ſinne, deſpiſe others conſtructions, not caring whom they offend, ſo that they may pleaſe themſelues. That *Naomi* might ſee, her daughter in law was not ſent back in diſlike, ſhe comes whom laden with corne; *Ruth* hath gleaned more this night, then in halfe the harueſt. The care of *Boaz* was, that ſhe ſhould not returne to her mother empty: Loue whereſoeuer it is, cannot be niggardly. Wee meaſure the loue of God by his gifts; How ſhall he abide to ſend vs away empty from thoſe treaſures of goodneſſe!

Boaz is reſtleſſe in the proſecution of this ſuit; and hies him from his threſhing-floore, to the gate, and there conuents the neerer kinſman before the Elders of the City: what was it that made *Boaz* ſo redy to entertaine, ſo forward to vrge this match? Wealth ſhee had none, not ſo much as bread, but what ſhe gleaned out of the field: Friends ſhe had none, and thoſe ſhe had elſewhere, Moabites: Beauty ſhee could not haue much after that ſcorching in her truall, in her gleanings; Himſelfe tells her what drew his hart to her, (*All the City of my people doth know that thou art a vertuous woman*) Vertue in whomſoeuer it is found, is a great dowry; and where it meets with an heart that knowes how to value it, is accounted greater riches then all that is hid in the bowels of the earth. The corne heape of *Boaz* was but chaffe to this, and his money, droſſe.

As a man that had learned to ſquare his actions to the law of God, *Boaz* proceeds legally with his riuall; and tels him of a parcell of *Elimelecs* land (which, it is like, vpon his remouall to *Moab*, he had alienated;) which he (as the next kinſman) might haue power to redeeme; yet ſo, as he muſt purchaſe the wife of the deceaſed with the land. Euery kinſman is not a *Boaz*, the man could liſten to the land, if it had been free from the clog of a neceſſary marriage; but now hee will rather leaue the land, then take the wife, leſt whiles hee ſhould preſerue *Elimelecs* inheritance, hee ſhould deſtroy his owne;

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owne; for the next ſeed, which he ſhould haue by *Ruth*, ſhould not be his heire, but his deceaſed kinſmans; How knew he whether God might not by that wife, ſend heires enow for both their eſtates? rather had he therefore incurre a manifeſt iniuſtice, then hazard the danger of his inheritance. The Law of God bound him to raiſe vp ſeed to the next in blood; the care of his inheritance draws him to a neglect of his duty, though with infamy and reproch, and now he had rather his face ſhould be ſpit vpon, and his name ſhould be called, *The houſe of him whoſe ſhoo was pulled off*, then to reſerue the honour of him, that did his brother right, to his owne preiudice. How many are there that doe ſo ouerloue their iſſue, as that they regard neither ſinne nor ſhame in aduancing it? and that will rather indanger their ſoule, then leeſe their name? It is a woſull inheritance that makes men heires of the vengeance of God.

Boaz is glad to take the aduantage of his refuſall; and holds that ſhoo (which was the ſigne of his tenure) more worth then all the land of *Elimelec*. And whereas other Wiues purchaſe their husbands, with a large dowry, this man purchaſeth his wife at a deare rate, and thinkes his bargaine happy. All the ſubſtance of the earth, is not worth a vertuous and prudent wife; which *Boaz* doth now ſo reioyce in, as if he this day only began to be wealthy.

Now is *Ruth* taken into the houſe of *Boaz*; ſhe that before had ſaid, ſhe was not like one of his maidens, is now become their miſtreſſe. This day ſhe hath gleaned all the fields and barnes of a rich husband; and (that there might be no want in her happines) by a gracious husband ſhe hath gained an happy ſeed; and hath the honour, aboue all the dames of Iſrael, to be the great grand-mother of a King, of *Dauid*, of the *Meſſiah*.

Now is *Marah* turned backe againe to *Naomi*; and *Orpah*, if ſhe heare of this in *Moab*, cannot but enuy at her ſiſters happineſſe. Oh the ſure and bountifull paiments of the Almighty! Who euer came vnder his wing in vaine? Who euer loſt by truſting him? Who euer forſooke the *Moab* of this world for the true Iſrael, and did not at laſt reioyce in the change?

ANNA *and* PENINNA.

ALL cuſtomes, where they are once intertained, are not eaſily diſcharged; Polygamy, beſides carnall delight, might now plead age and example: ſo as euen *Elkanah* (though a Leuite) is tainted with the ſinne of *Lamech*; Like as faſhions of attire, which at the firſt were diſliked as vncomely, yet when they are once growne common, are taken vp of the graueſt. Yet this ſinne (as then currant with the time) could not make *Elkanah* not religious. The Houſe of God in Shilo was duely frequented of him; oftentimes, alone, in his ordinary courſe of attendance; with all his males, thrice a yeere; and once a yeere, with all his family. The continuance of an vnknowne ſinne cannot hinder the vprightneſſe of a mans heart with God; as a man may haue a mole vpon his backe, and yet thinke his ſkinne cleare; the leaſt touch of knowledge or wilfulneſſe marres his ſincerity.

He that by vertue of his place was imployed about the ſacrifices of others, would much leſſe neglect his owne. It is a ſhame for him that teaches Gods people that they ſhould not appeare before the Lord empty, to bring no ſacrifice for himſelfe. If Leuites be profane, who ſhould be religious?

It was the faſhion when they ſacrificed, to feaſt; ſo did *Elkanah*; the day of his deuotion is the day of his triumph; hee makes great cheere for his whole family, euen for that wife which hee loued leſſe. There is nothing more comely then cheerfulneſſe in the ſeruices of God. What is there in all the world, wherewith the heart of man ſhould be ſo lift vp, as with the conſcience of his dutie done to his Maker?

Whiles we doe ſo, God doth to vs, as our glaſſe, ſmile vpon vs, while we ſmile on him.

Loue will be ſeene by entertainment; *Peninna* and her children ſhall not complaine of want, but *Anna* ſhall fine her husbands affection in her portion; as his loue to her was double, ſo was her part; She fared not the worſe, becauſe ſhe was childles, no good husband will diſlike his wife for a fault not of the power of her redneſſe: yea, rather, that which might ſeeme to loſe the loue of her husband, winnes it, her barrenneſſe. The good nature of *Elkanah* laboured by his deare reſpects, to recompence this affliction; that ſo ſhe might finde no leſſe contentment in the fruit of his hearty loue, then ſhe had grieſe from her owne fruitleſneſſe. It is the property of true mercy, to be moſt fauourable to the weakeſt; Thus doth the gracious ſpouſe of the Chriſtian ſoule pitty the barrenneſſe of his ſeruants. O Sauiour, wee ſhould finde thee ſo indulgent to vs, if we did not complaine of our own vnworthineſſe? *Peninna* may haue the more children, but barren *Anna* hath the moſt loue. How much rather could *Elkanah* haue wiſhed *Peninna* barren, and *Anna* fruitfull? but if ſhe ſhould haue had both iſſue, and loue, ſhe had bin proud, and her riuall deſpiſed. God knowes how to diſperſe his fauours ſo, that euery one may haue cauſe both of thankfulneſſe, and humilation; whiles there is no one that hath all, no one but hath ſome. If enuy and contempt were not thus equally tempered, ſome would be ouer-hauty, and other too miſerable; But now, euery man ſees that in himſelf which is worthy of contempt, & matter of emulation in others; and contrarily, ſees what to pity, and diſlike in the moſt eminent, and what to applaud in himſelfe, and out of this contrariety, ariſes a ſweet meane of contentation.

The loue of *Elkanah* is ſo vnable to free *Anna* from the wrongs of her riuall, that it procures them rather. The vnfruitfulneſſe of *Anna* had neuer with ſo much deſpight beene laid in her diſh, if her husbands heart had beene as barren of loue to her. Enuy, though it take aduantage of our weakneſſes, yet is euer raiſed vpon ſome grounds of happineſſe, in them whom it emulates, it is euer an ill effect of a good cauſe: If *Aels* ſacrifice had not beene accepted, and if the acceptation of his ſacrifice had not beene a bleſſing, no enuy had followed vpon it.

There is no euill of another, wherin it is fit to reioyce, but his enuy, and this is worthy of our ioy and thankfulneſſe, becauſe it ſhewes vs the price of that good, which we had, and valued not. The malignity of enuy is thus well anſwered, when it is made the euill cauſe of a good effect to vs, when God and our ſoules may gaine by anothers ſin. I doe not finde that *Anna* inſulted vpon *Peninna*, for the greater meaſure of her husbands loue, as *Peninna* did vpon her, for her fruitleſneſſe. Thoſe that are truely gracious, know how to receiue the bleſſings of God, without contempt of them that want; and haue learned to be thankfull, without ouerlineſſe.

Enuy, when it is once conceiued in a malicious heart, is like fire in billets of Iuniper, which (they ſay) continues more yeeres then one. Euery yeere was *Anna* thus vexed with her emulous partner; and troubled, both in her prayers and meales: Amidſt all their feaſtings, ſhe fed on nothing but her teares. Some diſpoſitions are leſſe ſenſible, and more carleſſe of the deſpight and iniuries of others, and can turne ouer vnkinde vſages, with contempt. By how much more tender the heart is, ſo much more deeply is it euer affected with diſcourteſies; As waxe receiues and retaines that impreſſion, which in the hard clay cannot be ſeene; or, as the eye feeles that more, which the skin of the eye-lid could not complaine of: Yet the husband of *Anna* (as one that knew his duty) labours by his loue, to comfort her againſt theſe diſcontentments, *Why weepeſt thou? Am I not better to thee then ten ſons?* It is the weakeneſſe of good natures, to giue ſo much aduantage to an enemy; what would malice rather haue, then the vexation of them whom it perſecutes? Wee cannot better pleaſe an aduerſary, then by hurting our ſelues: This is no other, then to humour enuy, to ſerue the turne of thoſe that maligne vs; and to draw on that malice, whereof we are weary; whereas careleſneſſe puts ill will out of countenance; and makes it with-draw it ſelfe in a rage, as that which doth but ſhame the author, without the hurt of the patient. In cauſleſſe wrongs, the beſt remedy is contempt.

She that could not finde comfort in the louing perſwaſions of her husband, ſeeks it in her prayers, ſhe riſes vp hungry from the feaſt, and hies her to the Temple, there ſhe powres out her teares, and ſupplications. Whatſoeuer the complaint be, here is the remedy: There is one vniuerſall receit for all euils, prayer: when all helpes faile vs, this remaines, and whiles we haue an heart, comforts it.

Here was not more bitterneſſe in the ſoule of *Anna*, then feruency; ſhee did not onely weepe and pray, but vow vnto God. If God will giue her a ſonne, ſhe will giue her ſonne to God backe againe: Euen nature it ſelfe had conſecrated her ſonne to God; for he could not but be borne a Leuite: But if his birth make him a Leuite, her vow ſhall make him a Nazarite, and dedicate his minority to the Taberncale. The way to obtaine any benefit, is to deuote it in our hearts, to the glory of that God, of whom we aske it: By this meanes ſhall God both pleaſure his ſeruant, and honor himſelfe; whereas, if the ſcope of our deſires be carnall, we may be ſure either to faile of our ſuit, or of a bleſſing.

Ely and Anna.

Old *Ely* ſits on a ſtoole, by one of the poſts of the Tabernacle: Where ſhould the Prieſts of God be but in the Temple? whether for action or for ouer-ſight: Their very preſence keeps Gods Houſe in order, and the preſence of God keepes their hearts in order.

It is oft found, that thoſe which are themſelues conſcionable, are too forward to the cenſuring of others: Good *Ely*, becauſe he markes the lips of *Anna* to moue without noiſe, chides her as drunken, and vncharitably miſconſtrues her deuotion. It was a weake ground whereon to build ſo heauy a ſentence. If ſhe had ſpoken too loud, and incomposedly, he might haue had ſome iuſt colour for this conceit; but now to accuſe her ſilence (notwithſtanding all the teares which hee ſaw) of drunkenneſſe, it was a zealous breath of charity.

Some ſpirit would haue been enraged with ſo raſh a cenſure: When anger meets with griefe, both turne into fury: But this good woman had been inured to reproches, and beſides, did well ſee the reproofe aroſe from miſpriſion, and the miſpriſion from zeale; and therefore anſwers meekely, as one that had rather ſatisfie, then expoſtulate; *Nay, my Lord but I am a woman troubled in ſpirit*. *Ely* may now learne charitie of *Anna*: If ſhe had bin in that diſtemper, whereof he accuſed her, his iuſt repoofe had not bin ſo eaſily digeſted. Guiltines is commonlie clamorous, & impatient, whereas innocence is ſilent, and careleſſe of miſ-reports. It is naturall vnto all men to wipe off from their name all aſperſions of euill, but none doe it with ſuch violence, as they which are faultie. It is a ſigne the horſe is galled, that ſtirs too much when he is touched.

She that was cenſured for drunken, cenſures drunkenneſſe more deeplie then her reprouer; *Count not thine handmaid for a daughter of Belial*. The drunkards ſtile begins in lawleſnes, proceeds in vnprofitablenes, ends in miſery; and all ſhut vp in the denomination of this pedegree, A ſonne of Belial.

If *Anna* had bin tainted with this ſin, ſhe would haue denied it with more fauour, and haue diſclaimed it with an extenuation; What if I ſhould haue bin merry with wine? yet I might be deuout: If I ſhould haue ouer-ioyed in my ſacrifice to God, one cup of exceſſe had not beene ſo hainous: now her freedome is ſeen in her ſeueritie. Thoſe which haue cleare hearts from any ſinne, proſecute it with rigour; whereas the guilty are euer partiall: their conſcience holds their hands, and tels them that they beat themſelues, whiles they puniſh others.

Now *Ely* ſees his errour, and recants it; and to make amends for his raſh cenſure, prayes for her. Euen the beſt may erre, but not perſiſt in it: When good natures haue offended, they are vnquiet, till they haue haſtned ſatisfaction: This was within his office, to pray for the diſtreſſed: Wherefore ſerues the Prieſt, but to ſacrifice for the people: and the beſt ſacrifices are the praiers of faith.

She that beganne her prayers with faſting, and heauineſſe, riſes vp from them with cheerefulneſſe and repaſt. It cannot bee ſpoken, how much eaſe and ioy the heart of man findes in hauing vnloaded his cares, and powred out his ſupplications into the eares of God; ſince it is well aſſured, that the ſuit which is faithfully asked, is already granted in heauen. The conſcience may well reſt, when it tels vs, that we haue neglected no meanes of redreſſing our affliction; for then it may reſolue to looke either for amendment, or patience.

The ſacrifice is ended, and now *Elkanah* and his family riſe vp early to returne vnto *Ramah*: but they dare not ſet forward, till they haue worſhipped before the Lord. That iourney cannot hope to proſper, that takes not God with it. The way to receiue bleſſings at home, is to be deuout at the Temple.

She that before conceiued faith in her heart, now conceiues a ſonne in her wombe: God will rather worke miracles, then faithfull prayers ſhall returne empty: I do not finde that *Peninna* asked any ſonne of God, yet ſhe had ſtore; *Anna* begged hard for this one, and could not till now obtaine him. They which are deareſt to God, doe oftimes with great difficulty worke out thoſe bleſſings, which fall into the mouthes of the careleſſe. That wiſe Diſpoſer of all things knowes it fit to hold vs ſhort of thoſe fauours which we ſue for; whether for the triall of our patience, or the exerciſe of our faith, or the increaſe of our importunity, or the doubling of our obligation.

Thoſe children are moſt like to proue bleſſings, which the parents haue begged of God; and which are no leſſe the fruit of our ſupplications, then of our body. As this childe was the ſonne of his mothers praier; and was conſecrated to God ere his poſſibility of being; ſo now himſelfe ſhall know, both how he came, and whereto he was ordained; and leſt he ſhould forget it, his very name ſhall teach him both; (*She called his name Samuel.* He cannot ſo much as heare himſelfe named, but he muſt needs remember both the extraordinary mercy of God, in giuing him to a barren mother; and the vow of his mother, in reſtoring him backe to God by her zealous dedication; and by both of them learne holineſſe and obedience. There is no neceſſity of ſignificant names; but we cannot haue too many monitors to put vs in mind of our duty.

It is wont to be the fathers priuiledge to name his childe; but becauſe this was his mothers ſon, begotten more by her praiers, then the ſeed of *Elkana*. it was but reaſon, ſhe ſhould haue the chiefe hand both in his name, and diſpoſing. It had beene indeed the power of *Elkanah*, to haue changed both his name, and profeſſion, and to abrogate the vow of his wife; that wiues might know, they were not their own; and that the rib might learne to know the head: But husbands ſhall abuſe their authority, if they ſhall wilfully croſſe the holy purpoſes and religious endeuors of their yoke-fellowes. How much more fit is it for them to cheriſh all good deſires in the weaker veſſels; and as we vſe, when we carry a ſmall light in a winde, to hide it with our lap, or hand, that it may not goe out. If the wife be a Vine, the husband ſhould be an Elme to vphold her in all worthy enterpriſes; elſe ſhe fals to the ground, and proues fruitleſſe.

The yeere is now come about; and *Elkanah* cals his family to their holy iourney, to goe vp to Ieruſalem, for the anniuerſary ſolemnity of their ſacrifice: *Annaes* heart is with them, but ſhe hath a good excuſe to ſtay at home, the charge of her *Samuel*: her ſucceſſe in the Temple, keepes her haply from the Temple; that her deuotion may be doubled, becauſe it was reſpited. God knowes how to diſpence with neceſſities; but if we ſuffer idle and needleſſe occaſions to hold vs from the Tabernacle of God, our hearts are but hollow to Religion.

Now at laſt, when the child was weaned from her hand, ſhee goes vp, and payes her vow, and with it, payes the intereſt of her intermiſſion. Neuer did *Anna* goe vp with ſo glad an heart to Shilo, as now that ſhee carries God this reaſonable Preſent, which himſelfe gaue to her, and ſhe vowed to him; accompanied with the bounty of

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other ſacrifiſes, more in number and meaſure, then the law of God required of her; and all this is too little for her God, that ſo mercifully remembred her affliction, and mariculouſly remedied it. Thoſe hearts which are truely thankfull, do no leſſe reioyce in their repayment, then in their receit; and doe as much ſtudy, how to ſhew their humble and feruent affections, for what they haue, as how to compaſſe fauours when they want them; Their debt is their burden, which when they haue diſcharged, they are at eaſe.

If *Anna* had repented of her vow, and not preſented her ſonne to the Tabernacle, *Ely* could not haue challenged him; He had only ſeene her lips ſtirre, not hearing the promiſe of her heart. It was enough, that her owne ſoule knew her vow, and God which was greater then it. The obligation of a ſecret vow is no leſſe, then if it had ten thouſand witneſſes.

Old *Ely* could not chooſe but much reioyce to ſee this fruit of thoſe lips, which he thought moued with wine; & this good proofe, both of the mercifull audience of God, and the thankfull fidelity of his Handmaide; this ſight calls him downe to his knees (*He worſhipped the Lord.*) Wee are vnprofitable witneſſes of the mercies of God and the graces of men, if wee doe not glorifie him for others ſakes, no leſſe then for our owne.

Ely and *Anna* grew no better acquainted; neither had he ſo much cauſe to praiſe God for her, as ſhe afterwards for him. For if her owne prayers obtained her firſt child; his bleſſing inriched her with fiue more. If ſhe had not giuen her firſt ſonne to God, ere ſhe had him; I doubt whether ſhee had not beene euer barren; or if ſhee had kept her *Samuel* at home, whether euer ſhee had conceiued againe; now that piety which ſtripped her of her onely childe for the ſeruice of her God, hath multiplyed the fruit of her wombe, and gaue her fiue for that one, which was ſtill no leſſe hers, becauſe he was Gods. There is no ſo certaine way of increaſe, as to lend, or giue vnto the Owner of all things.

Ely *and his Sonnes.*

IF the conueyance of grace were naturall, holy Parents would not be ſo ill ſuted with children. What good man would not rather wiſh his loins dry, then fruitfull of wickedneſſe? Now, we can neither traduce goodneſſe, nor chooſe but traduce ſinne. If vertue was as well entailed vpon vs, as ſinne, one might ſerue to checke the other in our children; but now ſince grace is deriued from heauen on whomſoeuer it pleaſes the Giuer, and that euill which ours receiue hereditarily from vs, is multiplied by their own corruption, it can be no wõder that good men haue ill children, it is rather a wõder that any children are not euill. The ſonnes of *Ely* are as lewd, as himſelfe was holy. If the goodnes of examples, precepts, education, profeſſion, could haue been preſeruatiues from extremity of ſinne, theſe ſons of an holy Father had not been wicked; now, neither parentage, nor breeding, not Prieſthood can keepe the ſonnes of *Ely* from the ſons of *Belial*. If our children be good, let vs thanke God for it; this was more then wee could giue them; if euill, they may thanke vs, and themſelues vs, for their birth-ſinne; themſelues, for the improuement of it to that height of wickednes.

If they had not beene ſons of *Ely*, yet being Prieſts of God, who would not haue hoped their very calling ſhould haue infuſed ſome holineſſe into them? But now euen their white Ephod couers foule ſins; yea rather, if they which ſerue at the Altar degenerate, their wickedneſſe is ſo much more aboue others, as their place is holier. A wicked Prieſt is the worſt creature vpon earth. Who are Diuels, but they which were once Angels of light? Who can ſtumble at the ſins of the Euangelicall Leuites, that ſees ſuch impurity euen before the Arke of God ? That God which promiſed to bee the Leuites portion, had ſet forth the portion of his Miniſters; hee will feaſt them at his own Altar; The breſt and the right ſhoulder of the peace-offring was their morſel: theſe bold and couetous Prieſts vvill rather haue the fleſh-hooke their arbiter, then God; vvhatſoeuer thoſe three teeth faſten vpon, ſhall be for their tooth; they vvere weary of one ioynt, and now their delicacy affects variety; God is not worthy to craue for theſe men, but their owne hands; And this they doe not receiue; but take; and take violently, vnſeaſonably; It had beene fit God ſhould be firſt ſerued, their preſumption will not ſtay his leiſure; ere the fat bee burned, ere the fleſh bee boyled, they ſnatch more then their ſhare from the Altar; as if the God of heauen ſhould wait on their palate; as if the Iſraelites had come thither to ſacrifice to their bellies; and (as commonly a wanton tooth is the harbinger to luxurious wantonnes) they are no ſooner fed, then they neigh after the Dames of Iſrael; holy women aſſemble to the doore of the Tabernacle; theſe varlets tempt them to luſt, that came thither for deuotion; they had wiues of their owne, yet their vnbridled deſires roue after ſtrangers, and feare not to pollute euen that holy place with abominable filthineſſe. O ſinnes, too ſhamefull for men; much more for the ſpirituall guides of Iſrael! Hee that makes himſelfe a ſeruant to his tooth, ſhall eaſily become a ſlaue to all inordinate affections. That Altar which expiated other mens ſinnes, added to the ſinnes of the ſacrificers; Doubtleſſe many a ſoule was the clener for the bloud of the ſacrifices, which they ſhed; whiles their own were more impure; And as the Altar cannot ſanctifie the Prieſt, ſo the vncleanneſſe of the Miniſter cannot pollute the offring; becauſe the vertue thereof is not in the agent, but in the inſtitution; in the repreſentation his ſinne is his owne, the comfort of the Sacrament is from God; Our Clergy is no charter for heauen; Euen thoſe, whoſe trade is deuotion, may at once ſhew the way to heauen by their tongue, and by their foot lead the way to hell. It is neither a coule, nor an Ephod that can priuiledge the ſoule.

The ſinne of theſe men was worthy of contempt, yea perhaps their perſons; but for the people therefore, to abhorre the offerings of the Lord, was to adde their euill vnto the Prieſts; and to offend God, becauſe he was offended; There can no offence be iuſtly taken, euen at men; much leſſe at God for the ſake of men: No mans ſinnes ſhould bring the ſeruice of God into diſlike, this is to make holy things guilty of our profanenes. It is a dangerous ignorance, not to diſtinguiſh bewixt the worke, and the inſtrument; whereupon it oft comes to paſſe, that we fall out with God, becauſe we finde cauſe of offence from men; and giue God iuſt cauſe to abhorre vs, becauſe we abhorre his ſeruice vniuſtly. Although it be true (of great men eſpecially) that they are the laſt that know the euils of their own houſe, yet either it could not be, when all Iſrael rung of the lewdneſſe of *Elies* ſonnes, that he only ſhould not know it, or if he knew it not, his ignorance cannot be excuſed; for a ſeaſonable reſtraint might haue preuented this extremity of debauchedneſſe. Complaints are long muttered of the great, ere they dare breake forth to open conteſtation: publike accuſations of authority argues intolerable extremities of euill; nothing but age can plead for *Ely*, that he was not the firſt accuſer of his ſons: now when their enormities came to be the voice of the multitude, he muſt heare it perforce; and doubtleſſe he heard it with griefe enough, but not with anger enough: hee that was the Iudge of Iſrael, ſhould haue vnpartially iudged his owne fleſh and bloud; neuer could he haue offered a more pleaſing ſacrifice, then the depraued bloud of ſo wicked ſonnes. In vaine doe we rebuke thoſe ſins abroad, which we tolerate at home. That man makes himſelfe but ridiculous, that leauing his owne houſe on fire, runs to quench his neighbours.

I heard *Ely* ſharpe enough to *Anna*, vpon but a ſuſpicion of ſinne; and now, how milde I finde him to the notorious crimes of his owne: *Why doe you ſo, my ſonnes? It is no good report; my ſonnes, doe no more ſo:* The caſe is altered with the perſons. If nature may be allowed to ſpeake in iudgement, and to make difference, not of ſinnes, but offenders, the ſentence muſt needs ſauour of partiality, Had theſe men but ſome little ſlackened their duty, or heedleſly omitted ſome rite of the ſacrifice, this cenſure had

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not beene vnfit; but to puniſh the thefts, rapines, ſacriledges, adulteries, inceſts of his ſonnes, with *Why doe yee ſo*, was no other then to ſhaue that head, which had deſerued cutting off. As it is with ill humours, that a weake doſe doth but ſtirre, and anger them, not purge them out; ſo it fareth with ſinnes: An eaſie reproofe doth but incourage wickedneſſe, and makes it thinke it ſelfe ſo ſlight, as that cenſure importeth: A vehement rebuke to a capitall euill, is but like a ſtrong ſhowre to a ripe field, which layes that corne which were worthy of a ſickle. It is a breach of iuſtice, not to proportionate the puniſhment to the offence: To whip a man for a murder, or to puniſh the purſe for inceſt, or to burne treaſon in the hand, or to award the ſtockes to burglary, is to patronize euill, in ſtead of auenging it: Of the two extremes, rigour is more ſafe for the publike weale, becauſe the ouer-puniſhing of one offender frights many from ſinning. It is better to liue in a common wealth where nothing is lawfull, then where euery thing.

Iudulgent parents are cruell to themſelues, and their poſterity. *Ely* could not haue deuiſed which way to haue plagued himſelfe, and his houſe ſo much, as by his kindnes to his childrens ſinnes: What variety of iudgements doth he now heare of from the meſſenger of God? First, becauſe his old age (which vſes to be ſubiect to choller) inclined now to miſ-fauour his ſonnes; therefore there ſhall not bee an old man left of his houſe for euer: and becauſe it vexed him not enough to ſee his ſonnes enemies to God in their profeſſion, therefore he ſhall ſee his enemy in the habitation of the Lord; and becauſe himſelfe forbore to take vengeance of his ſons, and eſteemed their life aboue the glory of his Maſter, therefore God will reuenge himſelfe, by killing them both in one day; and becauſe he abuſed his ſoueraignty by conniuence at ſinne, therefore ſhall his houſe be ſtripped of this honour, and ſee it tranſlated to another; and laſtly, becauſe he ſuffered his ſonnes to pleaſe their owne wanton appetite, in taking meat off from Gods trencher, therefore, thoſe which remaine of his houſe, ſhall come to his ſucceſſors, to beg a piece of ſiluer, and a morſell of bread: in a word, becauſe he was partiall to his ſonnes, God ſhall execute all this ſeuerely vpon him and them. I doe not read of any fault *Ely* had, but indulgence; and which of the notorious offenders were plagued more. Parents need no other meanes to make them miſerable, then ſparing the rod.

Who ſhould be the bearer of theſe fearefull tidings to *Ely*, but young *Samuel*, whom himſelf had trained vp? He was now grown paſt his mothers coats, fit for the Meſſage of God. Old *Ely* rebuked not his young ſons, therefore young *Samuel* is ſent to rebuke him. I maruell not whiles the Prieſthood was ſo corrupted, if the Word of God were precious, if there were publike viſion; It is not the manner of God to grace the vnworthy; The ordinary miniſtration in the Temple was too much honor for thoſe that robbed the Altar, thogh they had no extraordinary reuelations. Hereupon it was, that God lets old *Ely* ſleepe (who ſlept in his ſinne) and awakes *Samuel*, to tell him what he would do with his maſter. He which was wont to be the mouth of God to the people, muſt now receiue the Meſſage of God, from the mouth of another; As great perſons will not ſpeake to thoſe, with whom they are highly offended, but ſend them their checks by others.

The lights of the Temple were now dim, and almoſt ready to giue place to the morning, when God called *Samuel*; to ſignifie perhaps, that thoſe which ſhould haue beene the lights of Iſrael, burned no leſſe dimly, and were neere their going out, and ſhould be ſucceeded with one, ſo much more lightſome then they, as the Sunne was more bright then the Lampes: God had good leaſure to haue deliuered this meſſage by day, but he meant to make vſe of *Samnels* miſtaking; and therefore ſo ſpeaks, that *Ely* may be asked for an anſwer, & perceiue himſelfe both omitted, and cenſured. He that meant to vſe *Samuels* voice to *Ely*, imitates the voice of *Ely* to *Samuel*; *Samuel* had ſo accuſtomed himſelfe to obedience, and to anſwer the call of *Ely*, that lying in the further cels of the Leuites, hee is eaſily raiſed from his ſleep; and euen in the night runnes for his meſſage to him, who was rather to receiue it from him: Thrice is the old man diſquieted with the diligence of his ſeruant; and, though viſions were rare in his daies, yet is

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he not ſo vnacquainted with God, as not to attribute that voice to him, which himſelfe heard not. Wherefore like a better Tutor then a parent, hee teaches **Samuel** what he ſhall anſwer, ***Speake Lord, for thy ſeruant heareth.***

It might haue pleaſed God at the firſt call to haue deliuered his maſſage to *Samuel*, not expecting the anſwer of a nouice vnſeene in the viſions of a God, yet doth hee rather deferre it till the fourth ſummons, and will not ſpeake till *Samuel* confeſſed his audience. God loues euer to prepare his ſeruants for his imployments, and will not commit his errands, but to thoſe, whom he addreſſed both by wonder, and attention, and humility.

Ely knew well the gracious faſhion of God, that where he tended a fauour, prorogation could be no hinderance, & therefore after the call of God thrice anſwered with ſilence, he inſtructs **Samuel** to be ready for the fourth: If *Samuels* ſilence had been wilfull; I doubt whether hee had been againe ſollicited; now God doth both pitty his error, and requite his diligence by redoubling his name at the laſt.

Samuel had now many yeeres miniſtred before the Lord, but neuer till now heard his voyce; and now heares it with much terror, for the firſt word that hee heares God ſpeake, is threatning, and that of vengeance to his maſter. What were theſe menaces, but ſo many premonitions to himſelfe that ſhould ſucceed *Ely*? God begins early to ſeaſon their hearts with feare, whom hee meanes to make eminent inſtruments of his glory. It is his mercy to make vs witneſſes of the iudgements of others; that we may be forewarned, ere we haue the occaſions of ſinning.

I doe not heare God bid **Samuel** deliuer this meſſage to *Ely*; Hee that was but now made a Prophet, knowes, that the errands of God intend not ſilence; and that God would not haue ſpoken to him of another, if he had meant the newes ſhould be reſerued to himſelfe: Neither yet did he run with open mouth vnto **Ely**, to tell him this viſion, vnasked. No wiſe man will bee haſty to bring ill tidings to the great; rather doth he ſtay till the importunity of his Maſter ſhould wring it from his vnwillingnes; and then as his concealement ſhewed his loue, ſo his full relation ſhall approue his fidelity. If the heart of *Ely* had not told him this newes, before God told it *Samuel*, he had nener been ſo inſtant with *Samuel*, not to conceale it; His conſcience did well preſage that it concerned himſelfe; Guiltines needs no Prophet to aſſuer it of puniſhment. The mind that is troubled, proiecteth terrible things; and though it cannot ſingle out the iudgement allotted to it, yet it is in a confuſed expectation of ſome grieuous euill. Surely, *Ely* could not thinke it worſe then it was; The ſentence was fearefull, and ſuch as I wonder, the neck, or the heart of old *Ely* could hold out the report of; That God ſweares he will iudge *Elies* houſe; and that with beggery, with death, with deſolation, & that the wickednes of his houſe ſhal not be purged with ſacrifice, or offrings for euer: And yet this which euery Iſraelites eare ſhould tingle to heare of, when it ſhould be done, old *Ely* heares wtih an vnmoued patience, and humble ſubmiſſion, ***It is the Lord, let him doe what ſeemeth him good.*** Oh admirable faith, and more then humane conſtancy and reſolution, worthy of the aged preſident of Shiloh, worthy of an heart ſacrificed to that God, whoſe iuſtice had refuſed to expiate his ſinne by ſacrifice! If *Ely* haue been an ill father to his ſonnes, yet he is a good ſonne to God, and is ready to kiſſe the very rod he ſhall ſmart withall; It is the Lord, whom I haue euer found holy, and iuſt, and gracious, and he cannot but be himſelfe; Let him do what ſeemeth him good; for whatſoeuer ſeemeth good to him, cannot, but be good; howſoeuer it ſeemes to mee: Euery man can open his hand to God while hee bleſſes; but to expoſe our ſelues willingly to the afflicting hand of our Maker, and to kneele to him whiles he ſcourges vs, is peculiar onely to the faithfull.

If euer a good heart could haue freed a man from temporall puniſhments, *Ely* muſt needs haue eſcaped: Gods anger was appeaſed by his humble repentãce, but his iuſtice muſt be ſatisfied: *Elies* ſin and his ſonnes, was in the eye and mouth of all Iſrael; his therefore ſhould haue been much wronged by their impunity. Who would not haue made theſe ſpirituall guides an example of lawleſneſſe and haue ſaid, What care I how I liue, if *Elies* ſonnes goe away vnpuniſhed? As not the teares of *Ely*, ſo not the words of *Samuel* may fall to the ground: We may not meaſure the diſpleaſure of God by his ſtripes; many times, after the remiſſion of the ſin, the very chaſtiſements of the Almighty are deadly: No repentance can aſſure vs that we ſhall not ſmart with outward afflictions; That can preuent the eternall diſpleaſure of God, but ſtill it may bee neceſſarie and good we ſhould be corrected: Our care and ſuit muſt be, that the euils which ſhall not be auerted, may be ſanctified.

If the prediction of theſe euils were fearefull, what ſhall the execution bee? The preſumption of the il-taught Iſraelites ſhall giue occaſion to this iudgement; for being ſmitten before the Philiſtims, they ſend for the Arke into the field. Who gaue them authoritie to command the Ark of God at their pleaſure? Here was no conſulting with the Ark, which they would fetch; no inquiry of *Samuel* whether they ſhould fetch it; but an heady reſolution of preſumptuous Elders to force God into the field, and to challenge ſucceſſe. If God were not with the Arke, why did they ſend for it, and reioyce in the comming of it? If God were with it, why was not his allowance asked that it ſhould come? How can the people bee good, where the Prieſts are wicked? When the Arke of the Couenant of the Lord of hoſts that dwels between the Cherubins, was brought into the Hoſt (though with meane and wicked attendance) Iſrael doth (as it were) fill the heauen, and ſhake the earth with ſhouts; as if the Arke and victory were no leſſe vnſeparable then they had their ſinnes. Euen the lewdeſt men will be looking for fauour from that God, whom they cared not to diſpleaſe, contrary to the conſcience of their deſeruings. Preſumptiō doth the ſame in wicked mē, which faith doth in the holieſt. Thoſe that regarded not the God of the Arke, thinke themſelues ſafe and happy in the Ark of God: Vaine men are tranſported with a confidence in the out-ſides of religion, not regarding the ſubſtance and ſoule of it, which only can giue them true peace. But rather then God will humour ſuperſtition in Iſraelites, hee will ſuffer his own Arke to fall into the hands of Philiſtims: Rather will he ſeeme to ſlacken his hand of protection, then he will be thought to haue his hands bound by a formall miſconfidence. The ſlaughter of the Iſraelites was no plague to this: It was a greater plague rather to them that ſhould ſuruiue, and behold it. The two ſonnes of *Ely*, which had helped to corrupt their brethren, die by the hands of the vncircumciſed, and are now too late ſeparated from the Arke of God by Philiſtims, which ſhould haue been before ſeparated by their Father: They had liued formerly to bring Gods Altar into contempt, and now liue to carry his Arke into captiuity: and at laſt, as thoſe that had made vp the meaſure of their wickedneſſe, are ſlaine in their ſinne.

Ill newes doth euer either runne, or flie: The man of *Beniamin*, which ran from the Hoſt, hath ſoone filled the City with outcries; and *Elies* eares with the cry of the City. The good old man, after ninety and eight yeers, ſits in the gate, as one that neuer thought himſelfe too aged to do God ſeruice; and heares the newes of Iſraels diſcomfiture, and his ſonnes death, though with ſorrow, yet with patience; but when the meſſenger tels him of the Arke of God taken, he can liue no longer; that word ſtrikes him down backward from his throne, and kils him in the fall: no ſword of a Philiſtim could haue ſlaine him more painefully, neither know I whether his necke or his heart were firſt broken. Oh fearefull iudgement, that euer any Iſraelites eare could tingle withall! The Arke loſt: what good man would wiſh to liue without God? Who can chuſe but thinke he hath liued too long, that hath ouer-liued the Teſtimonies of Gods preſence with his Church? Yea the very daughter in law of *Ely*, a woman, the wife of a lewd husband; when ſhe was at once trauelling (vpon that tidings) and in that trauel, dying (to make vp the full ſum of Gods iudgement vpon that wicked houſe) as one inſenſible of the death of her father, of her husband, of her ſelf, in cōpariſon of this loſſe, cals her (then vnſeaſonable) ſon *Ichabod*, & with her laſt breath ſaies, *The Glory is departed from Iſrael, the Arke is taken.* What cares ſhe for a poſterity, which ſhould want the Arke? what cares ſhe for a ſon, come into the world, of Iſrael, when God was gon from it? and how willingly doth ſhe depart from them, from whom God was departed?

Not outward magnificence,not ſtate,not wealth, not fauour of the mighty, but the preſence of God in his Ordinances,are the glory of Iſrael:the ſubducing whereof is a greater iudgement then deſtruction.

Oh Iſrael,worſe now then no people!a thouſand times more miſerable then Philiſtims:Thoſe Pagans went away triumphing with the Arke of God,and victory;and leaue the remnants of the choſen people to lament,that they once had a God.

Oh cruell and wicked indulgence, that is now found guilty of the death, not only of the Prieſts,and people, but of Religion! Vniuſt mercy can neuer end in leſſe then bloud; and it were well, if only the body ſhould haue cauſe to complaine of that kinde crueltie.

FINIS.

Contemplations VPON THE PRINCIPALL Paſſages of the holy STORIE.

The fourth Volume.

IN FOVRE BOOKES.

By I.H. D.D.

Imprinted at LONDON
in the yeare
1628.

hall, J.

Contemplations.

THE TWELFTH BOOKE.

Containing
- *The Arke and Dagon.*
- *The Arkes reuenge and returne.*
- *The remoue of the Arke.*
- *The meeting of* Saul *and* Samuel.
- *The Inauguration of* Saul.
- Samuels *conteſtation.*
- Sauls *Sacrifice.*
- Ionathans *victory, and* Sauls *oath.*

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

Imprinted at *London* in the yeare 1628.

Hall, J.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD

the Lord *Hay*, Baron of *Saley*,

One of his Maieſties moſt Honourable Priuie Councell.

RIGHT HONOVRABLE,

VPon how iuſt reaſon theſe my Contemplations goe forth ſo late after their Fellowes, it were needleſſe to giue account to your Lordſhip, in whoſe traine I had the honour (ſince my laſt) to paſſe both the Sea and the Twede. All my priuate ſtudies haue gladly vayled to the publike ſeruices of my Soueraigne Maſter: No ſooner could I recouer the happineſſe of my quiet thoughts, then I renued this my diuine taske: Wherein I cannot but profeſſe to place ſo much contentment, as that I wiſh not any other meaſure of my life, then it; What is this, other then the exaltation of ISAACS *delight, to walke forth into the pleaſant fields of the Scriptures, and to meditate of nothing vnder heauen? Yea, what other then* IACOBS *ſweet viſion of Angels, climbing vp and downe*

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that ſacred Ladder, which God hath ſet betweene heauen and earth? Yea, (to riſe yet higher) what other then an imitation of holy Moyſes, *in this conuerſing with God himſelfe, on the Horeb of both Teſtaments? And if I may call your Lo. forth a little from your great affayres of Court and State, to bleſſe your eyes with this proſpect, how happy ſhall you confeſſe this change of obiects? and how vnwillingly ſhall you obtaine leaue of your thoughts to returne vnto theſe ſublunary imployments? Our laſt Diſcourſe left Gods* Arke *amongſt the Philiſtims; now we returne to ſee what it doth there, and to fetch it thence: Wherein your Lo. ſhall find the reuenges of God neuer ſo deadly, as when he giues moſt way vnto men; The vaine confidence of wickedneſſe ending in a late repentance: The fearfull plagues of a preſumptuous ſawcineſſe with God, not preuented with the honeſty of good intentions; The mercy of God accepting the ſeruices of an humble faithfulneſſe in a meaner dreſſe. From thence you ſhall ſee the dangerous iſſue of an affected innouation, although to the better; The errors of credultie, and blind affection in the holieſt Gouernours, guilty of the peoples diſcontentment; The ſtubborne headdineſſe of a multitude that once finds the reynes ſlacke in their necks, not capable of any pauſe, but their owne fall; The vntruſty promiſes of a faire outſide, and a plauſible entrance, ſhutting vp in a wofull diſappointment. What doe I foreſtall a Diſcourſe ſo full of choyce; your Lo. ſhall finde euery line vſefull, and ſhall willingly confeſſe that the Story of God can make a man not leſſe wiſe, then good.*

Mine humble thankfulneſſe knowes not how to expreſſe it ſelfe otherwiſe, then in theſe kinde of preſents, and in my heartie prayers for the encreaſe of your honour, and happineſſe, which ſhall neuer be wanting from

Your Lo. ſincerely and
thankfully deuoted,

IOS. HALL.

Contemplations.

THE TWELFTH BOOKE.

The Arke and Dagon.

IF men did not miſtake God, they could not ariſe to ſuch height of impiety: The acts of his iuſt iudgement are imputed to impotence; that God would ſend his Arke captiue to the Philiſtims, is ſo conſtrued by them, as if hee could not keepe it: the wife of *Phinehas* cryed out, that glory was departed from Iſrael; The Philiſtims dare ſay in triumph, that glory is departed from the God of Iſrael: The Arke was not Iſraels, but Gods, this victory reaches higher then to men. Dagon had neuer ſo great a day, ſo many ſacrifices, as now that he ſeemes to take the God of Iſrael priſoner: Where ſhould the captiue be beſtowed, but in the cuſtody of the victor? It is not loue, but inſultation, that lodges the Arke cloſe beſide Dagon. What a ſpectacle was this, to ſee vncircumciſed Philiſtims laying their prophane hands vpon the Teſtimony of Gods preſence? to ſee the glorious Mercy-ſeat vnder the roofe of an Idol? to ſee the two Cherubins ſpreading their wings vnder a falſe god?

Oh the deepe and holy wiſedome of the Almighty, which ouer-reaches all the finite conceits of his creatures, who whiles he ſeemes moſt to neglect himſelfe, fetches about moſt glory to his owne name; He winkes and ſits ſtill on purpoſe, to ſee what men would doe, and is content to ſuffer indignity from his creature, for a time, that he may be euerlaſtingly magnified in his iuſtice, and power: That honour pleaſeth God and men beſt, which is raiſed out of contempt.

The Arke of God was not vſed to ſuch Porters; The Philiſtims carie it vnto Aſhdod, that the victorie of Dagon may bee more glorious: What paines Superſtition puts men vnto, for the triumph of a falſe cauſe? And if prophane Philiſtims can thinke it no toile to carrie the Arke where they ſhould not, what a ſhame is it for vs, if wee doe not gladly attend it where we ſhould? How iuſtly may Gods truth ſcorne the imparitie of our zeale?

If the Iſraelites did put confidence in the Arke, can wee maruell that the Philiſtims did put confidence in that power which (as they thought) had conquered the Arke? The leſſe is euer ſubiect vnto the greater; What could they now thinke but that heauen and earth were theirs? Who ſhall ſtand out againſt them, when the God of Iſrael hath yeelded? Securitie and preſumption attend euer at the threſhold of ruine.

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God will let them ſleepe in this confidence; in the morning they ſhall find how vainly they haue dreamed. Now they begin to find they haue but gloried in their owne plague, and ouerthrowne nothing but their owne peace. Dagon hath an houſe, when God hath but a Tabernacle; It is no meaſuring of Religion by outward glory: Into this houſe the proud Philiſtims come, the next morning, to congratulate vnto their god, ſo great a captiue, ſuch diuine ſpoiles, and in their early deuotions to fall downe before him, vnder whom the God of Iſrael was fallen: and loe, where they find their god, fallen downe on the ground vpon his face, before him whom they thought both his priſoner and theirs: Their God is forced to doe that, which they ſhould haue done voluntarily; although God caſt downe that dumbe riuall of his, for ſcorne, not for adoration. Oh ye fooliſh Philiſtims, could yee thinke that the ſame houſe will hold God and Dagon? could ye thinke a ſenſeleſſe ſtone, a fit companion and guardian for the liuing God? Had ye laid your Dagon vpon his face, proſtrate before the Arke, yet would not God haue endured the indignity of ſuch a lodging; but now that ye preſume to ſet vp your carued ſtone, equall to his Cherubins, goe reade your folly in the floore of your Temple, and know that hee which caſt your god ſo low, can caſt you lower.

The true God owes a ſhame to thoſe which will be making matches betwixt himſelfe and Belial.

But this perhaps was onely a miſchance, or a neglect of attendance, lay to your hands, O ye Philiſtims, and raiſe vp Dagon into his place: It is a miſerable god that needs helping vp; Had ye not beene more ſenſeleſſe then that ſtone, how could you chooſe but thinke, How ſhall he raiſe vs aboue our enemies, that cannot riſe alone? How ſhall he eſtabliſh vs in the ſtation of our peace, that cannot hold his owne foot? If Dagon did giue the foile vnto the God of Iſrael, what power is it, that hath caſt him vpon his face, in his owne Temple? It is iuſt with God, that thoſe which want grace, ſhall want wit too; it is the power of ſuperſtition, to turne men into thoſe ſtocks and ſtones which they worſhip: They that make them are like vnto them: Doubtleſſe, this firſt fall of Dagon was kept as ſecret, and excuſed as well as it might, and ſerued rather for aſtoniſhment, then conuiction; there was more ſtrangeneſſe then horrour in that accident: That whereas Dagon had wont to ſtand, and the Philiſtims fall downe, now Dagon fell downe, and the Philiſtims ſtood, and muſt become the patrons of their owne god; their god worſhips them vpon his face, and craues more helpe from them, then euer hee could giue: But if their ſottiſhneſſe can digeſt this, all is well.

Dagon is ſet in his place, and now thoſe hands are lift vp to him, which helped to lift him vp; and thoſe faces are proſtrate vnto him, before whom he lay proſtrate. Idolatry and ſuperſtition are not eaſily put out of countenance; but will the iealouſie of the true God put it vp thus? Shall Dagon eſcape with an harmleſſe fall? Surely, if they had let him lye ſtill vpon the pauement, perhaps that inſenſible ſtatue had found no other reuenge; but now, they will be aduancing it to the rood-loft againe, and affront Gods Arke with it, the euent will ſhame them, and let them know, how much God ſcornes a partner, either of his owne making, or theirs.

The morning is fitteſt for deuotion, then doe the Philiſtims flocke to the Temple of their god. What a ſhame is it for vs to come late to ours? Although not ſo much pietie as curioſitie did now haſten their ſpeed, to ſee what reſt their Dagon was allowed to get in his owne roofe; and now behold their kind god is come to meete them in the way: ſome pieces of him ſalute their eyes vpon the threſhold. Dagons head and hands are ouer-runne their fellowes, to tell the Philiſtims how much they were miſtaken in a god.

This ſecond fall breakes the Idol in pieces, and threats the ſame confuſion to the worſhippers of it. Eaſie warnings neglected end euer in deſtruction. The head is for deuiſing, the hand for execution: In theſe two powers of their god, did the Philiſtims chiefly truſt; theſe are therefore laid vnder their feet, vpon the threſhold, that they might afarre off ſee their vanity, and that (if they would) they might ſet their foot on that beſt peece of their god, wherein their heart was ſet.

There was nothing wherein that Idoll reſembled a man, but in his head, and hands, the reſt was but a ſcaly portraiture of a fiſh; God would therefore ſeparate from this ſtone, that part which had mocked man, with the counterfeit of himſelfe, that man might ſee what an vnworthy lumpe he had matched with himſelfe, and ſet vp aboue himſelfe: The iuſt quarrell of God is bent vpon thoſe meanes, and that parcell, which haue dared to rob him of his glory.

How can the Philiſtims now miſſe the ſight of their owne folly? how can they bee but enough conuicted of their mad idolatry, to ſee their god lye broken to morſels, vnder their feet? euery peece whereof proclaimes the power of him that brake it, and the ſtupidity of thoſe that adored it? Who would expect any other iſſue of this act, but to heare the Philiſtims ſay, Wee now ſee how ſuperſtition hath blinded vs? Dagon is no god for vs, our hearts ſhall neuer more reſt vpon a broken ſtatue: That onely true God, which hath beaten ours, ſhall challenge vs by the right of conqueſt: but here was none of this; rather a further degree of their dotage followes vpon this palpable conuiction: They cannot yet ſuſpect that god, whoſe head they may trample vpon, but in ſtead of hating their Dagon, that lay broken vpon their threſhold, they honour the threſhold, on which Dagon lay; and dare not ſet their foot on that place which was hallowed by the broken head and hands of their Deitie: Oh the obſtinacie of Idolatry, which where it hath got hold of the heart, knowes neither to bluſh, nor yeeld, but rather gathers ſtrength from that which might iuſtly confound it. The hand of the Almighty, which moued them not in falling vpon their god, fals now neerer them vpon their perſons, and ſtrikes them in their bodies, which would not feele themſelues ſtricken in their Idoll: Paine ſhall humble them whom ſhame cannot. Thoſe which had entertained the ſecret thoughts of abominable idolatrie within them, are now plagued in the inwardeſt and moſt ſecret part of their bodies, with a loathſome diſeaſe; and now grow weary of themſelues, in ſtead of their idolatry. I doe not heare them acknowledge it was GODS hand, which had ſtricken Dagon their god, till now, they finde themſelues ſtricken: GODS iudgements are the racke of godleſſe men; If one ſtraine make them not confeſſe, let them bee ſtretched but one wrench higher, and they cannot be ſilent. The iuſt auenger of ſinne will not loſe the glory of his executions, but will haue men know from whom they ſmart.

The Emerods were not a diſeaſe beyond the compaſſe of naturall cauſes, neither was it hard for the wiſer ſort, to giue a reaſon of their complaint, yet they aſcribe it to the hand of God: The knowledge and operation of ſecondary cauſes ſhould be no preiudice to the firſt; They are worſe then the Philiſtims, who when they ſee the meanes, doe not acknowledge the firſt Mouer; whoſe actiue and iuſt power is no leſſe ſeene in imploying ordinary agents, then in raiſing vp extraordinarie: neither doth he leſſe ſmite by a common feuer, then a reuenging Angell.

They iudge right of the cauſe, what doe they reſolue for the cure? (Let not the Arke of the God of Iſrael abide with vs) where they ſhould haue ſaid, Let vs caſt out Dagon, that we may pacifie and retaine the God of Iſrael, they determine to thruſt out the Arke of God, that they might peaceably enioy themſelues, and Dagon. Wicked men are vpon all occaſions glad to be rid of God, but they can with no patience, endure to part with their ſinnes, and whiles they are wearie of the hand that puniſheth them, they hold faſt the cauſe of their puniſhment.

Their firſt and onely care is to put away him, who as he hath corrected, ſo can eaſe them. Folly is neuer ſeparated from wickedneſſe.

Their heart told them that they had no right to the Arke. A Councell is called of their Princes and Prieſts. If they had reſolued to ſend it home, they had done wiſely; Now they doe not carry it away, but they carry it about from Ebenezer to Aſhdod, from Aſhdod to Gath, from Gath to Ekron: Their ſtomacke was greater then their conſcience; The Arke was too ſore for them, yet it was too good for Iſrael; and they will rather dye then make Iſrael happy. Their conceit, that the change of ayre could appeaſe the Arke, God vſeth to his owne aduantage; for by this meanes his power is knowne, and his iudgement ſpred ouer all the country of the Philiſtims: What doe theſe men now, but ſend the plague of God to their fellowes? The iuſtice of God can make the ſinnes of men their mutuall executioners; It is the faſhion of wicked men to draw their neighbours into the partnerſhip of their condemnation.

Whereſoeuer the Arke goes, there is deſtruction; The beſt of Gods Ordinances, if they bee not proper to vs, are deadly. The Iſraelites did not more ſhout for ioy, when they ſaw the Arke come to them, then the Ekronites cry out for griefe to ſee it brought amongſt them: Spirituall things are either ſoueraigne, or hurtfull, according to the diſpoſition of the receiuers. The Arke doth either ſaue, or kill, as it is entertained.

At laſt, when the Philiſtims are well wearie of paine and death, they are glad to bee quit of their ſinne; The voyce of the Princes and people is changed to the better (Send away the Arke of the God of Iſrael, and let it returne to his owne place,) God knowes how to bring the ſtubborneſt enemy vpon his knees, and makes him doe that out of feare, which his beſt child would doe out of loue and duty. How miſerable was the eſtate of theſe Philiſtims? Euery man was either dead, or ſicke: thoſe that were left liuing (through their extremite of paine) enuied the dead, and the cry of their whole Cities went vp to heauen. It is happy that God hath ſuch ſtore of plagues and thunderbolts for the wicked: If he had not a fire of iudgement, wherewith the yron hearts of men might bee made flexible, hee would want obedience, and the world peace.

The Arkes reuenge and returne.

IT had wont to bee a ſure rule, Whereſoeuer God is among men, there is the Church: Here onely it failed: The teſtimony of Gods preſence was many moneths amongſt the *Philiſtims*, for a puniſhment to his owne people, whom hee left; *for* a curſe to thoſe forrainers which entertained it; Iſrael was ſeuen moneths without GOD: How doe wee thinke faithfull *Samuel* tooke this abſence? How deſolate and forlorne did the Tabernacle of GOD looke, without the Arke? There were ſtill the Altars of GOD; his Prieſts, Leuites, Tables, Veiles, C*enſers*, with all their legall accouſtrements: Theſe without the Arke, were as the *Sunne* without light, in the midſt of an Eclipſe: If all theſe had beene taken away, and *onely* the Arke had beene remaining, the loſſe had beene nothing to this, that the A*rke* ſhould be gone, and they left: For what are all theſe without God, and how all-ſufficient is GOD without theſe? There are times, wherein GOD withdrawes *himſelfe* from his Church, and ſeemes to leaue her without comfort, without prote*ction*: Sometimes wee ſhall finde Iſrael taken from the Arke, otherwhiles the Arke is taken from Iſrael: In either, there is a ſeparation betwixt the Arke and Iſrael: Heauy times to euery true Iſraelite, yet ſuch as whoſe example may relieue vs in our deſertions: Still was this people, Iſrael; the ſeed of him, that would not bee left of God without a bleſſing; and therefore without the teſtimony of his preſence, was God preſent with them: It were wide with the faithfull, if God were not oftentimes with them, when there is no witneſſe of his preſence.

One act was a mutuall penance to the Iſraelites and Philiſtims, I know not to whether more : Iſrael grieued for the loſſe of that, whoſe preſence grieued the Philiſtims, their paine was therefore no other then voluntary : It is ſtrange, that the Philiſtims would endure ſeuen moneths ſmart with the Arke, ſince they ſaw, that the preſence of the Priſoner would not requite; no nor mitigate to them, one houres miſery : Fooliſh men will be ſtruggling with God, till they be vtterly either breathleſſe or impotent. Their hope was, that time might abate diſpleaſure, euen whiles they perſiſted to offend : The falſe hopes of worldly men coſt them deare; they could not be ſo miſerable, if their owne hearts did not deceiue them with miſ-expectations of impoſſible fauour.

In matters that concerne a God, who is ſo fit to be conſulted with, as the prieſts? The Princes of the Philiſtims had before giuen their voyces, yet nothing is determined, nothing is done without the direction and aſſent of thoſe whom they accounted ſacred : Nature it ſelfe ſends vs in diuine things, to thoſe perſons, whoſe calling is diuine : It is either diſtruſt, or preſumption, or contempt, that caries vs our owne waies in ſpirituall matters, without aduiſing with them, whoſe lips God hath appointed to preſerue knowledge : There cannot but ariſe many difficulties in vs about the Arke of God, whom ſhould wee conſult with but thoſe which haue the Tongue of the Learned.

Doubtleſſe, this queſtion of the Arke did abide much debating : There wanted not faire probabilities on both ſides : A wiſe Philiſtim might well plead; If God had either ſo great care of the Arke, or power to retaine it, how is it become ours? A wiſer then he would reply; If the God of Iſrael had wanted either care or power, Dagon, and we had beene ſtill whole : why doe we thus grone, and dye, all that are but within the Aire of the Arke, if a diuine hand doe not attend it? Their ſmart pleads enough for the diſmiſſion of the Arke : The next demand of their Prieſts and Soothſayers, is, how it ſhould be ſent home : Affliction had made them ſo wiſe, as to know, that euery faſhion of parting with the Arke would not ſatisfie the owner : oftentimes the circumſtance of an action marres the ſubſtance : In diuine matters wee muſt not onely looke, that the body of our ſeruice be ſound, but that the clothes be fit : Nothing hinders, but that ſometimes good aduice may fall from the mouth of wicked men. Theſe ſuperſtitious Prieſts can counſell them not to ſend away the Arke of God emptie, but to giue it a ſinne-offering : They had not liued ſo farre from the ſmoake of the Iewiſh Altars, but that they knew, God was accuſtomed to manifold oblations, and chiefly to thoſe of expiation. No Iſraelite could haue ſaid better : Superſtition is the Ape of true deuotion, and if we looke not to the ground of both, many times it is hard by the very outward acts to diſtinguiſh them : Nature it ſelfe teacheth vs, that God loues a full hand : He that hath beene ſo bountifull to vs, as to giue vs all, lookes for a returne of ſome offering from vs; If we preſent him with nothing but our ſins, how can wee looke to bee accepted? The ſacrifices vnder the Goſpell are ſpirituall, with theſe muſt we come into the preſence of God, if we deſire to carie away remiſſion and fauour.

The Philiſtims knew well, that it were bootleſſe for them to offer, what they liſted, their next ſuit is to be directed in the matter of their oblation; Pagans can teach vs, how vnſafe it is to walke in the wayes of Religion without a guide, yet here their beſt teachers can but gueſſe at their duty, and muſt deuiſe for the people, that, which the people durſt not impoſe vpon themſelues : The golden Emerods, and Miſe, were but coniecturall preſcripts : With what ſecurity may we conſult with them which haue their directions from the mouth and hand of the Almighty?

God ſtrucke the Philiſtims at once in their god, in their bodies, in their land : In their god, by his ruine and diſmembering : In their bodies, by the Emerods : In their land, by the Miſe. That baſe vermine did God ſend among them on purpoſe to ſhame their Dagon and them, that they might ſee, how vnable their god was (which they thought the Victor of the Arke) to ſubdue the leaſt Mouſe, which the true God did create, and command to plague them : This plague vpon the fields, beganne together with that vpon their bodies: it was mentioned, not complained of, till they think of diſmiſſing the Arke: Greater croſſes doe commonly ſwallow vp the leſſe: At leaſt, leſſer euils are either ſilent, or vnheard, while the eare is filled with the clamor of the greater. Their very Princes were puniſhed with the Miſe, as well as with the Emerods; God knowes no perſons in the execution of iudgements; The leaſt and meaneſt of all Gods creatures is ſufficient to be the reuenger of his Creator.

GOD ſent them Miſe, and Emerods of fleſh and blood: they returne him both theſe of gold, to imply, both, that theſe iudgements came out from God, and that they did gladly giue him the glory of that, whereof hee gaue them paine and ſorrow; and that they would willingly buy off their paine with the beſt of their ſubſtance: The proportion betwixt the complaint and ſatisfaction is more precious to him, then the Metall. There was a publike confeſſion in this reſemblance, which is ſo pleaſing vnto God, that he rewards it, euen in wicked men, with a relaxation of outward puniſhment. The number was no leſſe ſignificant, then the forme: Fiue golden Emerods, and Miſe, for the fiue Princes and diuiſions of Philiſtims. As GOD made no difference in puniſhing, ſo they make none in their oblation: The people are compriſed in them, in whom they are vnited, their ſeuerall Princes: They were one with their Prince, their Offering is one with his; as they were Ring-leaders in the ſinne, ſo they muſt be in the ſatisfaction: In a multitude it is euer ſeene, as in a beaſt, that the body followes the head. Of all others, great men had need to looke to their wayes, it is in them, as in figures, one ſtands for a thouſand: One Offering ſerues not all, there muſt bee fiue, according to the fiue heads of the offence. Generalities will not content God; euery man muſt make his ſeuerall peace, if not in himſelfe, yet in his head: Nature taught them a ſhadow of that, the ſubſtance and perfection whereof is taught vs by the grace of the Goſpell; euery ſoule muſt ſatiſfie God, if not in it ſelfe, yet in him, in whom we are both one, and abſolute: we are the body, whereof Chriſt is the head, our ſinne is in our ſelues, our ſatisfaction muſt be in him.

Samuel himſelfe could not haue ſpoken more diuinely, then theſe Prieſts of Dagon; they doe not onely talke of giuing glory to the God of Iſrael, but fall into an holy and graue expoſtulation (wherefore then ſhould ye harden your hearts, as the Ægyptians, and *Pharaoh* hardned their hearts, when hee wrought wonderfully amongſt them? &c.) They confeſſe a ſupereminent and reuenging hand of God ouer their gods, they parallell their plagues with the Ægyptian, they make vſe of *Pharaohs* ſin, and iudgement; What could be better ſaid? All Religions haue afforded them that could ſpeake well: Theſe good words left them ſtill both Philiſtims, and ſuperſtitious: How ſhould men be hypocrites, if they had not good tongues? yet (as wickedneſſe can hardly hide it ſelf) theſe holy ſpeeches are not without a tincture of that Idolatry, wherewith the heart was infected: For they profeſſe care not onely of the perſons, and lands of the Philiſtims, but of their gods; (that hee may take his hand from you, and from your gods.) Who would thinke that wiſedome and folly could lodge ſo neere together? that the ſame men ſhould haue care both of the glory of the true God, and preſeruation of the falſe? That they ſhould bee ſo vaine, as to take thought for thoſe gods which they granted to be obnoxious vnto an higher Deitie? Oft times euen one word bewrayeth a whole pack of falſhood, and though Superſtition be a cleanly counterfeit, yet ſome one ſlip of the tongue diſcouers it, as we ſay of deuils, which though they put on faire formes, yet are they knowne by their clouen feet.

What other warrant theſe ſuperſtitious Prieſts had for the maine ſubſtance of their aduice, I know not; ſure I am, the probability of the euent was faire; that two Kine neuer vſed to any yoake, ſhould runne from their Calues (which were newly ſhut vp from them) to draw the Arke home into a contrary way, muſt needs argue an hand aboue Nature: What elſe ſhould ouer-rule bruite creatures to perferre a forced cariage vnto a naturall burden? What ſhould cary them from their owne home, towards the home of the Arke? What elſe ſhould guide an vntamed and vntaught Teame, in as right a path toward Iſrael, as their Teachers could haue gone? What elſe could make very beaſts more wiſe, then their Maſters? There is a ſpeciall prouidence of God, in the very motions of bruit creatures; Neither Philiſtims nor Iſraelites ſaw ought that droue them, yet they ſaw them ſo runne, as thoſe that were led by the Diuine Conduct. The reaſonleſſe creatures alſo doe the will of their Maker; euery act that is done either by them, or to them, makes vp the decree of the Almighty; and if in extraordinary actions and euents his hand is more viſible, yet it is no leſſe certainly preſent in the common.

Little did the Iſraelites of Bethſhemeſh looke for ſuch a ſight whiles they were reaping their Wheat in the Valley, as to ſee the Arke of God come running to them, without a Conuoy; neither can it be ſaid, whether they were more affected with ioy, or with aſtoniſhment; with ioy at the preſence of the Arke, with aſtoniſhment at the Miracle of the tranſportation: Downe went their Sickles, and now euery man runs to reape the comfort of this better harueſt, to meet that Bread of Angels, to ſalute thoſe Cherubims, to welcome that God, whoſe abſence had beene their death: But as it is hard not to ouer-ioy in a ſudden proſperitie, and, to vſe happineſſe is no leſſe difficult, then to forbeare it; Theſe glad Iſraelites cannot ſee but they muſt gaze; they cannot gaze on the glorious out-ſide; but they muſt be (whether out of rude iollity, or curioſitie, or ſuſpition of the purloining ſome of thoſe ſacred implements) prying into the ſecrets of Gods Arke: Nature is too ſubiect to extremities, and is euer either too dull in want, or wanton in fruition: It is no eaſie matter to keepe a meane, whether in good or euill.

Bethſhemeſh was a City of Prieſts, they ſhould haue knowne better how to demeane themſelues towards the Arke; this priuiledge doubled their offence. There was no malice in this curious inquiſition, the ſame eyes that lookt into the Arke, lookt alſo vp to heauen in their Offerings, and the ſame hands that touched it, offered ſacrifice to the God that brought it. Who could expect any thing now but acceptation? who would ſuſpect any danger? It is not a following act of deuotion that can make amends for a former a ſinne: There was a death owing them, immediately vpon their offence, God will take his owne time for the execution; In the meane while, they may ſacrifice, but they cannot ſatisfie, they cannot eſcape. The Kine are ſacrificed, the Cart burnes them that drew it: Here was an offering of prayſe, when they had more need of a treſpaſſe offering; many an heart is lifted vp in a conceit of ioy, when it hath iuſt cauſe of humiliation: God lets them alone with their Sacrifice, but when that is done, he comes ouer them with a backe reckoning for their ſinne: Fifty thouſand and ſeuenty Iſraelites are ſtrucke dead for this vnreuerence to the Arke: A wofull welcome for the Arke of God into the borders of Iſrael. It killed them for looking into it, who thought it their life to ſee it; It dealt blowes, and death on both hands; to Philiſtims, to Iſraelites; to both of them for prophaning it: The one with their Idoll, the other with their eyes. It is a fearefull thing to vſe the holy Ordinances of God with an vnreuerent boldneſſe. Feare and trembling becomes vs in our acceſſe to the Majeſtie of the Almighty: Neither was there more ſtate, then ſecreſie in Gods Arke; ſome things the wiſedome of God deſires to conceale: The vnreuerence of the Iſraelites was no more faulty, then their curioſity; ſecret things to God, things reuealed to vs and to our children.

The remoue of the Arke.

I Heare of the Bethſhemites lamentation, I heare not of their repentance; they complaine of their ſmart, they complaine not of their ſinne; and for ought I can perceiue, ſpeake, as if God were curious, rather then they faulty: *(Who is able to ſtand before this holy Lord God, and to whom ſhall he goe from vs?)* As if none could pleaſe that God which miſliked them: It is the faſhion of naturall men to iuſtifie themſelues in their owne courſes; if they cannot charge any earthly thing with the blame of their ſuffering, they will caſt it vpon Heauen: That a man pleads himſelfe guilty of his owne wrong, is no common worke of Gods Spirit. Bethſhemeſh bordered too neere vpon the Philiſtims; If theſe men thought the very preſence of the Arke hurtfull, why doe they ſend to their neighbours of Kiriath-iearim, that they might make themſelues miſerable? Where there is a miſconceit of God, it is no maruell if there be a defect of Charity: How cunningly doe they ſend their meſſage to their neighbours? They doe not ſay, the Arke of God is come to vs of it owne accord, leſt the men of Kiriath-iearim ſhould reply, It is come to you, let it ſtay with you: They ſay onely the Philiſtims haue brought it; they tell of the preſence of the Arke, they doe not tell of the ſucceſſe, leſt the example of their iudgement ſhould haue diſcouraged the forwardneſſe of their reliefe: And after all, the offer was plauſible; *Come ye downe and take it vp to you*; as if the honour had beene too great for themſelues, as if their modeſtie had beene ſuch, that they would not foreſtall and engroſſe happineſſe from the reſt of Iſrael.

It is no boot to teach Nature how to tell her owne tale, ſmart and danger will make a man wittie: He is rarely conſtant, that will not diſſemble for eaſe. It is good to bee ſuſpicious of the euaſions of thoſe which would put off miſerie. Thoſe of Bethſhemeſh were not more craftie then theſe of Keriath-iearim (which was the ground of their boldneſſe) faithfull: So many thouſand Bethſhemites could not bee dead, and no part of the rumour flie to them: they heard how thicke, not onely the Philiſtims, but the bordering Iſraelites fell downe dead before the Arke; yet they durſt aduenture to come, and fetch it, euen from amongſt the carcaſſes of their brethren: They had beene formerly acquainted with the Arke, they knew it was holy, it could not be changeable, and therefore they well conceiued this ſlaughter to ariſe from the vnholineſſe of men, not from the rigour of God, and thereupon can ſeeke comfort in that, which others found deadly: Gods children cannot by any meanes bee diſcouraged from their honour, and loue to his Ordinances: If they ſee thouſands ſtrucke downe to Hell by the Scepter of Gods Kingdome, yet they will kiſſe it vpon their knees, and if their Sauiour be a Rocke of offence, and the occaſion of the fall of millions in Iſrael, they can feed temperately of that, whereof others haue ſurfeited to death, &c.

Bethſhemeſh was a Citie of Prieſts and Leuites: Kiriath-iearim a Citie of Iuda, where we heare but of one Leuite, *Abinadab*; yet this Citie was more zealous for God, more reuerent and conſcionable in the entertainement of the Arke, then the other. Wee heard of the taking downe of the Arke by the Bethſhemites, when it came miraculouſly to them; we doe not heare of any man ſanctified for the attendance of it, as was done in this ſecond lodging of the Arke: Grace is not tyed either to number, or meanes. It is in ſpirituall matters, as in the eſtate: Small helpes with good thrift enrich vs, when great patrimonies loſe themſelues in the neglect. Shiloh was wont to be the place which was honoured with the preſence of the Arke; Euer ſince the wickedneſſe of *Elies* Sonnes, that was forlorne, and deſolate, and now

Kiriath-iearim ſucceeds into this priuiledge: It did not ſtand with the royall liberty of God, no not vnder the Law, to tie himſelfe vnto places and perſons: Vnworthineſſe was euer a ſufficient cauſe of exchange. It was not yet his time to ſtirre from the Iewes, yet he remoued from one Prouince to another: Leſſe reaſon haue we to thinke, that ſo God will reſide amongſt vs, that none of our prouocations can driue him from vs, &c.

Iſrael, which had found the miſerie of Gods abſence, is now reſolued into teares of contrition, and thankfulneſſe vpon his returne: There is no mention of their lamenting after the Lord, while he was gone, but when he was returned, and ſetled in Kiriath-iearim: The mercies of God draw more teares from his children, then his iudgements doe from his enemies: There is no better ſigne of good nature and grace, then to bee wonne to repentance with kindneſſe: Not to thinke of God, except we be beaten vnto it, is ſeruile: Becauſe God was come againe to Iſrael, therefore Iſrael is returned to God; If God had not come firſt, they had neuer come: If hee, that came to them, had not made them come to him, they had beene euer parted. They were cloyed with God, while he was perpetually reſident with them, now that his abſence had made him dainty, they cleaue to him feruently, and penitently in his returne: This was it, that God meant in his departure, a better welcome at his comming backe.

I heard no newes of *Samuel* all this while the Arke was gone: Now when the Arke is returned and placed in Kiriath-iearim, I heare him treat with the people. It is not like, he was ſilent in this ſad diſertion of God; but now he takes full aduantage of the profeſſed contrition of Iſrael, to deale with them effectually, for their perfect conuerſion vnto God. It is great wiſedome in ſpirituall matters, to take occaſion by the fore-locke, and to ſtrike while the iron is hot: We may beat long enough at the doore, but till God haue opened, it is no going in, and when he hath opened it is no delaying to enter. The triall of ſincerity is the abandoning of our wonted ſinnes. This *Samuel* vrgeth (*If ye be come againe vnto the Lord with all your heart, put away the ſtrange Gods from among you, and Aſhtaroth*:) In vaine had it beene to profeſſe repentance, whilſt they continued in Idolatry; God will neuer acknowledge any conuert, that ſtayes in a knowne ſinne: Graces and Vertues are ſo linckt together, that hee, which hath one, hath all: The partiall conuerſion of men vnto God is but hatefull hypocriſie. How happily effectuall is a word ſpoken in ſeaſon? *Samuels* exhortation wrought vpon the hearts of Iſrael, and fetcht water out of their eyes, ſuits, and confeſſions, and vowes out of their lips, and their falſe gods out of their hands; yet it was not meerely remorſe but feare alſo, that moued Iſrael to this humble ſubmiſſion.

The Philiſtims ſtood ouer them ſtill, and threatned them with new aſſaults, the memory of their late ſlaughter, and ſpoile, was yet freſh in their minds, ſorrow for the euils paſt, and feare of the future fetcht them downe vpon their knees: It is not more neceſſary for men to bee cheared with hopes, then to bee awed with dangers: where God intends the humiliation of his ſeruants, there ſhall not want meanes of their deiection: It was happy for Iſrael that they had an enemy. Is it poſſible that the Philiſtims after thoſe deadly plagues, which they ſuſtained from the God of Iſrael, ſhould thinke of inuading Iſrael? thoſe that were ſo mated with the preſence of the Arke, that they neuer thought themſelues ſafe, till it was out of ſight, doe they now dare to thruſt themſelues vpon the new reuenge of the Arke? It ſlue them whiles they thought to honor it, and doe they thinke to eſcape, whilſt they reſiſt it? It ſlue them in their owne Coaſts, and do they come to it to ſeeke death? yet behold no ſooner doe the Philiſtims heare, that the Iſraelites are gathered to Mizpeh, but the Princes of the Philiſtims gather themſelues againſt them: No warnings will ſerue obdurate hearts, wicked men are euen ambitious of deſtruction; Iudgements need not to goe finde them out, they runne to meet their bane.

The Philiſtims come vp, and the Iſraelites feare; they that had not the wit to feare, whilſt they were not friends with God, haue not now the grace of fearleſſe-neſſe, when they were reconciled to God: Boldneſſe and Feare are commonly miſplaced in the beſt hearts; when wee ſhould tremble, wee are confident, and when wee ſhould be aſſured, we tremble: Why ſhould Iſrael haue feared, ſince they had made their peace with the God of Hoſts? Nothing ſhould affright thoſe, which are vpright with God. The peace, which Iſrael had made with God, was true, but tender. They durſt not truſt their owne innocency, ſo much as the prayers of *Samuel*; *Ceaſe not to cry to the Lord our God for vs.* In temporall things nothing hinders, but we may fare better for other mens faith, then for our owne: It is no ſmall happineſſe to be intereſſed in them which are Fauourites in the Court of Heauen; one faithfull man in theſe occaſions is more worth then millions of the wauering and vncertaine.

A good heart is eaſily wonne to deuotion: *Samuel* cries, and ſacrificeth to God; he had done ſo, though they had intreated his ſilence, yea his forbearance. Whiles he is offering, the Philiſtims fight with Iſrael, and God fights with the Philiſtims. (*The Lord thundred with a great thunder that day vpon the Philiſtims, and ſcattered them:*) *Samuel* fought more vpon his knees, then all Iſrael beſides: The voyce of God anſwered the voyce of *Samuel*, and ſpeakes confuſion and death to the Philiſtims: How were the proud Philiſtimes dead with feare, ere they dyed, to heare the fearefull thunder claps of an angry God againſt them? to ſee, that Heauen it ſelfe fought againſt them? Hee that ſlue them ſecretly in the reuenges of his Arke, now kils them with open horror in the fields: If preſumption did not make wicked men mad, they would neuer lift their hand againſt the Almighty; what are they in his hands, when hee is diſpoſed to vengeance?

The meeting of SAVL *and* SAMVEL.

SAMVEL began his acquaintance with God early, and continued it long: He began it in his long Coats, and continued to his gray hayres; (Hee iudged Iſrael all the dayes of his life.) God doth not vſe to put off his old Seruants; their age indeareth them to him the more; If wee bee not vnfaithfull to him, hee cannot be vnconſtant to vs. At laſt his decayed age met with ill partners, his Sonnes for Deputies, and *Saul* for a King; The wickedneſſe of his Sonnes gaue the occaſion of a change: Perhaps Iſrael had neuer thought of a King, if *Samuels* Sonnes had not beene vnlike their Father: Who can promiſe himſelfe holy children, when the loynes of a *Samuel*, and the education in the Temple, yeelded monſters? It is not likely, that good *Samuel* was faulty in that indulgence, for which his owne mouth had denounced Gods iudgement againſt *Hely*: yet this holy man ſucceeds *Hely* in his croſſe, as well as his place, though not in his ſinne; and is afflicted with a wicked ſucceſſion: God will let vs find, that Grace is by gift, not by inheritance.

I feare *Samuel* was too partiall to nature in the ſurrogation of his Sonnes, I doe not heare of Gods allowance to this act: If this had beene Gods choyce, as well as his, it had beene like to haue receiued more bleſſing. Now all Iſrael haue cauſe to rue, that theſe were the Sonnes of *Samuel*; for now the queſtion was not of their vertues, but of their blood; not of their worthineſſe, but their birth; euen the beſt heart may bee blinded with affection. Who can maruell at theſe errors of Parents loue, when he that ſo holily iudged Iſrael all his life, miſiudged of his owne Sonnes.

It was Gods ancient purpoſe to raiſe vp a King to his people: How doth hee take occaſion to performe it, but by the vnruly deſires of Iſrael? euen as we ſay of humane proceedings, that ill manners beget good lawes. That, Monarchy is the beſt forme of gouernment, there is no queſtion. Good things may be ill deſired, ſo was this of Iſrael; If an itching deſire of alteration had not poſſeſſed them, why did they not rather ſue for a reformation of their Gouernours, then for a change of gouernment? Were *Samuels* ſonnes ſo deſperately euill, that there was no poſſibilitie of amendment? Or if they were paſt hope, were there not ſome others to haue ſucceeded the iuſtice of *Samuel*, no leſſe then theſe did his perſon? What needed *Samuel* to be thruſt out of place? What needed the ancient forme of adminiſtration to be altered? Hee that raiſed vp their Iudges, would haue found time to raiſe them vp Kings: Their curious, and inconſtant new fanglenes, will not abide to ſtay it, but with an heady importunity labours to ouer haſten the pace of God. Where there is a ſetled courſe of good gouernment (howſoeuer blemiſhed with ſome weakeneſſes) it is not ſafe to be ouer-forward to a change, though it ſhould be to the better. Hee, by whom Kings reigne, ſayes, They haue caſt him away that he ſhould not reigne ouer them becauſe they deſire a King to raigne ouer them: Iudges were his owne inſtitution to his people, as yet Kings were not; after that Kings were ſetled, to deſire the gouernment of Iudges, had bin a much more ſeditious inconſtancy: God hath not appointed to euery time & place thoſe formes, which are ſimply beſt in themſelues, but thoſe, which are beſt to them, vnto whom they are appointed; which we may neither alter, till he begin, nor recall, when he hath altred.

This buſineſſe ſeemed perſonally to concerne *Samuel*, yet he ſo deales in it not as a partie, not as a Iudge of his owne Caſe, but as a Prophet of God, as a friend of his oppoſite; He prayes to God for aduice, he foretels the ſtate and courſes of their future King. Wilfull men are blind to all dangers, are deafe to all good counſells. Iſrael muſt haue a King though they pay neuer ſo deare for their longing: The vaine affection of conformity to other Nations ouercomes all diſcouragements; there is no readier way to error, then to make others examples the rule of our deſires, or actions. If euery man haue not grounds of his owne, whereon to ſtand, there can be no ſtabilitie in his reſolutions or proceedings.

Since then they chooſe to haue a King, God himſelfe will chooſe and appoint the King which they ſhall haue. The Kingdome ſhall beginne in *Beniamin*, which was to endure in *Iuda:* It was no probabilitie or reaſon, this firſt King ſhould proue well, becauſe he was abortiue; their humour of innouation deſerued to be puniſhed with their owne choyce: *Kiſh* the father of *Saul* was mighty in eſtate, *Saul* was mighty in perſon, ouer-looking the reſt of the people in ſtature, no leſſe then he ſhould doe in dignitie: The ſenſes of the Iſraelites could not but be well pleaſed for the time, howſoeuer their hearts were afterwards; when men are carried with outward ſhewes, it is a ſigne that God meanes them a deluſion.

How farre God fetches his purpoſes about! The Aſſes of *Kiſh*, *Sauls* father, are ſtrayed away: What is that to the newes of a Kingdome? God layes theſe ſmall accidents for the ground of greater deſignes: The Aſſes muſt be loſt, none but *Saul* muſt goe with his fathers ſeruant to ſeeke them: *Samuel* ſhall meet them in the ſearch: *Saul* ſhall be premoniſhed of his inſuing Royalty; Little can we by the beginning of any action, gueſſe at Gods intention in the concluſion.

Obedience was a fit entrance into Soueraignty: The ſeruice was homely for the ſonne of a great man, yet he refuſeth not to goe, as a fellow to his fathers ſeruant, vpon ſo meane a ſearch: The diſobedient and ſcornefull are good for nothing, they are neither fit to be ſubiects nor gouernours. *Kiſh was* a great man in his countrey, yet he diſdaineth not to ſend his ſonne *Saul* vpon a thrifty errand, neither doth *Saul* plead his diſparagement for a refuſall. Pride and wantonneſſe haue marred our times: Great parents count it a diſreputation to imploy their ſonnes in courſes of frugality; and their pampered children thinke it a ſhame to doe any thing: and ſo beare themſelues, as thoſe that hold it the onely glory to be either idle or wicked.

Neither doth *Saul* goe faſhionably to worke, but does this ſeruice heartily and painfully, as a man, that deſires rather to effect the command, then pleaſe the Comman-

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der: He paſſed from Ephraim to the Land of Shaliſha, from Shaliſha to Salim, from Salim to Iemini, whence his Houſe came; from Iemini to Zuph, not ſo much as ſtaying with any of his kinred ſo long as to vittaile himſelfe: He that was afterward an ill King, approued himſelfe a good Sonne. As there are diuerſitie of relations and offices, ſo there is of diſpoſitions; thoſe, which are excellent in ſome, attaine not to a mediocritie in other: It is no arguing from priuate vertues to publike; from dexteritie in one ſtation, to the reſt: A ſeuerall grace belongs to the particular carriage of euery place whereto we are called, which if we want, the place may well want vs.

There was more praiſe of his obedience in ceaſing to ſeeke, then in ſeeking: hee takes care, leſt his father ſhould take care for him, that whilſt he ſhould ſeeme officious in the leſſe, he might not neglect the greateſt. A blind obedience in ſome caſes doth well, but it doth farre better, when it is led with the eyes of diſcretion; otherwiſe we may more offend in pleaſing, then in diſobeying.

Great is the benefit of a wiſe and religious attendant, ſuch an one puts vs into thoſe duties and actions which are moſt expedient, and leaſt thought of. If *Saul* had not had a diſcreet Seruant, he had returned but as wiſe as he came; now he is drawne in to conſult with the man of God, and heares more then hee hoped for. *Saul* was now a ſufficient iourney from his fathers houſe, yet his religious ſeruant in this remoteneſſe, takes knowledge of the place, where the Prophet dwels, and how honourably doth he mention him to his maſter? *Behold, in this Citie is a man of God, and he is an honorable man, all that he ſaith commeth to paſſe*: Gods Prophets are publike perſons, as their function, ſo their notice concernes euery man: There is no reaſon God ſhould abate any of the reſpect due to his Miniſters vnder the Goſpell: Saint *Pauls* ſuit is both vniuerſall and euerlaſting; *I beſeech you, Brethren, know them that labour amongſt you.*

The chiefe praiſe is to be able to giue good aduice; the next is to take it. *Saul* is eaſily induced to condeſcend: He, whoſe curioſitie led him voluntarily at laſt, to the Witch or Endor, is now led at firſt by good counſell to the man of God; neither is his care in going, leſſe commendable, then his will to goe. For as a man, that had bin catechized not to goe vnto God empty-handed, he askes, *What ſhall we bring vnto the man? What haue we?* The caſe is well altered in our times: Euery man thinkes what may I keepe backe? There is no gaine ſo ſweet, as of a robbed Altar; yet Gods charge is no leſſe vnder the Goſpel, *Let him that is taught, make his Teacher partaker of all.* As this faithfull care of *Saul* was a iuſt preſage of ſucceſſe, more then he looked for, or could expect; ſo the ſacrilegious vnthankfulneſſe of many, bodes that ruine to their ſoule and eſtate, which they could not haue grace to feare.

He that knew the Prophets abode, knew alſo the honour of his place, hee could not but know that *Samuel* was a mixt perſon; The Iudge of Iſrael, and the Seer: yet both *Saul* and his Seruant purpoſe to preſent him the fourth part of a ſhekell, to the value of about our fiue pence. They had learned, that thankfulneſſe was not to be meaſured of good men by the weight, but by the will of the Retributor: How much more will God accept the ſmall offerings of his weake Seruants, when he ſees them proceed from great loue?

The very maids of the Citie can giue direction to the Prophet, they had liſtned after the holy affayres, they had heard of the Sacrifice, and could tell of the neceſſitie of *Samuels* preſence: Thoſe that liue within the Sun-ſhine of Religion, cannot but bee ſomewhat coloured with thoſe beames: Where there is practice and example of piety in the better ſort, there will be a reflection of it vpon the meaneſt: it is no ſmall benefit to liue in religious and holy places, we ſhall be much to blame, if all goodneſſe fall beſide vs: Yea ſo skilfull were theſe Damzels in the faſhions of their publike Sacrifices, that they could inſtruct *Saul* and his ſeruant, vnasked, how the people would not eate, till *Samuel* came to bleſſe the Sacrifice. This meeting was not more a Sacrifice, then it was a Feaſt: Theſe two agree well, we haue neuer ſo much cauſe to reioyce in feaſting, as when wee haue duly ſerued our God: The Sacrifice was a feaſt to God, the other to men: The body may eate and drinke with contentment, when the ſoule hath beene firſt fed, and hath firſt feaſted the maker of both: Goe eate thy bread with ioy, and drinke thy drinke with a merry heart, for God now accepteth thy workes. The Sacrifice was before conſecrated, when it was offered to God; but it was not conſecrated to them, till *Samuel* bleſſed it, his bleſſing made that meate holy to the gueſts, which was formerly hallowed to God: All creatures were made good, and tooke holineſſe from him, which gaue them being: Our ſinne brought that curſe vpon them (which vnleſſe our prayers remoue it) cleaues to them ſtill, ſo as we receiue them not without a curſe. We are not our owne friends except our Prayers helpe to take that away, which our ſinne hath brought, that ſo to the cleane all may bee cleane: It is an vnmannerly godleſſeneſſe, to take Gods creatures without the leaue of their Maker, and well may God withhold his bleſſing from them, which haue not the grace to aske it.

Thoſe gueſts which were ſo religious, that they would not eate their Sacrifice vnbleſſed, might haue bleſſed it themſelues: Euery man might pray, though euery man might not ſacrifice; yet would they not either eate, or bleſſe, whiles they looked for the preſence of a Prophet. Euery Chriſtian may ſanctifie his owne meate, but where thoſe are preſent, that are peculiarly ſanctified to God, this ſeruice is fitteſt for them: It is commendable to teach Children the practice of Thankſgiuing, but the beſt is euer moſt meet to bleſſe our tables, and thoſe eſpecially, whoſe office it is to offer our prayers to God.

Little did *Saul* thinke, that his comming and his errand was ſo noted of God, as that it was fore-ſignified vnto the Prophet, and now, behold *Samuel* is told a day before of the man, time, and place of his meeting. The eye of Gods prouidence is no leſſe ouer all our actions, all our motions. We cannot goe any whither without him, he tels all our ſteps; ſince it pleaſeth God therefore to take notice of vs, much more ſhould we take notice of him, and walke with him, in whom we moue. *Saul* came beſide his expectation to the Prophet, he had no thought of any ſuch purpoſe, till his Seruant made this ſudden motion vnto him of viſiting *Samuel*, and yet God ſayes to his Prophet, *I will ſend thee a man out of the Land of Beniamin*. The ouer-ruling hand of the Almighty workes vs inſenſibly, and all our affaires to his owne ſecret determinations; ſo as whiles we thinke to doe our owne wils, we doe his. Our owne intentions we may know, Gods purpoſes we know not; we muſt goe the way that we are called, let him lead vs to what end he pleaſeth; it is our duty to reſigne our ſelues and our wayes to the diſpoſition of God, and patiently and thankfully to await the iſſue of his decrees. The ſame God that fore-ſhewed *Saul* to *Samuel*, now points to him (*See, this is the man,*) and commands the Prophet to anoint him Gouernour ouer Iſrael: He, that told of *Saul* before he came, knew before he came into the world, what a man, what a King he would be; yet he chooſeth him out, and inioynes his inunction. It is one of the greateſt prayſes of Gods wiſedome, that hee can turne the euill of men to his owne glory. Aduancement is not euer a ſigne of loue either to the man, or to the place. It had beene better for *Saul*, that his head had beene euer dry: ſome God raiſeth vp in iudgement, that they may fall the more yneaſily; there are no men ſo miſerable, as thoſe that are great and euill.

It ſeemes that *Samuel* bore no great port in his outſide, for that *Saul* not diſcerning him, either by his habit, or attendants, comes to him, and askes him for the Seer; yet was *Samuel* as yet the Iudge of Iſrael, the ſubſtitution of his ſonnes had not diſplaced himſelfe: There is an affable familiaritie that becommeth Greatneſſe; It is not good for eminent perſons to ſtand alwayes vpon the height of their ſtate, but ſo to behaue themſelues, that as their ſociable cariage may not breed contempt, ſo their ouer-highneſſe may not breed a ſeruile fearfulneſſe in their people.

How kindly doth *Samuel* entertaine and inuite *Saul*, yet it was he onely that ſhould receiue wrong by the future royalty of *Saul*? Who would not haue looked that aged *Samuel* ſhould haue emulated rather the glory of his young riuall, and haue looked churliſhly vpon the man that ſhould rob him of his authority? yet now, as if he came

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on purpoſe to gratifie him, hee bids him to the feaſt, he honours him with the chiefe ſeat, he reſerues a ſelect morſell for him, he tels him ingenuouſly the newes of his inſuing Soueraignty, (*On whom is ſet the deſire of all Iſrael, is it not vpon thee and thy fathers houſe?*) Wiſe and holy men, as they are not ambitious of their owne burden, ſo they are not vnwilling to bee eaſed, when God pleaſeth to diſcharge them; neither can they enuy thoſe whom God lifteth aboue their heads: They make an Idoll of honour, that are troubled with their owne freedome, or grudge at the promotion of others.

Doubtleſſe *Saul* was much amazed with this ſtrange ſalutation, and newes of the Prophet, and how modeſtly doth he put it off, as that, which was neither fit, nor likely; diſparaging his Tribe in reſpect of the reſt of Iſrael, his Fathers Family in reſpect of the Tribe, and himſelfe in reſpect of his Fathers Family; neither did his humility ſtoope below the truth: For, as *Beniamin* was the youngeſt ſonne of Iſrael, ſo he was now by much, the leaſt Tribe of Iſrael; They had not yet recouered that vniuerſall ſlaughter which they had receiued from the hands of their brethren, whereby a Tribe was almoſt loſt to Iſrael; yet euen out of the remainder of *Beniamin* doth God chooſe the man, that ſhall command Iſrael; out of the rubbiſh of *Beniamin* doth God raiſe the Throne. That is not euer the beſt and fatteſt which God chooſeth, but that which God chooſeth is euer the fitteſt; the ſtrength or weakneſſe of meanes is neither ſpur nor bridle to the determinate choices of God, yea rather he holds it the greateſt proofe of his freedome, and omnipotency, to aduance the vnlikelieſt. It was no hollow and fained excuſe, that *Saul* makes to put off that, which he would faine enioy, and to cauſe honour to follow him the more eagerly: It was the ſincere truth of his humilitie, that ſo deiected him vnder the hand of Gods Prophet. Faire beginnings are no ſound proofe of our proceedings and ending well: How often hath a baſhfull childhood ended in an impudency of youth, a ſtrict entrance in licencious neſſe, early forwardneſſe in Atheiſme? There might be a ciuill meekneſſe in *Saul*, true grace there was not in him; they that be good, beare more fruit in their age.

Saul had but fiue pence in his purſe to giue the Prophet: The Prophet after much good cheere giues him the Kingdome, he beſtowes the oyle of royall conſecration on his head, the kiſſes of homage vpon his face, and ſends him away rich in thoughts, and expectation; and now leſt his aſtoniſhment ſhould end in diſtruſt, he ſetles his aſſurance, by forewarnings of thoſe euents, which he ſhould finde in his way: Hee tels him whom he ſhall meet, what they ſhall ſay, how himſelfe ſhall be affected; that all theſe, and himſelfe might be ſo many witneſſes of his following coronation; euery word confirmed him. For well might he thinke, He that can foretell me the motions and words of others, cannot faile in mine; eſpecially when (as *Samuel* had propheciedto him) he found himſelfe to propheſie; his propheſying did enough foretell his Kingdome. No ſooner did *Samuel* turne his backe from *Saul*, but God gaue him another heart, lifting vp his thoughts and diſpoſition to the pitch of a King: the calling of God neuer leaues a man vnchanged, neither did God euer imploy any man in his ſeruice, whom he did not enable to the worke he ſet him; eſpecially thoſe whom hee raiſeth vp to the ſupply of his owne place, and the repreſentation of himſelfe. It is no maruell, if Princes excell the vulgar in gifts, no leſſe then in dignity: Their Crownes and their hearts are both in one and the ſame hand; If God did not adde to their powers, as well as their honours, there would be no equality.

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The Inauguration of SAVL.

GOD hath ſecretly deſtined *Saul* to the Kingdome; it could not content Iſrael, that *Samuel* knew this, the lots muſt ſo decide the choyce, as if it had not beene predetermined; That God, which is euer conſtant to his owne decrees, makes the lots to finde him out, whom *Samuel* had anointed: If once we haue notice of the will of God, wee may bee confident of the iſſue: There is no chance to the Almighty; euen caſuall things are no leſſe neceſſary in their firſt cauſe, then the naturall. So farre did *Saul* truſt the prediction, and oyle of *Samuel*, that he hides him among the ſtuffe: Hee knew where the lots would light before they were caſt: This was but a modeſt declination of that honour, which he ſaw muſt come; His very withdrawing ſhewed ſome expectation, why elſe ſhould he haue hid himſelfe, rather then the other Iſraelites? yet could hee not hope his ſubducing himſelfe, could diſappoint the purpoſe of God: Hee well knew, that hee, which found out and deſigned his name amongſt the thouſands of Iſrael, would eaſily finde out his perſon in a Tent: When once we know Gods decree, in vaine ſhall we ſtriue againſt it: Before we know it, it is indifferent for vs to worke to the likelieſt.

I cannot blame *Saul* for hiding himſelfe from a Kingdome, eſpecially of Iſrael: Honour is heauy, when it comes vpon the beſt tearmes: How ſhould it bee otherwiſe, when all mens cares are caſt vpon one? but moſt of all in a troubled eſtate? No man can put to Sea without danger, but he that lancheth out in a tempeſt, can expect nothing but the hardeſt euent; ſuch was the condition of Iſrael: Their old enemie the Philiſtims were ſtilled with that fearfull thunder of God, as finding what it was to warre againſt the Almighty. There were aduerſaries enough beſides in their borders: It was but an hollow truce, that was betwixt Iſrael and their heatheniſh neighbours; and *Nahaſh* was now at their gates. Well did *Saul* know the difference betweene a peacefull gouernment, and the perillous and weariſome tumults of warre. The quieteſt Throne is full of cares, but the perplexed, of dangers. Cares and dangers droue *Saul* into this corner to hide his head from a Crowne: Theſe made him chuſe rather to lye obſcurely among the baggage of his Tent, then to ſit gloriouſly in the Throne of State. This hiding could doe nothing but ſhew, that both he ſuſpected leſt hee ſhould be choſen, and deſired hee ſhould not be choſen: That God from whom the hils and the rockes could not conceale him, brings him forth to the light, ſo much more longed for, as he was more vnwilling to be ſeene, and more applauded, as he was more longed for.

Now then when *Saul* is drawne forth in the middeſt of the eager expectation of Iſrael, modeſty and godlineſſe ſhewed themſelues in his face: The preaſe cannot hide him, whom the ſtuffe had hid; As if hee had beene made to bee ſeene, hee ouerlookes all Iſrael in height of ſtature, for preſage of the eminence of his eſtate, (*from the ſhoulders vpward was he higher then any of the people.*) Iſrael ſees their lots are falne vpon a noted man, one, whoſe perſon ſhewed, he was borne to be a King, and now all the people ſhout for ioy; they haue their longing, and applaud their owne happineſſe, and their Kings honour: How eaſie is it for vs to miſtake our owne eſtates? to reioyce in that which wee ſhall find the iuſt cauſe of our humiliation? The end of a

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thing is better then the beginning; the ſafeſt way is to reſerue our ioy, till wee haue good proofe of the worthineſſe and fitneſſe of the obiect. What are we the better for hauing a bleſſing, if we know not how to vſe it? The office and obſeruance of a King was vncowth to Iſrael: *Samuel* therefore informes the people of their mutuall duties, and writes them in a booke, and layes it vp before the Lord; otherwiſe, noueltie might haue beene a warrant for their ignorance, and ignorance for neglect: there are reciprocall reſpects of Princes and people, which if they bee not obſerued, gouernment languiſheth into confuſion; theſe *Samuel* faithfully teacheth them. Though hee may not be their iudge, yet he will be their Prophet; he will inſtruct, if hee may not rule; yea he will inſtruct him that ſhall rule: There is no King abſolute, but he, that is the King of all gods: Earthly monarchs muſt walk by a rule, which if they tranſgreſſe, they ſhall be accountable to him, that is higher then the higheſt, who hath deputed them. Not out of care of ciuilitie, ſo much as conſcience, muſt euery *Samuel* labour to keepe euen termes betwixt Kings and Subiects, preſcribing iuſt moderation to the one, to the other obedience and loyalty, which who euer endeauors to trouble, is none of the friends of God, or his Church.

The moſt and beſt applaud their new King, ſome wicked ones deſpiſed him, and ſaid, *How ſhall he ſaue vs?* It was not the might of his Parents, the goodlineſſe of his perſon, the priuiledge of his lot, the fame of his propheſying, the panegyricke of *Samuel*, that could ſhield him from contempt, or winne him the hearts of all: There was neuer yet any man, to whom ſome tooke not exceptions; It is not poſſible either to pleaſe or diſpleaſe all men, while ſome men are in loue with vice, as deepely, as others with vertue, and ſome (as ill) diſlike vertue, if not for it ſelfe, yet for contradiction. They well ſaw, *Saul* choſe not himſelfe, they ſaw him worthy to haue beene choſen, if the Election ſhould haue beene carried by voyces, and thoſe voyces by their eyes; they ſaw him vnwilling to hold, or yeeld, when he was choſen; yet they will enuy him: What fault could they finde in him whom God had choſen? His parentage was equall, his perſon aboue them, his inward parts more aboue them then the outward; Malecontents will rather deuiſe then want cauſes of flying out, and rather then faile, the vniuerſall approbation of others is ground enough of their diſlike. It is a vaine ambition of thoſe, that would be loued of all: The ſpirit of God when he enioynes vs peace withall, he addes, [if it be poſſible] and fauour is more then peace; A mans comfort muſt be in himſelfe, the conſcience of deſeruing well.

The neighbouring Ammonites could not but haue heard of Gods fearfull vengeance vpon the Philiſtims, and yet they will bee taking vp the quarrell againſt Iſrael: *Nahaſh* comes vp againſt Iabeſh Gilead: Nothing but grace can teach vs to make vſe of others iudgements; wicked men are not moued with ought, that fals beſide them; they truſt nothing but their owne ſmart: What fearfull iudgements doth God execute euery day? reſolute ſinners take no notice of them, and are growne ſo peremptorie, as if God had neuer ſhewed diſlike of their wayes.

The Gileadites were not more baſe, then *Nahaſh* the Ammonite was cruell: The Gileadites would buy their peace with ſeruility, *Nahaſh* would ſell them a ſeruile peace for their right eyes. *Iephtha* the Gileadite did yet ſticke in the ſtomacke of *Ammon*, and now they thinke their reuenge cannot bee too bloody: It is a wonder, that hee, which would offer ſo mercileſſe a condition to Iſrael, would yeeld to the motion of any delay; Hee meant nothing but ſhame and death to the Iſraelites, yet hee condiſcends to a ſeuen dayes reſpit: Perhaps his confidence made him thus careleſſe. Howſoeuer, it was the reſtraint of God that gaue this breath to Iſrael, and this opportunity to *Sauls* courage and victorie: The enemies of Gods Church cannot bee ſo malicious as they would, cannot approue themſelues ſo malicious, as they are; God ſo holds them in ſometimes, that a ſtander-by would thinke them fauourable. The newes of Gileads diſtreſſe had ſoone filled and afflicted Iſrael, the people thinke of no remedie but their pittie and teares: Euills are eaſily grieued for, not eaſily redreſſed: Onely *Saul* is more ſtirred with indignation then ſorrow; That GOD which put into him a ſpirit of propheſie, now puts into him a ſpirit of fortitude: Hee was before appointed to the Throne, not ſetled in the Throne; he followed the beaſts in the field, when he ſhould haue commanded men.

Now as one that would be a King no leſſe by merit, then election, he takes vpon him, and performes the reſcue of Gilead; he aſſembles Iſrael, he leades them, he raiſeth the ſiege, breakes the troopes, cuts the throats of the Ammonites. When God hath any exploit to performe, he raiſeth vp the heart of ſome choſen Inſtrument with heroicall motions for the atchieuement: When all hearts are cold and dead, it is a ſigne of intended deſtruction.

This day hath made *Saul* a compleat King, and now the thankfull Iſraelites begin to enquire after thoſe diſcontented Mutiners, which had refuſed allegeance vnto ſo worthy a Commander (*Bring thoſe men, that we may ſlay them:*) This ſedition had deſerued death, though *Saul* had beene foiled at Gilead; but now his happy victorie whets the people much more to a deſire of this iuſt execution. *Saul,* to whom the iniurie was done, hinders the reuenge, (*There ſhall no man dye this day, for to day the Lord hath ſaued Iſrael*) that his fortitude might not goe beyond his mercy. How noble were theſe beginnings of *Saul?* His Propheſie ſhewed him miraculouſly wiſe, his Battell and Victory no leſſe valiant, the pardon of his Rebels, as mercifull: There was not more power ſhewed in ouercomming the Ammonites, then in ouercomming himſelfe, and the impotent malice of theſe mutinous Iſraelites. Now Iſrael ſees they haue a King, that can both ſhed blood, and ſpare it; that can ſhed the Ammonites blood, and ſpare theirs: His mercy winnes thoſe hearts, whom his valour could not. As in God, ſo in his Deputies, Mercy and Iuſtice ſhould be inſeparable: whereſoeuer theſe two goe aſunder, gouernment followes them into diſtraction, and ends in ruine. If it had beene a wrong offered to *Samuel,* the forbearance of the reuenge had not beene ſo commendable, although vpon the day of ſo happy a deliuerance, perhaps it had not beene ſeaſonable: A man hath reaſon to be moſt bold with himſelfe; It is no praiſe of Mercy (ſince it is a fault in Iuſtice) to remit another mans ſatisfaction, his owne he may.

Samvels *conteſtation.*

Euery one can be a friend to him that proſpereth: By this victory hath *Saul* as well conquered the obſtinacy of his owne people: Now there is no Iſraelite that reioyceth not in *Sauls* Kingdome. No ſooner haue they done obiecting to *Saul,* then *Samuel* begins to expoſtulate with them: The ſame day wherein they began to bee pleaſed, God ſhewes himſelfe angry: All the paſſages of their proceedings offended him, he deferred to let them know it till now, that the Kingdome was ſetled, and their hearts lifted vp: Now doth God coole their courage and ioy, with a backe reckoning for their forwardneſſe. God will not let his people runne away with the arrerages of their ſinnes, but when they leaſt thinke of it, calls them to an account: All this while was God angry with their reiection of *Samuel,* yet (as if there had beene nothing but peace) he giues them a victory ouer their enemies, he giues way to their ioy in their election; now hee lets them know, that after their peace-offerings, he hath a quarrell with them. God may bee angry enough with vs, whiles we outwardly proſper: It is the wiſedome of God to take his beſt aduantages; He ſuffers vs to goe on, till wee ſhould come to enioy the fruit of our ſinne, till wee ſeeme paſt the danger, either of conſcience or puniſhment; then (euen when wee begin ginne to be paſt the feeling of our ſinne) we ſhall beginne to feele his diſpleaſure for our ſinnes: This is onely where he loues, where he would both forgiue and reclaime; he hath now to doe with his Iſrael: But where he meanes vtter vengeance, he lets men harden themſelues to a reprobate ſenſleſneſſe, and make vp their owne meaſure without contradiction, as purpoſing to reckon with them but once for euer.

Samuel had diſſwaded them before, he reproues them not, vntill now: If hee had thus bent himſelfe againſt them, ere the ſetling of the election, hee had troubled Iſrael in that, which God tooke occaſion by their ſinne to eſtabliſh; His oppoſition would haue ſauoured of reſpects to himſelfe, whom the wrong of this innouation chiefly concerned: Now therefore when they are ſure of their King, and their King of them, when he hath ſet eauen termes betwixt them mutually, hee lets them ſee, how they were at odds with God: Wee muſt euer diſlike ſinnes, wee may not euer ſhew it: Diſcretion in the choice of ſeaſons for reprouing, is no leſſe commendable and neceſſary, then zeale and faithfulneſſe in reprouing: Good Phiſitians vſe not to euacuate the body in extremities of heat or cold; wiſe Mariners doe not hoiſe ſayles in euery wind.

Firſt doth *Samuel* beginne to cleare his owne innocence, ere hee dare charge them with their ſinne: He that will caſt a ſtone at an offender, muſt be free himſelfe, otherwiſe he condemnes, and executes himſelfe in another perſon: The conſcience ſtops the mouth of the guilty man, and chokes him with that ſinne, which lyes in his owne breſt, and hauing not come forth by a penitent confeſſion, cannot find the way out in a reproofe; or if he doe reproue, he doth more ſhame himſelfe, then reforme another. He that was the Iudge of Iſrael, would not now iudge himſelfe, but would bee iudged by Iſrael; *Whoſe Oxe haue I taken? whoſe Aſſe haue I taken? or to whom haue I done wrong?* No doubt, *Samuel* found himſelfe guilty before God of many priuate infirmities, but for his publike carriage he appeales to men: A mans heart can beſt iudge of himſelfe; others can beſt iudge of his actions. As another mans conſcience and approbation cannot beare vs out before God; ſo cannot our owne before men: For oft times that action is cenſured by the beholders, as wrongfull, wherein we applaud our owne iuſtice. Happy is that man, that can bee acquited by himſelfe in priuate, in publike by others, by God in both; ſtanders by may ſee more: It is very ſafe for a man to looke into himſelfe by others eyes; in vaine ſhall a mans heart abſolue him, that is condemned by his actions.

It was not ſo much the tryall of his cariage, that *Samuel* appealed for, as his iuſtification, not for his owne comfort, ſo much as their conuiction: His innocence hath not done him ſeruice enough, vnleſſe it ſhame them, and make them confeſſe themſelues faulty. In ſo many yeares wherein *Samuel* iudged Iſrael, it cannot be, but many thouſand cauſes paſſed his hands, wherein both parties could not poſſibly be pleaſed; yet ſo cleere doth he find his heart, and hands, that he dare make the grieued part iudges of his iudgement: A good conſcience will make a man vndauntedly confident, and dare put him vpon any tryall, where his owne heart ſtrikes him not, it bids him challenge all the world, and take vp all commers: How happy a thing is it for a man to be his owne friend, and patron? Hee needs not to feare forraine broyles, that is at peace at home: Contrarily, hee that hath a falſe and foule heart, lyes at euery mans mercy; liues ſlauiſhly, and is faine to dawbe vp a rotten peace with the baſeſt conditions. Truth is not afraid of any light, and therefore dare ſuffer her wares to be caryed from a dim ſhop-board vnto the ſtreet doore: Perfect gold will be but the purer with trying, whereas falſhood being a worke of darkneſſe, loues darkneſſe, and therefore ſeekes where it may worke cloſeſt.

This very appellation cleared *Samuel*, but the peoples atteſtation cleared him more: Innocency and vprightneſſe becomes euery man well, but moſt publike perſons, who ſhall be elſe obnoxious to euery offender. The Throne and the Pulpit (of all places) call for holineſſe, not more for example of good, then for liberty of controlling euill: All Magiſtrates ſweare to doe that, which *Samuel* proteſted hee hath done; if their oath were ſo verified, as *Samuels* proteſtation, it were a ſhame for the State not to be happy: The ſinnes of our Teachers are the teachers of ſinne; the ſinnes of Gouernours doe both command, and countenance euill: This very acquiting of *Samuel* was the accuſation of themſelues: For how could it bee but faulty to caſt off a faultleſſe Gouernour? If he had not taken away an Oxe, or an Aſſe from them, why doe they take away his authoritie? They could not haue thus cleared *Saul* at the end of his raigne; It was iuſt with God, ſince they were wearie of a iuſt Ruler, to puniſh them with an vniuſt.

He that appealed to them for his owne vprightneſſe, durſt not appeale to them for their owne wickedneſſe, but appeales to Heauen from them. Men are commonly flatterers of their owne caſes: It muſt be a ſtrong euidence, that will make a ſinner conuicted in himſelfe: Nature hath ſo many ſhifts to coozen it ſelfe in this ſpirituall verdict, that vnleſſe it be taken in the manner, it will hardly yeeld to a truth; either ſhee will denie the fact, or the fault, or the meaſure; And now in this caſe they might ſeeme to haue ſome faire pretences: For though *Samuel* was righteous, yet his ſonnes were corrupt. To cut off all excuſes therefore, *Samuel* appeales to God (the higheſt Iudge) for his ſentence of their ſinne, and dares truſt to a miraculous conuiction. It was now their Wheat Harueſt: the hot and dry ayre of their climate did not wont to afford in that ſeaſon ſo much moiſt vapour, as might raiſe a cloud either for raine, or thunder: He that knew God could, and would doe both theſe, without the helpe of ſecond cauſes, puts the triall vpon this iſſue. Had not *Samuel* before conſulted with his Maker, and receiued warrant for his act, it had beene preſumption and tempting of God, which was now a noble improuement of faith: Rather then Iſrael ſhall goe cleare away with a ſinne, God will accuſe and araigne them from heauen. No ſooner hath *Samuels* voyce ceaſed, then Gods voyce begins: Euery cracke of thunder ſpake iudgement againſt the rebellious Iſraelites, and euery drop of raine, a witneſſe of their ſin; and now they found they had diſpleaſed him, which ruleth in the Heauen, by reiecting the man that ruled for him on Earth: The thundering voyce of God, that had lately in their ſight confounded the Philiſtims, they now vnderſtood to ſpeake fearfull things againſt them. No maruell, if now they fell vpon their knees, not to *Saul*, whom they had choſen, but to *Samuel*, who being thus caſt off by them, is thus countenanced in Heauen.

SAVLS *Sacrifice*.

GOD neuer meant the Kingdome ſhould either ſtay long in the Tribe of *Beniamin*, or remoue ſuddenly from the perſon of *Saul*; Many yeares did *Saul* reigne ouer Iſrael; yet God computes him but two yeares a King: That is not accounted of God to be done, which is not lawfully done; when God, which chooſe *Saul*, reiected him, he was no more a King, but a Tyrant: Iſrael obeyed him ſtill, but God makes no reckoning of him, as his Deputie, but as an Vſurper.

Saul was of good yeares, when hee was aduanced to the Kingdome: His Sonne *Ionathan*, the firſt yeare of his Fathers Raigne, could lead a thouſand Iſraelites into the field, and giue a foyle to the Philiſtims: And now Iſrael could not thinke themſelues leſſe happy in their Prince, then in their King; *Ionathan* is the Heyre of his Fathers victorie, as well as of his valour, and his eſtate. The Philiſtims were quiet after thoſe firſt thunder-claps, all the time of *Samuels* gouernment, now they beginne to ſtirre vnder *Saul*.

hall, J.

How vtterly is Iſrael diſappointed in their hopes? That ſecuritie and protection, which they promiſed themſelues in the name of a King, they found in a Prophet, failed of in a Warriour. They were more ſafe vnder the mantle, then vnder armes: both enmitie and ſafeguard are from heauen, goodneſſe hath beene euer a ſtronger guard then valour: It is the ſureſt policy alwayes to haue peace with God.

We find by the ſpoyles, that the Philiſtims had ſome battels with Iſrael which are not recorded: After the thunder had ſcared them into a peace, and reſtitution of all the bordering Cities, from Ekron to Gath, they had taken new heart, and ſo beſlaued Iſrael, that they had neither weapon nor Smith left amongſt them, yet euen in this miſerable nakedneſſe of Iſrael, haue they both fought, and ouercome. Now might you haue ſeene the vnarmed Iſraelites marching with their Slings, and Plough-ſtaues, and Hookes, and Forkes, and other inſtruments of their husbandrie, againſt a mighty and well furniſhed enemie, and returning laded both with Armes and Victorie. No Armour is of proofe againſt the Almighty, neither is he vnweaponed, that caries the reuenge of God: There is the ſame diſaduantage in our ſpirituall conflicts; we are turned naked to principalities and powers; whilſt wee goe vnder the conduct of the Prince of our peace, we cannot but be bold and victorious.

Vaine men thinke to ouer-power God with munition and multitude: The Philiſtims are not any way more ſtrong, then in conceit: Thirty thouſand Chariots, ſixe thouſand Horſemen, Footmen like the ſand for number, makes them ſcorne Iſrael no leſſe, then Iſrael feares them. When I ſee the miraculous ſucceſſe, which had bleſſed the Iſraelites, in all their late conflicts with theſe very Philiſtims, with the Ammonites, I cannot but wonder, how they could feare: They, which in the time of their ſinne found God to raiſe ſuch Trophees ouer their enemies, runne now into Caues, and Rockes, and Pits, to hide them from the faces of men, when they found God reconciled, and themſelues penitent. No Iſraelite but hath ſome cowardly blood in him: If we had no feare, faith would haue no maſtery, yet theſe fearfull Iſraelites ſhall cut the throats of thoſe confident Philiſtims: Doubt and reſolution are not meet meaſures of our ſucceſſe: A preſumptuous confidence goes commonly bleeding home, when an humble feare returnes in triumph. Feare driues thoſe Iſraelites, which dare ſhew their heads, out of the Caues vnto *Saul*, and makes them cling vnto their new King: How troubleſome were the beginnings of *Sauls* honour? Surely, if that man had not exceeded Iſrael no leſſe in courage, then in ſtature, he had now hid himſelfe in a Caue, which before hid himſelfe among the ſtuffe: But now, though the Iſraelites ranne away from him, yet he ranne not away from them: It was not any doubt of *Sauls* valour, that put his people to their heeles, it was the abſence of *Samuel*: If the Prophet had come vp, Iſrael would neuer haue runne away from their King: Whiles they had a *Samuel* alone, they were neuer well till they had a *Saul*, now they haue a *Saul*, they are as farre from contentment, becauſe they want a *Samuel*; vnleſſe both ioyne together, they think there can be no ſafety. Where the Temporal and Spirituall State combine not together, there can follow nothing but diſtraction in the people: The prophets receiue and deliuer the will of God, Kings execute it: The Prophets are directed by God, the people are directed by their Kings. Where men doe not ſee God before them in his Ordinances, their hearts cannot but faile them, both in their reſpects to their Superiours, and their courage in themſelues. Piety is the Mother of perfect ſubiection: As all authority is deriued from heauen, ſo it is thence eſtabliſhed; Thoſe Gouernours that would command the hearts of men, muſt ſhew them God in their faces.

No Iſraelite can thinke himſelfe ſafe without a Prophet: *Saul* had giuen them good proofe of his fortitude, in his late victorie ouer the Ammonites, but then Proclamation was made before the fight through all the Country, that euery man ſhould come vp after *Saul* and *Samuel*: If *Samuel* had not beene with *Saul*, they would rather haue ventured the loſſe of their oxen, then the hazard of themſelues. How much leſſe ſhould we preſume of any ſafety in our ſpiritual combats, when we haue not a Prophet to leade vs? It is all one (ſauing that it ſauours of more contempt) not to haue Gods Seers, and not to vſe them: He can be no true Iſraelite, that is not diſtreſſed with the want of a *Samuel*.

As one that had learned to beginne his rule in obedience, *Saul* ſtayes ſeuen dayes in Gilgal, according to the Prophets direction, and ſtill he lookes long for *Samuel*, which had promiſed his preſence; ſixe dayes he expects, and part of the ſeuenth, yet *Samuel* is not come: The Philiſtims draw neere, the Iſraelites runne away, *Samuel* comes not, they muſt fight, God muſt bee ſupplicated, what ſhould *Saul* doe? rather then God ſhould want a ſacrifice, and the people ſatisfaction, *Saul* will command that, which he knew *Samuel* would, if he were preſent, both command, and execute: It is not poſſible (thinkes he) that God ſhould be diſpleaſed with a ſacrifice, he cannot but bee diſpleaſed with indeuotion: Why doe the people runne from me, but for want of meanes to make God ſure? What ſhould *Samuel* rather wiſh, then that we ſhould be godly? The act ſhall be the ſame, the onely difference ſhall be in the perſon: If *Samuel* be wanting to vs, we will not be wanting to God; it is but an holy preuention to be deuout vnbidden: Vpon this conceit he commands a ſacrifice; *Sauls* ſinnes make no great ſhew, yet are they ſtill hainouſly taken, the impiety of them was more hidden, and inward from all eyes, but Gods. If *Saul* were among the Prophets before, will he now be among the Prieſts? Can there bee any deuotion in diſobedience? O vaine man! What can it auaile thee to ſacrifice to God againſt God? Hypocrites reſt onely in formalities; If the outward act be done, it ſufficeth them, though the ground be diſtruſt, the manner vnreuerence, the cariage preſumption.

What then ſhould *Saul* haue done? Vpon the truſt of God and *Samuel* he ſhould haue ſtayed out the laſt houre, and haue ſecretly ſacrificed himſelfe, and his prayers vnto that God, which loues Obedience aboue Sacrifice. Our faith is moſt commendable in the laſt act; It is no praiſe to hold out, vntill wee be hard driuen: Then, when we are forſaken of meanes, to liue by faith in our God, is worthy of a Crowne: God will haue no worſhip of our deuiſing, we may onely doe what he bids vs, not bid what he commands not. Neuer did any true piety ariſe out of the corrupt puddle of mans braine; If it flow not from Heauen, it is odious to Heauen: What was it, that did thus taint the valour of *Saul* with this weakneſſe, but diſtruſt? Hee ſaw ſome Iſraelites goe, he thought all would goe; he ſaw the Philiſtims come, he ſaw *Samuel* came not, his diffidence was guilty of his miſdeuotion: There is no ſinne, that hath not his ground from vnbeleefe; This as it was the firſt infection of our pure nature, ſo is the true ſource of all corruption; man could not ſinne, if he diſtruſted not.

The Sacrifice is no ſooner ended, then *Samuel* is come: and why came he no ſooner? He could not be a Seer, and not know how much hee was lookt for, how troubleſome and dangerous his abſence muſt needs be; He, that could tell *Saul*, that hee ſhould propheſie, could tell, that he would ſacrifice; yet hee purpoſely forbeares to come, for the tryall of him, that muſt be the Champion of God. *Samuel* durſt not haue done thus, but by direction from his Maſter: It is the ordinary courſe of God to proue vs by delayes, and to driue to exigents, that we may ſhew what we are: He that anointed *Saul*, might lawfully from God controll him: There muſt bee diſcretion, there may not be partiality in our cenſures of the greateſt: God makes difference of ſinnes, none of perſons: if we make difference of ſinnes according to perſons, we are vnfaithfull both to God and man. Scarce is *Saul* warme in his kingdome, when hee hath euen loſt it. *Samuels* firſt words after the Inauguration, are of *Sauls* reiection, and the choice and eſtabliſhment of his Succeſſor: It was euer Gods purpoſe to ſettle the Kingdome in Iudah: He that tooke occaſion by the peoples ſinne to raiſe vp *Saul* in *Beniamin*, takes occaſion by *Sauls* ſinne to eſtabliſh the Crowne vpon *Dauid*. In humane probability the Kingdome was fixed vpon *Saul*, and his more worthy Sonne: In Gods Decree it did but paſſe through the hands of *Beniamin* to *Iudah*. Beſides trouble, how fickle are theſe earthly glories? *Saul* doubtleſſe lookt vpon *Ionathan*, as the Inheritor of his Crowne; and behold, ere his peaceable Poſſeſſion, he hath loſt it from himſelfe : Our ſinnes ſtrip vs not of our hopes in heauen onely, but of our earthly bleſſings ; The way to entaile a comfortable proſperity vpon our Seed after vs, is our conſcionable obedience vnto God.

IONATHANS *Victory, and* SAVLS *Oath.*

IT is no wonder if *Sauls* courage were much cooled with the heauy newes of his reiection : After this he ſtayes vnder the Pomgranate tree in Gibeah : He ſtirs not towards the Gariſon of the Philiſtims : As Hope is the mother of Fortitude, ſo nothing doth more breed cowardlineſſe, then deſpaire : Euery thing diſmayes that heart, which God hath put out of protection. Worthy *Ionathan* (which ſprung from *Saul* as ſome ſweet Impe growes out of a Crabſtocke) is therefore full of valour, becauſe full of faith : He well knew, that he ſhould haue nothing, but diſcouragements from his fathers feare ; as rather chooſing therefore, to auoid all the blockes that might lye in the way, then to leape ouer them, he departs ſecretly without the diſmiſſion of his Father, or notice of the people ; onely Gods leads him, and his Armour-bearer followes him. O admirable faith of *Ionathan*, whom neither the ſteepneſſe of Rockes, nor the multitude of enemies can diſſwade from ſo vnlikely an aſſault ! Is it poſſible, that two men, whereof one was weaponleſſe, ſhould dare to thinke of incountring ſo many thouſands ? O Diuine Power of Faith, that in all difficulties and attempts, makes a man more then men, and regards no more armies of men, then ſwarmes of flyes ! There is no reſtraint to the Lord (ſaith he) to ſaue with many, or by few : It was not ſo great newes, that *Saul* ſhould be amongſt the Prophets, as that ſuch a word ſhould come from the Sonne of *Saul*.

If his Father had had but ſo much Diuinity, hee had not ſacrificed : The ſtrength of his God, is the ground of his ſtrength in God ; The queſtion is not, what *Ionathan* can doe, but what God can doe, whoſe power is not in the meanes, but in himſelfe : That mã's faith is well vnderlayed, that vpholds it ſelfe by the Omnipotency of God ; thus the Father of the faithfull built his aſſurance vpon the power of the Almighty. But many things God can doe, which he will not doe ; How knoweſt thou, *Ionathan*, that God will be as forward, as he is able, to giue thee victory ? For this (ſaith hee) I haue a watch-word from God, out of the mouthes of the Philiſtims : If they ſay, *Come vp*, we will goe vp ; for God hath deliuered them into our hands : If they ſay, *Tarry, till we come to you, we will ſtand ſtill* : *Ionathan* was too wiſe to truſt vnto a caſuall preſage : There might be ſome farre fetcht coniectures of the euent from the word ; We will come to you, was a threat of reſolution ; Come you to vs, was a challenge of feare ; or perhaps, *Come vp to vs*, was a word of inſultation, from them, that truſted to the inacceſſibleneſſe of the place, and multitudes of men. Inſultation is from pride, pride argued a fall, but faith hath nothing to doe with probabilities, as that, which acknowledgeth no Argument, but demonſtration ; If there had not beene an inſtinct from GOD of this aſſured warrant of ſucceſſe, *Ionathan* had preſumed, in ſtead of beleeuing, and had tempted that GOD, whom hee profeſſed to glorifie by his truſt.

There can be no faith, where there is no promiſe, and where there is a promiſe, there can be no preſumption : Words are voluntary ; The tongues of the Philiſtims were as free to ſay, *Tarry*, as *Come:* That God, in whom our very tongues moue, ouer-ruled them ſo, as now they ſhall ſpeake that word, which ſhall cut their owne throats: They knew no more harme in *Come*, then *Tarry*; both were alike ſafe for the ſound, for the ſenſe; but he, that put a ſignification of their ſlaughter in the one, not in the other, did put that word into their mouth, wherby they might inuite their owne deſtruction. The diſpoſition of our words are from the prouidence of the Almighty: God and our hearts haue not alwayes the ſame meaning in our ſpeeches: In thoſe words, which we ſpeake at randome, or out of affectation, God hath a further drift of his owne glory, and perhaps our iudgment. If wicked men ſay, Our tongues are our owne, they could not ſay ſo, but from him, whom they defie in ſaying ſo, and who makes their tongue their executioner.

No ſooner doth *Ionathan* heare this inuitation, then hee anſwers it: Hee, whoſe hands had learned neuer to faile his heart, puts himſelfe vpon his hands and knees to climbe vp into this danger: the exploit was not more difficult, then the way, the paine of the paſſage was equall to the perill of the enterprize; that his faith might equally triumph ouer both: he doth not ſay, how ſhall I get vp? much leſſe; which way ſhall I get downe againe? but as if the ground were leuell, and the action dangerleſſe, he puts himſelfe into the view of the Philiſtims: Faith is neuer ſo glorious, as when it hath moſt oppoſition, and will not ſee it: Reaſon lookes euer to the meanes, Faith to the end; and in ſtead of conſulting, how to effect, reſolues what ſhall be effected. The way to heauen is more ſteepe more painfull: O God! how perillous a paſſage haſt thou appointed for thy labouring Pilgrims? If difficulties will diſcourage vs, we ſhall but climbe to fall: When we are lifting vp our foot to the laſt ſtep, there are the Philiſtims of death, of temptations, to grapple with; giue vs but faith, and turne vs looſe to the ſpight either of Earth or Hell.

Ionathan is now on the top of the hil, and now, as if hee had an army at his heeles, he flyes vpon the hoſt of the Philiſtims; his hands that might haue beene weary with climbing, are immediately commanded to fight, and deale as many deaths, as blowes, to the amazed enemie: He needs not walke farre for this execution; Himſelfe, and his Armour-bearer in one halfe acres ſpace haue ſlaine twenty Philiſtims. It is not long ſince *Ionathan* ſmote their Gariſon in the hill of Geba, perhaps, from that time his name and preſence carried terror in it; but ſure if the Philiſtims had not ſeene and felt more then a man in the face and hands of *Ionathan*, they had not ſo eaſily groueled in death: The blowes and ſhrikes cannot but affect the next, who with a ghaſtly noiſe ranne away from death, and afright their fellowes no leſſe then themſelues are afrighted. The clamour and feare runnes on like fire in a traine, to the very formoſt rankes; Euery man would flye, and thinkes there is ſo much more cauſe of flight, for that his eares apprehend all, his eyes nothing: Each man thinkes his fellow ſtands in his way, and therefore in ſtead of turning vpon him which was the cauſe of their flight, they bend their ſwords vpon thoſe whom they imagine to be the hinderers of their flight; and now a miraculous aſtoniſhment hath made the Philiſtims, *Ionathans* Champions, and Executioners; He followes, and kils thoſe which helped to kill others: and the more he killed, the more they feared, and fled, and the more they killed each other in the flight: and that feare it ſelfe might preuent *Ionathan* in killing them, the Earth it ſelfe trembles vnder them. Thus doth God at once ſtrike them with his owne hand, with *Ionathans*, with theirs, and makes them runne away from life, whiles they would flye from an enemie: Where the Almighty purpoſes deſtruction to any people, hee needs not call in forraigne powers, he needs not any hands or weapons, but their own; He can make vaſt bodies dye no other death, then their owne waight: We cannot bee ſure to be friends among our ſelues, whiles God is our enemie.

The Philiſtims flye faſt, but the newes of their flight ouer-runnes them euen vnto *Sauls* Pomegranate Tree: The Watchmen diſcerne afarre off, a flight and execution: ſearch is made, *Ionathan* is found miſſing; *Saul* will conſult with the Arke: Hypocrites while they haue leiſure, will perhaps be holy: For ſome fits of deuotion they cannot

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bee bettered. But when the tumult encreaſed, *Sauls* piety decreaſes: It is now no ſeaſon to talke with a Prieſt; withdraw thine hand *Ahaiah*, the Ephod muſt giue place to Armes: It is more time to fight then to pray; what needs he Gods guidance, when he ſees his way before him? He that before would needs ſacrifice, ere he fought, will now in the other extreame, fight in a wilfull indeuotion: Worldly minds regard holy duties no further, then may ſtand with their owne carnall purpoſes: Very eaſie occaſions ſhall interrupt them in their religious intentions; like vnto children which if a Bird doe but flye in their way, caſt their eye from their booke.

But if *Saul* ſerue not God in one kind, he will ſerue him in another, if he honour him not by attending on the Arke, hee will honour him by a vow: His negligence in the one, is recompenced with his zeale in the other. All Iſrael is adiured not to eate any food vntill the euening: Hypocriſie is euer masked with a blind and thankleſſe zeale: To wait vpon the Arke, and to conſult with Gods Prieſt in all caſes of importance, was a direct commandement of God; To eate no food in the purſuit of their enemies was not commanded: *Saul* leaues that which he was bidden, and does that which he was not required: To eate no food all day was more difficult, then to attend an houre vpon the Arke; The voluntarie ſeruices of Hypocrites are many times more painfull, then the duties enioyned by God.

In what awe did all Iſrael ſtand of the Oath euen of *Saul*? It was not their owne vow, but *Sauls* for them; yet comming into the Wood, where they ſaw the Honey dropping; and found the meat as ready as their appetite; they dare not touch that ſuſtenance, and will rather endure famine, and fainting, then an indiſcreet curſe. Doubtleſſe God had brought thoſe Bees thither on purpoſe to try the conſtancy of Iſrael; Iſrael could not but thinke (that which *Ionathan* ſaid) that the vow was vnaduiſed and iniurious; yet they will rather dye then violate it: How ſacred ſhould wee hold the obligation of our owne vowes in things iuſt and expedient, when the bond of anothers raſh vow is thus indiſſoluble.

There was a double miſchiefe followed vpon *Sauls* oath, an abatement of the victorie, and eating with the blood: For, on the one ſide, the people were ſo faint that they were more likely to dye, then kill; they could neither runne, nor ſtrike in this emptineſſe; Neither hands nor feet can doe their office, when the ſtomacke is neglected: On the other, an vnmeet forbearance cauſes a rauenous repaſt: Hunger knowes neither choyce, nor order, nor meaſure: The one of theſe was a wrong to Iſrael, the other was a wrong done by Iſrael to God: *Sauls* zeale was guilty of both: A raſh vow is ſeldome euer free from inconuenience: The heart that hath vnneceſſarily intangled it ſelfe, drawes miſchiefe either vpon it ſelfe or others.

Ionathan was ignorant of his fathers adiuration, he knew no reaſon why he ſhould not refreſh himſelfe in ſo profitable a ſeruice, with a little taſte of Honey vpon his Speare: Full well had he deſerued this vnſought dainty; and now behold his Honey is turned into Gall: if it were ſweet in the mouth, it was bitter in the ſoule; if the eyes of his body were enlightned, the light of Gods countenance was clouded by this act. After he heard of the oath, he pleades iuſtly againſt it, the loſſe of ſo faire an opportunity of reuenge, and the trouble of Iſrael; yet neither his reaſons againſt the Oath, nor his ignorance of the Oath, can excuſe him from a ſinne of ignorance in violating that, which firſt he knew not, and then knew vnreaſonable. Now *Sauls* leiſure would ſerue him to aske counſell of God; As before *Saul* would not enquire, ſo now God will not anſwer: Well might *Saul* haue found ſinnes enow of his owne, whereto to impute this ſilence: He hath grace enough to know that God was offended, and to gueſſe at the cauſe of his offence: Sooner will an Hypocrite find out another mans ſinne then his owne; and now he ſweares more raſhly to puniſh with death, the breach of that, which he had ſworne raſhly: The lots were caſt, and *Saul* prayes for the deciſion; *Ionathan* is taken: Euen the prayers of wicked men are ſometimes heard, although in iuſtice, not in mercy: *Saul* himſelfe was puniſhed not a little, in the fall of this lot vpon *Ionathan*; Surely *Saul* ſinned more in making this vow, then *Ionathan* in breaking it vnwittingly, and now the father ſmarts for the raſhneſſe of his double vow, by the vniuſt ſentence of death vpon ſo worthy a ſonne: God had neuer ſingled out *Ionathan* by his lot, if he had not beene diſpleaſed with his act: Vowes raſhly made may not be raſhly broken; If the thing we haue vowed be not euill in it ſelfe, or in the effect, we cannot violate it without euill. Ignorance cannot acquite, if it can abate our ſinne. It is like, if *Ionathan* had heard his fathers adiuration, hee had not tranſgreſſed; his abſence at the time of that Oath, cannot excuſe him from diſpleaſure: What ſhall become of thoſe, which may know the charge of their heauenly Father, and will not? which doe know his charge, and will not keepe it? Affectation of ignorance, and willing diſobedience, is deſperate.

Death was too hard a cenſure for ſuch an vnknowne offence: The cruell piety of *Saul* will reuenge the breach of his owne charge, ſo as he would be loath God ſhould auenge on himſelfe the breach of his diuine command. If *Ionathan* had not found better friends then his father, ſo noble a victory had beene recompenced with death; Hee that ſaued Iſrael from the Philiſtims, is ſaued by Iſrael from the hand of his Father: *Saul* hath ſworne *Ionathans* death, the people contrarily ſweare his preſeruation; his Kingdome was not yet ſo abſolute, that hee could runne away with ſo vnmercifull a Iuſtice; their Oath that ſauoured of diſobedience preuailed againſt his Oath that ſauoured too ſtrong of cruelty: Neither doubt I, but *Saul* was ſecretly not diſpleaſed with this louing reſiſtance: So long as his heart was not falſe to his Oath, he could not be ſory that *Ionathan* ſhould liue.

Contemplations.

THE THIRTEENTH BOOKE.

Containing
- Saul *and* Agag.
- *The Reiection of* Saul, *and the Choice of* Dauid.
- Dauid *called to the Court.*
- Dauid *and* Goliah.
- Ionathans *loue, and* Sauls *enuy.*
- Michals *Wile.*
- Dauid *and* Abimelec.

By Ios. Hall, D. of Diuinitie, and Deane
of Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT
HONOVRABLE, SIR
Thomas Edmonds

KNIGHT, TREASVRER OF
HIS MAIESTIES HOVSHOLD,
AND OF HIS MOST
Honourable priuy
Councell.

RIGHT HONOVRABLE:

AFter your long and happy acquaintance with other Courts and Kingdomes, may it pleaſe you to compare with them the eſtate of old Iſrael; You ſhall find the ſame hand ſwaying all Scepters, and you ſhall meet with ſuch a proportion of diſpoſitions, and occurrences, that you will ſay, men are ſtill the ſame, if their names and faces differ: You ſhall find Enuy and Mutability ancient Courtiers: and ſhall confeſſe the Vices of men ſtill aliue, if themſelues dye; You ſhall ſee God ſtill honouring thoſe that honour him, and both reſcuing Innocence, and crowning it. It is not for mee to anticipate your deeper and

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more iudicious Obſeruations J am bold to dedicate this piece of my Labour to your Honour, in a thankefull acknowledgement of thoſe Noble Reſpects, J haue found from you; both in France, and at home. Jn lieu of all which, J can but pray for your happineſſe, and vow my ſelfe

Your Honours in all humble

obſeruance

IOS: HALL.

Contemplations.

SAVL *and* AGAG.

GOd holds it no derogation from his mercy to beare a quarrell long, where hee hates: Hee, whoſe anger to the veſſels of wrath, is euerlaſting, euen in temporall iudgement reuengeth late: The ſinnes of his owne children are no ſooner done, and repented of, then forgotten; but the malicious ſinnes of his enemies ſticke faſt in an infinite diſpleaſure. *(I remember what* Amalek *did to* Iſrael, *how they laid wait for them by the way, as they came vp from Ægypt:)* Alas, Lord (might *Amalek* ſay) they were our forefathers, wee neuer knew their faces, no not their names, the fact was ſo farre from our conſent, that it is almoſt paſt the memory of our hiſtories. It is not in the power of time to raze out any of the arerages of God: we may lay vp wrath for our poſteritie: Happy is that childe, whoſe progenitors are in heauen, hee is left an inheritor of bleſſing together with eſtate, whereas wicked anceſtors loſe the thanke of a rich patrimony, by the curſe that attends it: Hee that thinkes becauſe puniſhment is deferd, that God hath forgiuen, or forgot his offence, is vnacquainted with iuſtice, and knowes not, that time makes no difference in eternity.

The Amalekites were wicked Idolaters, and therefore could not want many preſent ſinnes, which deſerued their extirpation. That God, which had taken notice of all their offences, picks out this one noted ſinne of their forefathers, for reuenge: Amongſt all their indignities, this ſhall beare the name of their iudgement: As in legall proceedings with malefactors, one inditement found, giues the ſtile of their condemnation. In the liues of thoſe, which are notoriouſly wicked, God cannot looke beſides a ſinne, yet when he drawes to an execution, he faſtens his ſentence vpon one euill as principall, others as acceſſaries, ſo as at the laſt, one ſinne which perhaps wee make no account of, ſhall pay for all.

The paganiſh Idolatries of the Amalekites could not but bee greater ſinnes to God, then their hard meaſure to Iſrael, yet God ſets this vpon the file, whiles the reſt are not recorded; Their ſuperſtitions might bee of ignorance, this ſinne was of malice: Malicious wickedneſſes of all others, as they are in greateſt oppoſition to the goodneſſe and mercy of God, ſhall be ſure of the paiment of greateſt vengeance. The deteſtation of God may be meaſured by his reuenge *(ſlay both man, and woman,*

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both infant, and ſuckling, both Oxe, and Sheepe, Camell, and Aſſe) not themſelues onely, but euery thing that drew life either from them, or for their vſe, muſt dye: When the God of mercy ſpeakes ſuch bloody words, the prouocation muſt needs be vehement: ſinnes of infirmitie doe but mutter; ſpightfull ſinnes cry loud for iudgement in the eares of God: Prepenſed malice in courts of humane iuſtice aggrauates the murther, and ſharpens the ſentence of death.

What then was this ſinne of *Amalek*, that is called vnto this late reckoning? What? but thir enuious and vnprouoked onſets vpon the backe of Iſrael, this was it, that God tooke ſo to heart, as that hee not onely remembers it now by *Samuel*, but hee bids Iſrael euer to remember it, by *Moſes*: *Remember how* Amalek *met thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt faint and weary*. Beſides this, did *Amalek* meet Iſrael in a pitcht battaile openly, in Rephidim, for that God payed them in the preſent: The hand of *Moſes* lifted vp on the Hill, ſlew them in the Valley: He therefore repeats not that quarrell; but the cowardly, and cruell attempts vpon an impotent enemy, ſticke ſtill in the ſtomacke of the Almighty: Oppreſſion and wrong vpon euen termes, are not ſo hainous vnto God, as thoſe, that are vpon manifeſt diſaduantage: In the one, there is an hazard of returne: In the other, there is euer a tyrannous inſultation: God takes ſtill the weaker part, and will be ſure therefore to plague them, which ſeeke to put iniuries on the vnable to reſiſt.

This ſinne of *Amalek* ſlept all the time of the Iudges, thoſe gouernours were onely for reſcue and defence; now ſo ſoone as Iſrael hath a King, and that King is ſetled in peace, God giues charge to call them to account: It was that, which God had both threatned and ſworne, and now he chooſes out a fit ſeaſon for the execution; As wee vſe to ſay of winter, the iudgements of God doe neuer rot in the Skie, but ſhall fall (if late, yet) ſurely, yet ſeaſonably: There is ſmall comfort in the delay of vengeance, whiles we are ſure it ſhall loſe nothing in the way, by length of protraction.

The Kenites were the off-ſprings of *Hobad*, or *Iethro*, father in law to *Moſes*; the affinitie of him, to whom Iſrael owed their deliuerance, and being, was worthy of reſpect; but it was the mercy of that good and wiſe Midianite ſhewed vnto Iſrael in the wilderneſſe, by his graue aduice, cheerefull gratulation, and aide, which wonne this gratefull forbearance of his poſteritie: He that is not leſſe in mercy, then in iuſtice, as he challenged *Amaleks* ſinne of their ſucceeding generations, ſo he deriues the recompence of *Iethro's* kindneſſe, vnto his far-deſcended iſſue: Thoſe, that were vnborne many ages after *Iethro's* death, receiue life from his duſt, and fauour from his hoſpitalitie; The name of their dead grandfather ſaues them from the common deſtruction of their neighbours. The ſeruices of our loue to Gods children are neuer thankleſſe; when we are dead and rotten, they ſhall liue and procure bleſſings to thoſe, which neuer knew perhaps, nor heard of their progenitors: If we ſow good workes, ſucceſſion ſhall reape them, and we ſhall be happy in making them ſo.

The Kenites dwelt in the borders of *Amalek*, but in tents, (as did their iſſue the Rechabites) ſo as they might remoue with eaſe: They are warned to ſhift their habitations, leſt they ſhould periſh with ill neighbours: It is the manner of God, firſt to ſeparate, before he iudge, as a good husband weeds his corne, ere it be ripe for the ſickle, and goes to the fanne, ere he goe to the fire. When the Kenites packe vp their fardels, it is time to expect iudgement. Why ſhould not wee imitate God, and ſeparate our ſelues that we may not be iudged? ſeparate, not one Kenite from another, but euery Kenite from among the Amalekites, elſe if we will needs liue with *Amalek*, we cannot thinke much to dye with him.

The Kenites are no ſooner remoued, then *Saul* fals vpon the Amalekites: Hee deſtroyes all the people, but ſpares their King: The charge of God was vniuerſall, for man and beaſt: In the corruption of partialitie, lightly the greateſt eſcape: Couetouſneſſe, or miſ-affection are commonly guilty of the impunity of thoſe, which are at once more eminent in dignity, and in offence: It is a ſhamefull hypocriſie to make our commoditie the meaſure and rule of our execution of Gods command, and vnder pretence of godlineſſe to pretend gaine: The vnprofitable vulgar muſt dye; *Agag* may yeeld a rich ranſome: The leane and feeble cattle, that would but ſpend ſtouer, and die alone, ſhall periſh by the ſword of Iſrael, the beſt may ſtocke the grounds, and furniſh the markets. O hypocrites, did God ſend you for gaine, or for reuenge? Went you to be purueyours, or executioners? If you plead, that all thoſe wealthy herds had beene but loſt, in a ſpeedy death, thinke yee that hee knew not this, which commanded it? Can that be loſt, which is deuoted to the will of the owner, and Creator? Or can yee thinke to gaine any thing by diſobedience? That man can neuer either do well, or fare well, which thinkes, there can be more profit in any thing, then in his obedience to his Maker: Becauſe *Saul* ſpared the beſt of the men, the people ſpared the beſt of the cattle, each is willing to fauour other in the ſinne. The ſinnes of the great command imitation, and doe as ſeldome goe without attendants as their perſons.

Saul knew well, how much he had done amiſſe, and yet dare meet *Samuel*, and can ſay, *Bleſſed bee thou of the Lord, I haue fulfilled the Commandement of the Lord:* His heart knew, that his tongue was as falſe, as his hands had beene; and if his heart had not beene more falſe then either of them, neither of them had beene ſo groſſe in their falſhood: If hypocriſie were not either fooliſh, or impudent, ſhee durſt not ſhew her head to a Seer of God. Could *Saul* thinke, that *Samuel* knew of the aſſes that were loſt, and did not know of the oxen and ſheepe, that were ſpared? Could hee foretell his thoughts, when it was, and now not know of his open actions? Much leſſe when we haue to doe with God himſelfe, ſhould diſſimulation preſume either of ſafety or ſecrecie? Can the God that made the heart not know it? Can hee, that comprehends all things, be ſhut out of our cloſe corners? *Saul* was otherwiſe crafty enough, yet herein his ſimplicitie is palpable: Sinne can beſot euen the wiſeſt man, and there was neuer but folly in wickedneſſe.

No man brags ſo much of holineſſe, as hee that wants it: True obedience is ioyned euer with humilitie, and feare of vnknowne errours; Falſhood is bold, and can ſay, *I haue fulfilled the Commandement of the Lord:* If *Saul* had beene truely obſequious and holy, he had made no noyſe of it: A gracious heart is not a blab of his tongue, but reſts and reioyceth ſilently in the conſcience of a ſecret goodneſſe; thoſe veſſels yeeld moſt ſound, that haue the leaſt liquor: *Samuel* had reaſon to beleeue the ſheepe, and oxen, aboue *Saul*; their bleating and lowing was a ſufficient conuiction of a denied and outfaced diſobedience: God opened their mouths to accuſe *Saul* of their life, and his falſhood; but, as ſinne is crafty, and neuer wanted a cloake, wherewith both to hide and decke it ſelfe; euen this very rebellion is holy: Firſt the act, if it were euill, was not mine but the peoples; and ſecondly, their intention makes it good; For theſe Flocks and Herds were preſerued, not for gaine, but for deuotion: What needs this quarrell? If any gaine by this act, it is the Lord thy God: His Altars ſhall ſmoake with theſe ſacrifices; yee, that ſerue at them, ſhall fare ſo much the better; this godly thriftineſſe lookes for thankes rather then cenſure. If *Saul* had beene in *Samuels* cloathes, perhaps this anſwere would haue ſatisfied him: Surely, himſelfe ſtands out in it, as that whereto hee dares truſt, and after hee heares of Gods angry reproofe; hee auowes, and doubles his hold of his innocency; as if the Commanders ſhould not anſwer for the knowne ſinnes of the people; as if our intentions could iuſtifie vs to God, againſt God. How much adoe it is to bring ſinners vpon their knees, and to make their tongues accuſe their hands? But it is no halting with the maker of the heart: Hee knew it was couetouſneſſe, and not piety, which was acceſſary to this forbearance; and if it had beene as was pretended, hee knew is was an odious impietie to raiſe deuotion out of diſobedience: *Saul* ſhall heare and finde, that he hath dealt no leſſe wickedly in ſparing an *Agag*, then in killing an innocent Iſraelite; in ſparing theſe beaſts for ſacrifice, then in ſacrificing beaſts that had beene vncleane. Why was ſacrifice it ſelfe good, but becauſe it was commanded?

What difference was there betwixt ſlaughter and ſacrifice, but obedience; To ſacrifice diſobediently, is wilfully to mocke God in honouring him.

The reiection of SAVL, *and the choice of* DAVID.

EVen when *Saul* had abandoned God in diſobedience, hee would not forgoe *Samuel*, yea, though hee reproued him; when he had forſaken the ſubſtance, yet hee would maintaine the formalitie; If hee cannot hold the man, he will keepe the pledge of his garment, ſuch was the violence of *Sauls* deſire, that he will rather rend *Samuels* coate, then part with his perſon. Little did *Saul* thinke, that he had in his hand the pawne of his owne reiection, that this act of kinde importunitie ſhould carie in it a preſage of his iudgement, yet ſo it did: This very rending of the coate was a reall propheſie, and did bode no leſſe then the rending of the Kingdome from him, and his poſteritie: Wicked men, whiles they thinke by carnall meanes to make their peace, plunge themſelues deeper into miſery.

Any ſtander by would haue ſaid what a good King is this? how deare is Gods Prophet vnto him? how happy is Iſrael in ſuch a Prince, as thus loues the meſſengers of God? *Samuel*, that ſaw the bottome of his hollow affection, reiects him, whom God had reiected; he was taught to looke vpon *Saul*, not as a King, but as an offender, and therefore refuſes with no leſſe vehemency, then *Saul* intreated: It was one thing, what he might doe, as a ſubiect, another what he muſt doe as a Prophet: Now he knowes not *Saul* any otherwiſe, then as ſo much the greater treſpaſſer as his place was higher; and therefore he doth no more ſpare his greatneſſe, then the God againſt whom hee ſinned; Neither doth hee countenance that man with his preſence, on whom he ſees God to frowne.

There needs no other Character of hypocriſie, then *Saul*, in the cariage of this one buſineſſe with *Agag* and *Samuel*: Firſt, he obeyes God where there is no gaine in diſobedience; then he ſerues God by halues; and diſobeyes, where the obedience might be loſſe: He giues God of the worſt; he doth that in a colour, which might ſeeme anſwerable to the charge of God: He reſpects perſons in the execution; He giues good words, when his deeds were euill; He proteſts his obedience againſt his conſcience, He faces out his proteſtation againſt a reproofe; When hee ſees no remedy, hee acknowledges the fact, denies the ſinne, yea he iuſtifies the act by a profitable intention; When he can no longer maintaine his innocence, hee caſts the blame from himſelfe vpon the people; He confeſſeth not, till the ſinne be wrung from his mouth; Hee ſeekes his peace out of himſelfe, and relyes more vpon anothers vertue, then his owne penitency; Hee would cloake his guiltineſſe with the holineſſe of anothers preſence; He is more tormented with the danger and damage of his ſinne, then with the offence; He cares to hold in with men, in what termes ſoeuer he ſtands with God; He faſhionably ſerues that God, whom he hath not cared to reconcile by his repentance: No maruell if God caſt him off, whoſe beſt was diſſimulation.

Old *Samuel* is forced to doe a double execution, and that vpon no leſſe then two Kings: The one vpon *Saul*, in diuiding the Kingdome from him, who had diuided himſelfe from God; The other vpon *Agag*, in diuiding him in pieces, whom *Saul* ſhould haue diuided. Thoſe holy hands were not vſed to ſuch ſacrifices, yet did he neuer ſpill blood more acceptably: If *Saul* had beene truly penitent, hee had in a deſire of ſatisfaction preuented the hand of *Samuel* in this ſlaughter; Now hee coldly ſtands ſtill, and ſuffers the weake hands of an aged Prophet to bee imbrued with that blood, which he was commanded to ſhed. If *Saul* might not ſacrifice in the abſence of *Samuel*, yet *Samuel* might kill in the preſence of *Saul*: He was yet a Iudge of Iſrael all though he ſuſpended the execution: In *Sauls* neglect, this charge reuerted to him; God loues iuſt executions ſo well, that he will hardly take them ill at any hands.

I doe not find, that the ſlaughter of *Agag* troubled *Samuel*; that other act of his ſeueritie vpon *Saul*, though it drew no blood, yet ſtrucke him in the ſtriking, and fetched teares from his eyes. Good *Samuel* mourned for him, that had not grace to mourne for himſelfe: No man in all Iſrael might ſeeme to haue ſo much reaſon to reioyce in *Sauls* ruine, as *Samuel*, ſince that he knew him raiſed vp in deſpight of his gouernment; yet he mournes more for him, then hee did for his ſonnes, for himſelfe: It grieued him to ſee the plant, which he had ſet in the garden of Iſrael, thus ſoone withered: It is an vnnaturall ſenſeleſneſſe not to be affected with the dangers, with the ſinnes of our Gouernours: God did not blame this ſorrow, but moderated it; *How long wilt thou mourne for* Saul? It was not the affection he forbade, but the meaſure: In this is the difference betwixt good men and euill, that euill men mourne not for their own ſinnes, good men doe ſo mourne for the ſinnes of others, that they will hardly be taken off.

If *Samuel* mourne becauſe *Saul* hath caſt away God by his ſinne, hee muſt ceaſe to mourne, becauſe God hath caſt away *Saul* from raigning ouer Iſrael, in his iuſt puniſhment: A good heart hath learned to reſt it ſelfe vpon the Iuſtice of Gods Decree, and forgets all earthly reſpects, when it lookes vp to heauen. So did God meane to ſhew his diſpleaſure againſt the perſon of *Saul*, that hee would ſhew fauour to Iſrael, he will not therefore bereaue them of a King, but change him for a better: Either *Saul* had ſlandred his people, or elſe they were partners with him in the diſobedience: yet (becauſe it was their Rulers fault, that they were not ouer-ruled) wee doe not heare of their ſmarting, any otherwiſe, then in the ſubiection to ſuch a King, as was not loyall to God: The loſſe of *Saul* is their gaine; the gouernment of their firſt King was abortiue, no maruell if it held not. Now was the maturitie of that State, and therefore God will bring them forth a kindly Monarchy ſetled where it ſhould: Kings are of Gods prouiding, it is good reaſon he ſhould make choyce of his owne Deputies: but where goodneſſe meets with ſoueraignety, both his right, and his gift are doubled: If Kings were meerely from the earth, what needs a Prophet to be ſeene in the choyce or inauguration? The hand of *Samuel* doth not now beare the Scepter to rule Iſrael, but it beares the horne for the anointing of him, that muſt rule: *Saul* was ſent to him, when the time was, to be anointed; but now, he is ſent to anoint *Dauid*: Then Iſrael ſought a King for themſelues, now God ſeekes a King for Iſrael: The Prophet is therefore directed to the houſe of *Iſhai* the Bethleemite, the grand-child of *Ruth*; now is the faithfull loue of that good Moabiteſſe crowned with the honour of a Kingdome, in the ſucceeding generation: God fetcht her out of Moab, to bring a King vnto Iſrael: Whiles *Orpah* wants bread in her owne Countrey, *Ruth* is growne a great Lady in Bethleem, and is aduanced to be great Grand-mother to the King of Iſrael. The retributions of God are bountifull; neuer any man forſooke ought for his ſake, and complained of an hard bargaine.

Euen the beſt of Gods Saints want not their imfirmities: Hee that neuer replyed, when hee was ſent to reproue the King, moueth doubts, when hee is bidden to goe, and anoint his ſucceſſor. *(How can I goe? If* Saul *heare it he will kill mee.)* Perhaps deſire of full direction drew from him this queſtion, but not without a mixture of diffidence; For the manner of doing it, doth not ſo much trouble him, as the ſucceſſe: It is not to be expected, that the moſt faithfull hearts ſhould bee alwayes in an equall height of reſolution, God doth not chide *Samuel*, but inſtruct him: Hee, which is Wiſedome it ſelfe, teacheth him to hide his counſels in an honeſt policy: *(Take an Heifar with thee, and ſay I am come to doe ſacrifice to the Lord.)* This was to ſay true, not to ſay all: Truth may not be croſſed by denials, or equiuocations, it may bee concealed in a diſcreet

hall, J.

ſilence: except in the caſe of an oath, no man is bound to ſpeake all he knowes; we are no onely allowed, but commanded to be innocently Serpentine. There were doubtleſſe Heifars enough in Bethleem, *Iſhai* had both wealth and deuotion enough to haue beſtowed a Sacrifice vpon God, and his Prophet: But to giue a more perfect colour to his intention, *Samuel* muſt take an Heifar with him: The act it ſelfe was ſerious and neceſſary: There was no place, no time, wherin it was not fit for a *Samuel* to offer Peace-offerings vnto God; but when a King ſhould bee anointed, there was no leſſe then neceſſitie in this ſeruice. Thoſe, which muſt repreſent God to the world, ought to be conſecrated to that Maieſtie, whom they reſemble, by publike deuotions: Euery important action requires a Sacrifice to bleſſe it, much more that act, which imports the whole Church, or Common-wealth.

It was great newes to ſee *Samuel* at Bethleem, hee was no gadder abroad, none but neceſſary occaſions could make him ſtir from Ramath: The Elders of the City therefore, welcome him with trembling, not for that they were afraid of him, but of themſelues; they knew, that gueſt would not come to them for familiarity, ſtreight do they ſuſpect, it was the purpoſe of ſome iudgement, that drew him thither: *Commeſt thou peaceably?* It is a good thing to ſtand in awe of Gods Meſſengers, and to hold good termes with them vpon al occaſions: The Bethlemites are glad to heare of no other errand, but a Sacrifice, and now muſt they ſanctifie themſelues for ſo ſacred a buſineſſe: We may not preſume to ſacrifice vnto God vnſanctified, this were to marre an holy act, and make our ſelues more prophane, by prophaning that, which ſhould be holy.

All the Citizens ſanctifie themſelues, but *Iſhai* and his ſonnes were in a ſpeciall faſhion ſanctified by *Samuel*. This buſineſſe was moſt theirs, and all Iſrael in them; the more God hath to doe with vs, the more holy ſhould we be. With what deſire did *Samuel* look upon the ſons of *Iſhai*, that he might ſee the face of the man whom God had choſen? And now, when *Eliab* the eldeſt ſon came forth, a man of a goodly preſence, whoſe perſon ſeemed fit to ſucceed *Saul*, he thinkes with himſelfe; This choice is ſoon made, I haue already eſpied the head, on which I muſt ſpend this holy Oile: This is the man, which hath both the priuiledge of nature in his primogeniture, and of outward goodlineſſe in proportion: Surely the Lords Anointed is before him. Euen the holieſt Prophet, when he goes without God, runnes into errour: The beſt iudgment is ſubiect to deceit: It is no truſting to any mortall man, when he ſpeakes of himſelfe: Our eyes can be led by nothing but ſignes and appearances, and thoſe haue commonly in them either a true falſhood, or vncertaine truth.

That which ſhould haue forewarned *Samuel*, deceiued him; he had ſeene the proofe of a goodly ſtature vnanſwerable to their hopes, and yet his eye erres in the ſhape: He, that iudgeth by the inſide both of our hearts and actions, checks *Samuel* in this miſconceit: (*Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him; for God ſeeth not as man ſeeth*:) The King with whom God meant to ſatisfie the vntimely deſires of Iſrael, was choſen by his ſtature, but the King with whom God meant to pleaſe himſelfe is choſen by the heart. All the ſeuen ſonnes of *Iſhai* are preſented to the Prophet, no one is omitted whom their father thought capable of any reſpect: If either *Samuel* or *Iſhai* ſhould haue choſen, *Dauid* ſhould neuer haue bin King: His father thought him fit to keepe ſheepe, his brethren fit to rule men; yet euen *Dauid* (the yongeſt ſonne) is fetcht from the fold, and by the choice of God deſtined to the Throne: Nature, which is commonly partiall to her owne, could not ſuggeſt ought to *Iſhai*, to make him thinke *Dauid* worthy to bee remembred in any competition of honour, yet him hath God ſingled out to rule.

God will haue his Wiſedome magnified in the vnlikelihoods of election: *Dauids* countenance was ingenuous, and beautifull, but if it had promiſed ſo much as *Eliabs*, or *Abinadabs*, he had not bin in the fields, whiles his brethren were at the Sacrifice: If we doe altogether follow our eye, and ſuffer our ſelues to bee guided by outward reſpects in our choyce for God or our ſelues, we cannot but goe amiſſe. What doe wee thinke the brethren of *Dauid* thought, when they ſaw the Oyle powred vpon his head? Surely (as they were enuious enough) they had too much repined, if they had either fully apprehended the purpoſe of the Prophet, or elſe had not thought of ſome improbability in the ſucceſſe: Either they vnderſtood not, or beleeued not, what God would doe with their brother; They ſaw him graced with Gods Spirit aboue his wont, but perhaps foreſaw not, whither it tended: *Dauid* (as no whit changed in his condition) returnes to his ſheepe with an humble admiration of Gods gracious reſpect to him, caſts himſelfe vpon the wiſe and holy Decree of the Almighty, reſigning himſelfe to the diſpoſition of thoſe hands, which had choſen him; when ſuddenly a Meſſenger is ſent from *Saul* to call him in all haſte, to that Court, whereof hee ſhall once bee Maſter: The occaſion is no leſſe from God, then the euent.

DAVID *called to the Court.*

THat the Kingdome is (in the appointment of God) departed from *Saul*, it is his leaſt loſſe; Now the Spirit of God is alſo departed from him; One ſpirit is no ſooner gone, but another is come; both are from God: Euen the worſt ſpirits haue not onely permiſſion, but commiſſion from Heauen for the infliction of iudgement. He that at firſt could hide himſelfe among the ſtuffe, that he might not be King, is now ſo tranſported with this glory, that he growes paſſionate with the thought of forgoing it: Satan takes vantage of his melancholicke deiection, and turnes this paſſion into frenzy. God will haue euen euill ſpirits worke by meanes; A diſtempered body, and an vnquiet minde are fit grounds for Satans vexation. *Sauls* Courtiers, as men that were more witty, then religious, aduiſe him to Muſicke: They knew the ſtrength of that skill in allaying the fury of paſſions, in cheering vp the deiected ſpirits of their Maſter: This was done like ſome fond Chirurgian, that when the bone is out of ioynt, layes ſome ſoupling Pulteſſes to the part, for the aſſwaging of the ach, in the meane time not caring to remedy the luxation:

If they had ſaid, Sir, you know this euill comes from that God whom you haue offended, there can be no helpe but in reconcilement; how eaſie is it for the God of Spirits to take off Satan? Labour your peace with him by a ſerious humiliation; make meanes to *Samuel* to further the atonement; they had beene wiſe Counſellors, diuine Phyſitians; whereas now they doe but skin ouer the ſore, and leaue it rankled at the bottome: The cure muſt euer proceed in the ſame ſteps with the diſeaſe, elſe in vaine ſhall we ſeem to heale; There is no ſafety in the redreſſe of euills, but to ſtrike at the root. Yet ſince it is no better with *Saul* and his Courtiers, it is well it is no worſe; I doe not heare either the Maſter, or ſeruants ſay, This is an ill ſpirit, ſend for ſome Magitian, that may countermand him: There are forcible Enchantments for theſe ſpirituall vexations; If *Samuel* will not, there are Witches, that may giue eaſe: But as one, that would rather be ill, then doe worſe, he contents himſelfe to doe that, which was lawfull, if vnſufficient. It is a ſhame to ſay, that he, whom God had reiected for his ſin, was yet a Saint to ſome that ſhould bee Chriſtians, who care not, how much they are beholden to the Deuill in their diſtreſſes, affecting to caſt out Deuills by *Beelzebub*: In caſes of loſſe, or ſickneſſe, they make Hell their refuge, and ſeeke for patronage, but of an enemy: Here is a fearfull agreement; Satan ſeekes to them in his temptations, they in their conſultations ſeeke to him, and now they haue mutually found each other, if they euer part, it is a miracle.

Dauid had liued obſcurely in his fathers houſe, his onely care and ambition was the welfare of the flocke he tended, and now, whiles his father and his brothers neglected him as fit for nothing but the field, hee is talked of at Court: Some of *Sauls* followers had beene at *Iſhai's* houſe, and taken notice of *Dauids* skill, and now that harpe, which he practiſed for his priuate recreation, ſhall make him of a Shepheard a Courtier: The Muſick, that he meant onely to himſelfe and his ſheepe, brings him before Kings: The Wiſedome of God thought fit to take this occaſion of acquainting *Dauid* with that Court, which he ſhall once gouerne. It is good, that our education ſhould perfect our children in all thoſe commendable qualities, whereto they are diſpoſed: Little doe we know, what vſe God meanes to make of thoſe faculties, which we know not how to imploy. Where the Almighty purpoſes an aduancement, obſcurity can be no preiudice; ſmall meanes ſhall ſet forward that, which God hath decreed.

Doubtleſſe, old *Iſhai* noted (not without admiration) the wonderfull accordance of Gods proceedings, that hee, which was ſent for out of the field to bee anointed; ſhould now be ſent for out of the Countrey into the Court, and now hee perceiued, God was making way for the execution of that which he purpoſed; hee attends the iſſue in ſilence, neither ſhall his hand faile to giue furtherance to the proiect of God: Hee therefore ſends his ſonne laden with a Preſent to *Saul*: The ſame God which called *Dauid* to the Court, welcomes him thither; His comelineſſe, valour, and skill haue ſoone wonne him fauour in the eyes of *Saul*. The giuer of all graces hath ſo placed his fauours, that the greateſt enemies of goodneſſe ſhall ſee ſomewhat in the holieſt men, which they ſhall affect, and for which they ſhall honour the perſons of them, whoſe vertues they diſlike; as contrarily the Saints on earth ſee ſomewhat to loue euen in the worſt creatures.

No doubt *Dauid* ſung to his harpe; his harp was not more ſweet then his ſong was holy: Thoſe Pſalmes alone had beene more powerfull to chaſe the euill ſpirit, then the Muſicke was to calme paſſions; both together gaue eaſe to *Saul*; and God gaue this effect to both, becauſe he would haue *Saul* traine vp his Succeſſor: This ſacred Muſick did not more diſpell Satan, then wanton Muſick inuites him: and more cheeres him, then vs: He playes and danceth at a filthy Song, hee ſings at an obſcure dance: Our ſinne is his beſt paſtime, whereas Pſalmes, and Hymnes, and ſpirituall Songs are torment vnto the Tempter, and Muſick to the Angels in Heauen, whoſe trade is to ſing *Alleluiahs* in the Chore of glory.

DAVID *and* GOLIAH.

AFter the newes of the Philiſtims Army, I heare no more mention of *Sauls* frenzy: Whether the noiſe of Warre diuerted thoſe thoughtfull paſſions, or whether God for his peoples ſake tooke off that euill ſpirit; leſt Iſrael might miſcary vnder a franticke Gouernor. Now *Dauid* hath leiſure to returne to Bethleem: The glory of the Court cannot tranſport him to ambitious vanity; He had rather be his Fathers Shepherd, then *Sauls* Armourbearer: All the magnificence and ſtate, which hee ſaw, could not put his mouth out of the taſte of a retired ſimplicity; yea rather hee loues his hooke the better, ſince hee ſaw the Court; and now his brethren ſerue *Saul* in his ſtead. A good heart hath learnt to frame it ſelfe vnto all conditions, and can change eſtates without change of diſpoſition, riſing and falling according to occaſion: The worldly minde can riſe eaſily, but when it is once vp, knowes not how to deſcend either with patience, or ſafety.

Forty dayes together had the Philiſtims and Iſraelites faced each other, they pitched on two hills, one in the ſight of other, nothing but a Valley was betwixt them: Both ſtand vpon defence and aduantage; If they had not meant to fight, they had neuer drawne ſo neere; and if they had beene eager of fight, a Valley could not haue parted them: Actions of hazard require deliberation; not fury but diſcretion muſt be the guide of Warre.

So had *Ioſhua* deſtroyed the Giantly Anakims out of the Land of Iſrael, that yet ſome were left in Azzah, Gath, and Aſhdod, both to ſhew Iſrael, what Aduerſaries their forefathers found in Canaan, and whom they maſtered; as alſo that God might winne glory to himſelfe by theſe obſequent executions: Of that raze was *Goliah*, whoſe heart was as high as his head, his ſtrength was anſwerable to his ſtature, his weapons anſwerable to his ſtrength, his pride exceeded all: Becauſe he ſaw his head higher, his armes ſtronger, his ſword and ſpeare bigger, his ſhield heauier then any Iſraelite, hee defies the whole hoſt, and walking betweene the two Armies, braues all Iſrael with a challenge; (*Why are ye come out to ſet your battaile in aray? Am not I a Philiſtim? and you ſeruants to* Saul? *Chooſe you a man for you, and let him come downe to mee: giue mee a man that we may fight together.*) Carnall hearts are caried away with preſumption of their owne abilities, and not finding matches to themſelues in outward appearance, inſult ouer the impotency of inferiors; and as thoſe that can ſee no inuiſible oppoſition, promiſe themſelues certainty of ſucceſſe,: Inſolence and ſelfe-confidence argues the heart to be nothing, but a lumpe of proud fleſh.

The firſt challenge of Duell, that euer we finde, came out of the mouth of an vncircumciſed Philiſtim; yet was that in open warre, and tended to the ſauing of many liues, by aduenturing one or two; and whoſoeuer imitateth, nay ſurpaſſeth him in challenge to priuate Duell, in the attempt partaketh of his vncircumciſion, though he ſhould ouercome; and of his manner of puniſhment, if in ſuch priuate combats he caſt away his life. For of all ſuch deſperate prodigals we may ſay, that their heads are cut off by their owne ſword, if not by their owne hand. Wee cannot challenge men, and not challenge God, who iuſtly challengeth to himſelfe both to take vengeance, and to giue ſucceſſe. The more *Goliah* challenges, and is vnanſwered, the more is he puft vp in the pride of his owne power: And is there none of all Iſrael, that will anſwer this champion otherwiſe then with his heeles? Where is the courage of him that was higher then all Iſrael from the ſhoulders vpward? The time was, when *Nahaſh* the Ammonite had made that tyrannous demand of the right eyes of the Gileadites, that *Saul* could aske vnasked, *What aileth the people to weepe?* and could hew his oxen in peeces to raiſe the ſpirits of Iſrael, and now hee ſtands ſtill, and ſees the hoſt turne their backe, and neuer ſo much as aske, what aileth the people to flye? The time was, when *Saul* ſlue forty thouſand Philiſtims in one day, and perhaps *Goliah* was in that diſcomfiture, and now one Philiſtim is ſuffered by him to braue all Iſrael forty dayes. Whence is this difference? The Spirit of God, (the ſpirit of fortitude) was now departed from him: *Saul* was not more aboue himſelfe, when God was with him, then he is below others, now that he is left of God; Valour is not meerely of nature: Nature is euer like it ſelfe; by this rule, he that is once valiant, ſhould neuer turne coward: But now wee ſee the greateſt ſpirits inconſtant, and thoſe, which haue giuen good proofes of magnanimitie, at other times, haue bewrayed white liuers vnto their owne reproach; He that is the God of hoſts, giues and takes away mens hearts at his pleaſure: Neither is it otherwiſe in our ſpirituall combats, ſometimes the ſame ſoule dare challenge all the powers of darkeneſſe, which otherwhiles giues ground to a temptation; We haue no ſtrength but what is giuen vs, and if the author of all good gifts remit his hand for our humiliation, either wee fight not or are foyled.

Dauid hath now lien long enough cloſe amongſt his flocke in the fields of Bethleem, God ſees a time to ſend him to the pitcht field of Iſrael. Good old *Iſhai*, that was doubtleſſe ioyfull to thinke, that he had afforded three ſonnes to the warres of his King, is no leſſe carefull of their welfare and prouiſion; and who (amongſt all the reſt of his ſeuen ſonnes) ſhall bee pickt out for this ſeruice, but his youngeſt ſonne *Dauid*, whoſe former and almoſt worne-out acquaintance in Court, and imployment vnder

Saul ſeemed to fit him beſt for this errand: Earely in the morning is *Dauid* vpon his way, yet not ſo early, as to leaue his flocke vnprouided: If his fathers cōmand diſmiſſe him, yet will he ſtay, till he haue truſted his ſheepe with a carefull keeper; we cannot be faithfull ſhepherds, if our ſpirituall charge be leſſe deare vnto vs; if when neceſſitie cals vs from our flocks, we depute not thoſe, which are vigilant and conſcionable.

Ere *Dauids* ſpeede can bring him to the valley of Elah, both the Armies are on foot ready to ioyne: Hee takes not this excuſe to ſtay without, as a man danted with the horror of warre, but leauing his preſent with his ſeruant, he thruſts himſelfe into the thickeſt of the hoſt, and ſalutes his brethren which were now thinking of nothing but killing or dying, when the proud champion of the Philiſtimes comes ſtalking forth before all the troupes, and renewes his inſolent challenge againſt Iſrael: *Dauid* ſees the man, and heares his defiance, and lookes about him, to ſee what anſwer would be giuen, and when he eſpies nothing but pale faces and backs turned, he wonders, not ſo much, that one man ſhould dare all Iſrael, as that all Iſrael ſhould run from one man: Euen when they flye from *Goliah*, they talke of the reward, that ſhould be giuen to that encounter and victorie, which they dare not vndertake; ſo thoſe which haue not grace to beleeue, yet can ſay, There is glory laid vp for the faithfull. Euer ſince his anointing, was *Dauid* poſſeſſed with Gods Spirit, and thereby filled both with courage, and wiſedome: The more ſtrange doth it ſeeme to him, that all Iſrael ſhould bee thus daſtardly: Thoſe that are themſelues eminent in any grace, cannot but wonder at the miſerable defects of others, and the more ſhame they ſee in others imperfections, the more is their zeale in avoyding thoſe errors in themſelues.

Whiles baſe hearts are moued by example, the want of example is encouragement enough for an heroycall mind: Therefore is *Dauid* ready to vndertake the quarrell, becauſe no man elſe dare doe it: His eyes ſparkled with holy anger, and his heart roſe vp to his mouth, when he heard this proud challenger: *(Who is this vncircumciſed Philiſtim, that he ſhould reuile the hoſt of the liuing God?)* Euen ſo O Sauiour, when all the generations of men ran away affrighted from the powers of death and darkneſſe, thou alone haſt vndertaken, and confounded them.

Who ſhould offer to daunt the holy courage of *Dauid*, but his owne brethren? The enuious heart of *Eliab* conſtrues this forwardneſſe, as his owne diſgrace: Shall I (thinkes hee) bee put downe by this puiſne? ſhall my fathers youngeſt ſonne dare to attempt that, which my ſtomach will not ſerue mee to aduenture? Now therefore he rates *Dauid* for his preſumption; and in ſtead of anſwering to the recompence of the victory, (which others were ready to giue) hee recompenceth the very inquirie of *Dauid* with a checke: It was for his brethrens ſake, that *Dauid* came thither, and yet his very iourney is caſt vpon him by them, for a reproach; *Wherefore cam'ſt thou downe hither?* and when their bitterneſſe can meet with nothing elſe to ſhame him, his ſheepe are caſt in his teeth: Is it for thee, an idle proud boy, to bee medling with our martiall matters? doth not yonder Champion looke, as if hee were a fit match for thee? what mak'ſt thou of thy ſelfe, or what doeſt thou thinke of vs? ywis it were fitter for thee to bee looking to thy ſheepe, then looking at *Goliah*; the Wilderneſſe would become thee better then the field: Wherein art thou equall to any man thou ſeeſt, but in arrogancy and preſumption? The paſtures of Bethlem could not hold thee, but thou thoughtſt it a goodly matter to ſee the warres: I know thee, as if I were in thy boſome; This was thy thought, There is no glory to be got among fleeces, I will goe ſeeke it in armes; Now are my brethren winning honour in the troupes of Iſrael, whiles I am baſely tending on ſheepe, why ſhould not I be as forward as the beſt of them? This vanitie would make thee ſtraight of a ſhepherd, a ſouldier, and of a ſouldier, a champion; get thee home, fooliſh ſtripling to thy hooke, and thy harpe; let ſwords and ſpeares alone to thoſe, that know how to vſe them.

It is quarrell enough amongſt many to a good action, that it is not their owne;

there is no enemy ſo ready, or ſo ſpightfull, as the domeſticall : The hatred of brethren is ſo much more, as their blood is neerer : The malice of ſtrangers is ſimple, but of a brother is mixt with enuy : The more vnnaturall any quality is, the more extreame it is ; A cold wind from the South is intolerable : *Dauids* firſt victory is of himſelfe, next of his brother ; He ouercomes himſelfe in a patient forbearance of his brother, hee ouercomes the malicious rage of his brother with the mildneſſe of his anſwer : If *Dauid* had wanted ſpirit, hee had not beene troubled with the inſultation of a Philiſtim : If he had a ſpirit to match *Goliah*, how doth hee ſo calmely receiue the affront of a brother ? *What haue I now done? is there not a cauſe?* That which would haue ſtirred the choler of another, allayeth his : It was a brother, that wronged him, and that his eldeſt ; neither was it time to quarrell with a brother, whiles the Philiſtims ſwords were drawne, and *Goliah* was challenging. O that theſe two motiues could induce vs to peace : If we haue iniury in our perſon, in our cauſe, it is from brethren, and the Philiſtims looke on : I am deceiued, if this conqueſt were leſſe glorious, then the following : He is fit to be Gods Champion, that hath learned to be victor of himſelfe.

It is not this ſprinkling of cold water, that can quench the fire of *Dauids* zeale, but ſtill his courage ſends vp flames of deſire, ſtill hee goes on to inquire, and to proffer : Hee, whom the regard of others enuy can diſmay, ſhall neuer doe ought worthy of enuy : Neuer man vndertooke any exploit of worth, and receiued not ſome diſcouragement in the way : This couragious motion of *Dauids* was not more ſcorned by his brother, then by the other Iſraelites applauded : The rumour flyes to the eares of the King, that there is a youngman deſirous to encounter the Gyant : *Dauid* is brought forth : *Saul*, when he heard of a Champion, that durſt goe into the liſts with *Goliah*, looked for one as much higher then himſelfe, as hee was taller then the reſt ; hee expected ſome ſterne face, and brawny arme ; young and ruddy *Dauid* is ſo farre below his thoughts, that he receiues rather contempt, then thankes : His words were ſtout, his perſon was weake : *Saul* doth not more like his reſolution, then diſtruſt his ability : *(Thou art not able to goe againſt this Philiſtim to fight with him ; for thou art a boy, and hee is a man of warre from his youth.)* Euen *Saul* ſeconds *Eliab* in the conceit of this diſparity, and if *Eliab* ſpeake out of enuy, *Saul* ſpeakes out of iudgement ; both iudge (as they were iudged of) by the ſtature : All this cannot weaken that heart, which receiues his ſtrength from faith : *Dauids* greateſt conflict is with his friends : The ouercomming of their diſſwaſions, that hee might fight, was more worke, then to ouercome his enemy in fighting : Hee muſt firſt iuſtifie his ſtrength to *Saul*, ere he may proue it vpon *Goliah* : Valour is neuer made good but by tryall : He pleads the tryall of his puiſſance vpon the Beare and the Lyon, that hee may haue leaue to proue it vpon a worſe beaſt then they ; *Thy ſeruant ſlew both the Lyon and the Beare, therefore this vncircumciſed Philiſtim ſhall bee as one of them.* Experience of good ſucceſſe is no ſmall comfort to the heart, this giues poſſibility and hope, but no certainty : Two things there were on which *Dauid* built his confidence, on *Goliahs* ſinne, and Gods deliuerance, *(Seeing he hath rayled on the hoſt of the liuing God : The Lord that deliuered me out of the pawes of the Lion and the Beare, he will deliuer me out of the hand of this Philiſtim.)* Well did *Dauid* know, that if this Philiſtims skin had beene as hard as the braſſe of his ſhield, his ſinne would make it penetrable by euery ſtroke. After all brags of manhood hee is impotent, that hath prouoked God : Whiles other labour for outward fortification, happy and ſafe were we, if wee could labour for innocence : He that hath found God preſent in one extremity, may truſt him in the next : Euery ſenſible fauour of the Almighty, inuites both his gifts and our truſt.

Reſolution thus grounded, makes euen *Saul* himſelfe confident ; *Dauid* ſhall haue both his leaue and his bleſſing : If *Dauid* came to *Saul*, as a Shepheard, hee ſhall goe toward *Goliah* as a Warriour : The attire of the King is not too rich for him, that ſhall fight for his King and Country : Little did *Saul* thinke, that his helmet was now on that head, which ſhould once weare his crowne : Now that *Dauid* was arrayed in the warlike habit of a King, and girded with his ſword, hee lookt vpon himſelfe, and thought this outſide glorious, but when hee offred to walke, and found that the attire was not ſo ſtrong, as vnweeldy, and that it might be more for ſhow, then vſe, he layes downe theſe accouſtrements of honor, and as caring rather to bee an homely victor, then a glorious ſpoyle, he craues pardon to goe in no clothes, but his owne; hee takes his ſtaffe in ſtead of the ſpeare, his ſhepherds ſcrip in ſtead of his brigandine, and in ſtead of his ſword hee takes his ſling, and in ſtead of darts and iauelins, hee takes fiue ſmooth ſtones out of the brooke : Let *Sauls* coate be neuer ſo rich, and his armour neuer ſo ſtrong, what is *Dauid* the better, if they fit him not ? It is not to bee enquired, how excellent any thing is but how proper: Thoſe things which are helpes to ſome may be encombrances to others : An vnmeet good may be as inconuenient, as an accuſtomed euill : If we could wiſh another mans honor, when we feele the weight of his cares, we ſhould be glad to be in our owne coate.

Thoſe that depend vpon the ſtrength of Faith, though they neglect not meanes, yet they are not curious in the proportion of outward meanes to the effect deſired: Where the heart is armed with an aſſured confidence, a ſling and a ſtone are weapons enow; to the vnbeleeuing no helpes are ſufficient : *Goliah*, though he were preſumptuous enough, yet had one ſhield caried before him, another hee caried on his ſhoulder; neither will his ſword alone content him, but he takes his ſpeare too. *Dauids* armour is his plaine ſhepheards ruſſet, and the brooke yeelds him his artillery, and hee knowes, there is more ſafety in his cloth, then in the others braſſe; and more danger in his peebles, then the other ſpeare. Faith giues both heart and armes. The inward munition is ſo much more noble, becauſe it is of proofe for both ſoule and body : If we be furniſhed with this, how boldly ſhall we meet with the powers of darkneſſe, and goe away more then conquerors ?

Neither did the quality of *Dauids* weapons bewray more confidence, then the number : If he will put his life and victory vpon the ſtones of the brooke, why doth he not fill his ſcrip full of them? why will he content himſelfe with fiue? Had he beene furniſhed with ſtore, the aduantage of his nimbleneſſe might haue giuen him hope; If one faile, that yet another might ſpeed : But now this paucity puts the diſpatch to a ſudden hazard, and he hath but fiue ſtones caſt either to death or victory; ſtill the fewer helps, the ſtronger faith : *Dauid* had an inſtinct from God, that he ſhould ouercome, he had not a particular direction, how he ſhould ouercome. For had he beene at firſt reſolued vpon the ſling and ſtone, he had ſaued the labour of girding his ſword: It ſeemes, whiles they were addreſſing him to the combat, he made account of hand-blowes, now he is purpoſed rather to ſend, then bring death to his aduerſarie : In either, or both, he durſt truſt God with the ſucceſſe, and before-hand (through the conflict) ſaw the victorie : It is ſufficient, that wee know the iſſue of our fight : If our weapons and wards vary according to our occaſion giuen by God, that is nothing to the euent; ſure we are, that if we reſiſt, we ſhall ouercome, and if wee ouercome wee ſhall be crowned.

When *Dauid* appeared in the liſts to ſo vnequall an aduerſarie, as many eyes were vpon him, ſo in thoſe eyes, diuers affections : The Iſraelites lookt vpon him with pitty and feare, and each man thought; Alas, why is this comely ſtripling ſuffered to caſt away himſelfe vpon ſuch a monſter ? why will they let him goe vnarmed to ſuch an affray ? Why will *Saul* hazard the honour of Iſrael on ſo vnlikely an head ? The Philiſtims, eſpecially their great Champion, lookt vpon him with ſcorne, diſdaining ſo baſe a combitant; (*Am I a dog, that thou com'ſt to me with ſtaues ?*) What could bee ſaid more fitly ? Hadſt thou beene any other then a dog (O *Goliah*) thou hadſt neuer opened thy foule mouth to barke againſt the hoſt of God, and the God of hoſts: If *Dauid* had thought thee any other then a very dogge, hee had neuer come to thee with a ſtaffe and a ſtone.

The laſt words, that euer the Philiſtim ſhall ſpeake, are curſes, and brags; (*Come to me* *and I will giue thy fleſh vnto the Fowles of the heauen, and the beaſts of the field*) Seldome euer was there a good end of oſtentation: Preſumption is at once the preſage, and cauſe of ruine: He is a weake aduerſarie, that can bee killed with words: That man which could not feare the Gyants hand, cannot feare his tongue: If words ſhall firſt encounter, the Philiſtim receiues the firſt foile, and ſhall firſt let in death into his eare, ere it enter into his forehead: (*Thou com'ſt to mee with a ſword, and a ſpeare, and a ſhield, but I come to thee in the name of the Lord of Hoſts, the God of the hoſt of Iſrael, whom thou haſt railed vpon: This day ſhall the Lord cloſe thee in my hand, and I ſhall ſmite thee, and take thine head from thee.*) Here is another ſtile, not of a boaſter, but of a Prophet: Now ſhall *Goliah* know, whence to expect his bane, euen from the hands of a reuenging God, that ſhall ſmite him by *Dauid*, and now ſhall learne too late, what it is to meddle with an enemy, that goes vnder the inuiſible protection of the Almighty. No ſooner hath *Dauid* ſpoken, then his foot and hand ſecond his tongue: Hee runnes to fight with the Philiſtim: It is a cold courage that ſtands onely vpon defence: As a man, that ſaw no cauſe of feare, and was full of the ambition of victorie, hee flyes vpon that monſter, and with a ſtone out of his bag ſmites him in the forehead: There was no part of *Goliah*, that was capable of that danger, but the face, and that peice of the face; the reſt was defenced with a brazen wall, which a weake ſling would haue tryed to batter in vaine: what could *Goliah* feare to ſee an aduerſarie come to him without edge or point? And behold that one part hath God found out for the entrance of death: Hee that could haue cauſed the ſtone to paſſe through the ſhield and breſtplate of *Goliah*, rather directs the ſtone to that part, whoſe nakedneſſe gaue aduantage: Where there is power or poſſibilitie of nature, God vſes not to worke miracles, but chuſes the way that lyes moſt open to his purpoſes.

The vaſte fore-head was a faire marke, but how eaſily might the ſling haue miſſed it, if there had not beene another hand in this caſt beſides *Dauids*? Hee that guided *Dauid* into this field, and raiſed his courage to this combat, guides the ſtone to his end, and lodges it in that ſeat of impudence: There now lyeth the great defier of Iſrael, groueling and grinning in death, and is not ſuffered to deale one blow for his life, and bites the vnwelcome earth for indignation, that hee dyes by the hand of a Shepheard: Earth and Hell ſhare him betwixt them; ſuch is the end of inſolence, and preſumption. O God, what is fleſh and blood to thee, which canſt make a little peebleſtone ſtronger then a Gyant, and when thou wilt, by the weakeſt meanes canſt ſtrew thine enemies in the duſt? Where now are the two ſhields of *Goliah*, that they did not beare off this ſtroke of death? or wherefore ſerues that Weauers beame, but to ſtrike the earth in falling? or that ſword, but to behead his Maſter? What needed *Dauid* load himſelfe with an vnneceſſary weapon? one ſword can ſerue both *Goliah* and him; If *Goliah* had a man to beare his ſhield, *Dauid* had *Goliah* to beare his ſword, wherewith that proud blaſphemous head is ſeuered from his ſhoulders: Nothing more honours God, then the turning of wicked mens forces againſt themſelues: There is none of his enemies, but caries with them their owne deſtruction. Thus didſt thou, O Sonne of *Dauid*, foyle Satan with his owne weapon, that, whereby he meant deſtruction to thee and vs, vanquiſhed him through thy mighty power, and raiſed thee to that glorious triumph, and ſuper-exaltation, wherein thou art, wherein we ſhall bee with thee.

Ionathans *Loue, and* Savls *Enuy.*

BEſides the diſcomfiture of the Philiſtims, ***Dauids*** victorie had a double iſſue; ***Ionathans*** Loue, and ***Sauls*** Enuy, which God ſo mixed, that the one was a remedy of the other: A good ſonne makes amends for a wayward father: How precious was that ſtone that killed ſuchan enemy as ***Goliah***, and purchaſed ſuch a friend as ***Ionathan?*** All ***Sauls*** Courtiers lookt vpon ***Dauid***, none ſo affected him, none did match him but ***Ionathan:*** That true correſpondence, that was both in their faith and valour, hath knit their hearts: If ***Dauid*** did ſet vpon a Beare, a Lyon, a Gyant; ***Ionathan*** had ſet vpon a whole Hoſt, and preuailed: The ſame Spirit animated both, the ſame Faith incited both, the ſame Hand proſpered both: All Iſrael was not worth this paire of friends, ſo zealouſly confident, ſo happily victorious: Similitude of diſpoſitions and eſtates tyes the ſafeſt knots of affection: A wiſe ſoule hath piercing eyes, and hath quickly diſcerned the likelineſſe of it ſelfe in another; as we doe no ſooner looke into the glaſſe or Water, but face anſwers to face; and where it ſees a perfect reſemblance of it ſelfe, cannot chooſe but loue it with the ſame affection, that it reflects vpon it ſelfe.

No man ſaw ***Dauid*** that day, which had ſo much cauſe to diſ-affect him; none in all Iſrael ſhould be a looſer by ***Dauids*** ſucceſſe, but ***Ionathan: Saul*** was ſure enough ſetled for his time, onely his Succeſſor ſhould forgoe all that, which ***Dauid*** ſhould gaine; ſo as none but ***Dauid*** ſtands in ***Ionathans*** light, and yet all this cannot abate one iot, or dram of his loue: Where God vniteth hearts, carnall reſpects are too weake to diſſeuer them, ſince that, which breakes off affection, muſt needs be ſtronger then that which conioyneth it.

Ionathan doth not deſire to ſmother his loue by concealment, but profeſſes it in his cariage and actions: He puts off the Robe, that was vpon him, and all his garments euen to his Sword, and Bow, and Girdle, and giues them vnto his new friend: It was perhaps not without a miſtery, that ***Sauls*** cloths fitted not ***Dauid***, but ***Ionathans*** fitted him, and theſe he is as glad to weare, as he was to be diſburthened of the other: that there might be a perfect reſemblance, their bodies are ſuted, as well as their hearts: Now the beholders can ſay, there goes ***Ionathans*** other ſelfe; If there bee another body vnder thoſe cloths, there is the ſame ſoule. Now ***Dauid*** hath caſt off his ruſſet coate, and his ſcrip, and is a Shepheard no more; he is ſuddenly become both a Courtier, and a Captaine, and a Companion to the Prince; yet himſelfe is not changed with his habit, with his condition: yea rather (as if his wiſedome had reſerued it ſelfe for his exaltation) he ſo manageth a ſudden Greatneſſe, as that he winneth all hearts: Honour ſhewes the man, and if there be any blemiſhes of imperfection, they will bee ſeene in the man, that is inexpectedly lifted aboue his fellowes: He is out of the danger of folly, whom a ſpeedy aduancement leaueth wiſe.

Ionathan loued ***Dauid***, the Souldiers honoured him, the Court fauoured him, the people applauded him, onely ***Saul*** ſtomackt him, and therefore hated him, becauſe hee was ſo happy in all beſides himſelfe: It had beene a ſhame for all Iſrael, if they had not magnified their Champion: ***Sauls*** owne heart could not but tell him, that they did owe the glory of that day, and the ſafety of himſelfe and Iſrael, vnto the ſling of ***Dauid***, who in one man ſlue all thoſe thouſands at a blow. It was enough for the puiſſant King of Iſrael to follow the chaſe, and to kill them, whom ***Dauid*** had put to flight; yet he, that could lend his clothes and his armour to this exploit, cannot abide to part with the honour of it to him, that had earned it ſo dearely: The holy Songs of ***Dauid***

had not more quieted his ſpirits before, then now the thankfull Song of the Iſraelitiſh women vexed him: One little Dittie (*of Saul hath ſlaine his thouſand; and Dauid his ten thouſand*) ſung vnto the Timbrels of Iſrael, fetcht againe that euill ſpirit, which *Dauids* Muſicke had expelled: *Saul* needed not the torment of a worſe ſpirit, then Enuie. Oh the vnreaſonableneſſe of this wicked paſſion! The women gaue *Saul* more, and *Dauid* leſſe, then he deſerued: For *Saul* alone could not kill a thouſand, and *Dauid* in that one act of killing *Goliah*, ſlue in effect, all the Philiſtims that were ſlaine that day; and yet becauſe they giue more to *Dauid* then to himſelfe, he that ſhould haue endited, and begun that Song of thankfulneſſe, repines and growes now as mad with enuy, as he was before with griefe: Truth and Iuſtice are no protection againſt Malice; Enuie is blind to all obiects, ſaue other mens happineſſe: If the eyes of men could bee contained within their owne bounds, and not roue forth into compariſons, there could be no place for this vicious affection; but when they haue once taken this lawleſſe ſcope to themſelues, they loſe the knowledge of home, and care onely to bee employed abroad in their owne torment.

Neuer was *Sauls* breſt ſo fit a lodging for the euill ſpirit, as now, that it is dreſt vp with enuy: It is as impoſſible that Hell ſhould bee free from Deuils, as a malicious heart: Now doth the franticke King of Iſrael renew his old fits, and walkes, and talkes diſtractedly; He was mad with *Dauid*, and who but *Dauid* muſt be called to alay his madneſſe? Such as *Dauids* wiſedome was, hee could but know the termes, wherein he ſtood with *Saul*; yet in lieu of the harſh and diſcordous notes of his maſters enuy, he returnes pleaſing Muſicke vnto him: He can neuer bee good Courtier, nor good man, that hath not learned to repay, if not iniuries with thankes, yet euill with good. Whiles there was a Harpe in *Dauids* hand, there was a Speare in *Sauls*, wherewith he threatens death as the recompence of that ſweet melodie: He ſaid (*I will ſmite Dauid through to the wall.*) It is well for the innocent, that wicked men cannot keep their owne counſell: God fetcheth their thoughts out of their mouthes, or their countenance for a ſeaſonable preuention, which elſe might proceed to ſecret execution: It was time for *Dauid* to withdraw himſelfe, his obedience did not tye him to bee the marke of a furious maſter; he might eaſe *Saul* with his muſicke, with his blood he might not: Twice therefore doth he auoid the Preſence, not the Court, not the Seruice of *Saul*.

One would haue thought rather, that *Dauid* ſhould haue beene affraid of *Saul*, becauſe the Deuill was ſo ſtrong with him, then that *Saul* ſhould be affraid of *Dauid*, becauſe the Lord was with him; yet we finde all the feare in *Saul* of *Dauid*, none in *Dauid* of *Saul*: Hatred and feare are ordinary companions: *Dauid* had wiſdome and faith to diſpell his feares, *Saul* had nothing but infidelitie, and deiected, ſelfe-condemned, diſtempred thoughts, which muſt needs nouriſh them; yet *Saul* could not feare any hurt from *Dauid*, whom he found ſo loyall and ſeruiceable: He feares onely too much good vnto *Dauid*; and the enuious feare is much more then the diſtruſtfull: now *Dauids* preſence begins to be more diſpleaſing, then his muſicke was ſweet; Deſpight it ſelfe had rather preferre him to a remote dignity, then endure him a neerer attendant: This promotion encreaſeth *Dauids* honour and loue; and this loue and honour aggrauates *Sauls* hatred and feare.

Sauls madneſſe hath not bereaued him of his craft: for perceiuing how great *Dauid* was growne in the reputation of Iſrael, he dares not offer any perſonall, or direct violence to him, but hires him into the iawes of a ſuppoſed death, by no leſſe price, then his eldeſt Daughter, (*Behold mine eldeſt daughter Merab: her will I giue thee to wife onely be a valiant Sonne to mee, and fight the Lords Battels.*) Could euer man ſpeake more graciouſly, more holily? What could bee more graciouſly offered by a King, then his eldeſt Daughter? What care could be more holy then of the Lords battels? yet neuer did *Saul* intend ſo much miſchiefe to *Dauid*, or ſo much vnfaithfulneſſe to God, as when he ſpake thus: There is neuer ſo much danger of the falſe-hearted, as when they make the faireſt weather: *Sauls* Speare bade *Dauid* be gone, but his plauſible words inuite him to danger : This honour was due to *Dauid* before, vpon the compact of his victory : yet he, that twice enquired into the reward of that enterprize, before he vndertooke it, neuer demanded it after that atchieuement; neither had *Saul* the iuſtice to offer it, as a recompence of ſo noble an exploit, but as a ſnare to an enuied victory. Charitie ſuſpects not : *Dauid* conſtrues that, as an effect and argument of his Maſters loue, which was no other but a child of Enuy, but a plot of miſchiefe; and though he knew his owne deſert, and the iuſtice of his claime to *Merab*; yet hee in a ſincere humilitie diſparageth himſelfe, and his Parentage with a *who am I ?*

As it was not the purpoſe of this modeſty in *Dauid* to reiect, but to ſollicit the profſered fauour of *Saul*; ſo was it not in the power of this baſhfull humiliation to turne backe the edge of ſo keene an enuy : It helpes not that *Dauid* makes himſelfe meane, whiles others magnifie his worth : Whatſoeuer the colour was, *Saul* meant nothing to *Dauid* but danger and death; and ſince all thoſe Battels will not effect that which hee deſired, himſelfe will not effect that which he promiſed : If hee cannot kill *Dauid*, he will diſgrace him, *Dauids* honour, was *Sauls* diſeaſe : It was not likely therefore, that *Saul* would adde vnto that honour, whereof he was ſo ſicke already : *Merab* is giuen to another; neither doe I heare *Dauid* complaine of ſo manifeſt an iniuſtice : He knew, that the God, whoſe battels he fought, had prouided a due reward of his patience : If *Merab* faile, God hath a *Michal* in ſtore for him, ſhe is in loue with *Dauid*; his comlineſſe and valour haue ſo wonne his heart, that ſhee now emulates the affection of her Brother *Ionathan* : If ſhe be the yonger Siſter, yet ſhe is more affectionate : *Saul* is glad of the newes, his Daughter could neuer liue to doe him better ſeruice, then to be a new ſnare to his Aduerſarie : Shee ſhall be therefore ſacrificed to his enuie, and her honeſt and ſincere loue ſhall bee made a bait for her worthy and innocent Husband. *(I will giue him her, that ſhee may bee a ſnare vnto him, that the hand of the Philiſtims may be againſt him :)* The purpoſe of any fauour is more then the value of it : Euen the greateſt honours may be giuen with an intent of deſtruction: Many a man is raiſed vp for a fall. So forward is *Saul* in the match, that hee ſends ſpokes-men to ſollicit *Dauid* to that honour, which hee hopes will prooue the high-way to death : The dowry is ſet; An hundred fore-skins of the Philiſtims; not their heads, but their fore-skins, that this victorie might bee more ignominious; ſtill thinking, why may not one *Dauid* miſcary, as well as an hundred Philiſtims ? And what doth *Sauls* enuie all this while, but enhance *Dauids* zeale, and valour, and glorie ? That good Captaine little imagining that himſelfe was the Philiſtim, whom *Saul* maligned, ſupererogates of his Maſter, and brings two hundred for one, and returnes home ſafe, and renowned: neither can *Saul* now fly for ſhame: There is no remedy but *Dauid* muſt bee a ſonne, where he was a riuall; and *Saul* muſt feed vpon his owne heart, ſince he cannot ſee *Dauids* : Gods bleſſing graces equally together with mans malice, neither can they deuiſe, which way to make vs more happy, then by wiſhing vs euill.

MICHALS *wyle*.

THis aduantage can *Saul* yet make of *Dauids* promotion, that as his Aduerſarie is raiſed higher, ſo hee is drawne nearer to the opportunity of death : Now hath his enuie caſt off all ſhame, ſince thoſe craftie plots ſucceed not, hee directly ſubornes Murtherers of his riuall: There is none in all the Court that is not ſet on to bee an Executioner : *Ionathan* himſelfe is ſollicited to imbrue his hand in the blood of his friend, of his Brother. *Saul* could not but ſee *Ionathans* cloathes on *Dauids* backe; hee could not but know the league of their loue; yet becauſe he knew withall, how much the proſperitie of *Dauid* would preiudice *Ionathan*, he hoped to haue found him his ſonne in malice: Thoſe that haue the Iaundis ſee all things yellow; thoſe which are ouergrowne with malicious paſſions, thinke all men like themſelues.

I doe not heare of any reply that *Ionathan* made to his father when he gaue him that bloody charge; but he waits for a fit time to diſſwade him from ſo cruell an iniuſtice: Wiſedome had taught him to giue way to rage, and in ſo hard an aduenture to craue aid of opportunitie: If we be not carefull to obſerue good moodes when wee deale with the paſſionate, we may exaſperate in ſtead of reforming: Thus did *Ionathan*, who knowing how much better it is to be a good friend, then an ill ſonne, had not onely diſcloſed that ill counſell, but when he found his father in the fields in a calmer temper, laboured to diuert it: And ſo farre doth the ſeaſonable and pithy Oratory of *Ionathan* preuaile, that *Saul* is conuinced of his wrong, and ſweares, as God liues, *Dauid* ſhall not die; Indeed how could it be otherwiſe, vpon the plea of *Dauids* innocence, and well-deſeruings? How could *Saul* ſay he ſhould dye, whom hee could accuſe of nothing but faithfulneſſe? Why ſhould he deſigne him to death, which had giuen life to all Iſrael? Oft-times wicked mens iudgements are forced to yeeld vnto that truth againſt which their affections maintaine a rebellion: Euen the fouleſt hearts doe ſometimes entertaine good motions; like as on the contrary, the holieſt ſoules giue way ſometimes to the ſuggeſtions of euill: The flaſhes of lightning may bee diſcerned in the darkeſt Priſons. But if good thoughts looke into a wicked heart, they ſtay not there as thoſe that like not their lodging, they are ſoone gone; Hardly any thing diſtinguiſhes betwixt good and euill, but continuance: The light that ſhines into an holy heart is conſtant, like that of the Sunne, which keepes due times, and varies not his courſe for any of theſe ſublunary occaſions.

The Philiſtims Warres renue *Dauids* victory, and *Dauids* victory renues *Sauls* enuy, and *Sauls* enuy renues the plots of *Dauids* death: Vowes and Oaths are forgotten: That euill ſpirit which vexes *Sauls* hath found ſo much fauour with him, as to winne him to theſe bloody machinations againſt an innocent; His owne hands ſhall firſt be employed in this execution; The ſpeare, which had twice before threatned death to *Dauid*, ſhall now once againe goe vpon that meſſage: Wiſe *Dauid* that knew the danger of an hollow friend, and reconciled enemy, and that found more cauſe to minde *Sauls* earneſt, then his owne play, giues way by his nimbleneſſe, to that deadly weapon, and reſigning that ſtroke vnto the wall, flyes for his life. No man knowes how to be ſure of an vnconſcionable man; If either goodneſſe, or merit, or affinitie, or reaſons, or oaths could ſecure a man, *Dauid* had beene ſafe; now if his heeles doe not more befriend him then all theſe, hee is a dead man. No ſooner is hee gone then the meſſengers are ſped after him: It hath bin ſeldome ſeene that wickednes wanted Executioners; *Dauids* houſe is beſet with Murderers, which watch at all his doores, for the opportunitie of blood: Who can but wonder to ſee how God hath fetcht from the loynes of *Saul* a remedy for the malice of *Sauls* heart? His owne children are the onely meanes to croſſe him in the ſinne, and to preſerue his guildleſſe Aduerſarie; *Michal* hath more then notice of the plot, and with her ſubtill wit countermines her father, for the reſcue of an Husband: Shee taking the benefit of the night lets *Dauid* downe through a window; Hee is gone, and diſappoints the ambuſhes of *Saul*. The meſſengers begin to bee impatient in this delay, and now thinke it time to inquire after their Priſoner; She whiles them off, with the excuſe of *Dauids* ſicknes, (ſo as now her Husband had good leiſure for his eſcape) and layes a Statue in his bed; *Saul* likes the newes of any euill befalne to *Dauid*, but fearing he is not ſicke enough, ſends to aide his diſeaſe: The meſſengers returne, and ruſhing into the houſe with their Swords drawne, after ſome harſh words to their imagined charge, ſurprize a ſicke Statue lying with a Pillow vnder his head; and now bluſh to ſee they haue ſpent all their threats vpon a ſenſeleſſe ſtocke, and made themſelues ridiculous, whiles they would be ſeruiceable.

hall, J.

But how ſhall *Michal* anſwer this mockage vnto her furious father? Hitherto ſhe hath done like D*auids* wife; now ſhe begins to be *Sauls* Daughter; (*He ſaid to mee, Let me goe, or elſe I will kill thee.*) Shee whoſe wit had deliuered her Husband from the Sword of her Father, now turnes the edge of her Fathers wrath from her ſelfe to her Husband. His abſence made her preſume of his ſafety: If *Michal* had not bin of *Sauls* plot, he had neuer expoſtulated with her in thoſe termes, *Why haſt thou let mine enemy eſcape?* neither had ſhe framed that anſwer, *He ſaid, Let me goe.* I doe not find any great ſtore of religion in *Michal*, for both ſhe had an Image in the houſe; and afterward mocked D*auid* for his deuotion: yet Nature hath taught her to prefer a Husband to a Father; to elude a Father from whom ſhe could not fly, to ſaue an husband, which durſt not but fly from her: The bonds of matrimoniall loue are, and ſhould bee ſtronger then thoſe of nature; Thoſe reſpects are mutuall which God appointed in the firſt inſtitution of Wedlocke; That Husband and Wife ſhould leaue Father and Mother for each others ſake. Treaſon is euer odious; but ſo much more in the Mariage-bed, by how much the obligations are deeper.

As ſhe loued her Husband better then her Father, ſo ſhe loued her ſelfe better then her husband; ſhe ſaued her husband by a wyle, and now ſhee ſaues her ſelfe by a lye; and loſes halfe the thanke of her deliuerance, by an officious ſlander: Her act was good, but ſhe wants courage to maintaine it; and therefore ſeekes to the weake ſhelter of vntruth: Thoſe that doe good offices, not out of conſcience, but good nature or ciuilitie, if they meet an affront of danger, ſeldome come off cleanly, but are ready to catch at all excuſes, though baſe, though iniurious; becauſe their grounds are not ſtrong enough to beare them out in ſuffering for that, which they haue well done.

Whither doth *Dauid* fly, but to the Sanctuarie of *Samuel?* He doth not (though he knew himſelfe gracious with the Souldiers) raiſe forces, or take ſome ſtrong Fort, and there ſtand vpon his owne defence; and at defiance with his King: but he gets him to the Colledge of the Prophets; as a man that would ſeeke the peaceable protection of the King of Heauen againſt the vniuſt fury of a King on earth: Onely the wing of God ſhall hide him from that violence.

God intended to make *Dauid* not a Warriour, and a King onely, but a Prophet too; As the field fitted him for the firſt, and the Court for the ſecond, ſo *Naioth* ſhall fit him for the third. Doubtleſſe (ſuch was *Dauids* delight in holy meditations) he neuer ſpent his time ſo contentedly, as when hee was retired to that diuine Academie, and ſo full freedome to enioy God, and to ſatiate himſelfe with heauenly exerciſes: The only doubt is how *Samuel* can giue harbour to a man fled from the anger of his Prince; wherein, the very perſons of both giue abundant ſatisfaction: for both *Samuel* knew the councell of God, and durſt doe nothing without it; and *Dauid* was by *Samuel* anointed from God: This Vnction was a mutuall Bond: Good reaſon had D*auid* to ſue to him, which had powred the Oyle on his head, for the hiding of that head which he had anointed; and good reaſon had *Samuel* to hide him, whom God by his meanes had choſen; from him whom God had by his ſentence reiected: beſides, that the cauſe deſerued commiſeration: Here was not a Malefactor running away from Iuſtice, but an innocent auoyding Murder: not a Traitor countenanced againſt his Soueraigne, but the Deliuerer of Iſrael harboured in a Sanctuarie of Prophets till his peace might bee made.

Euen thither doth *Saul* ſend to apprehend D*auid*: All his rage did not incenſe him againſt *Samuel* as the Abettor of his Aduerſarie; Such an impreſſion of reuerence had the perſon, and calling of the Prophet left in the minde of *Saul*, that hee cannot thinke of lifting vp his hand againſt him: The ſame God which did at the firſt put an awe of man in the fierceſt creatures, hath ſtamped in the cruelleſt hearts a reuerent reſpect to his owne image in his Miniſters; ſo as euen they that hate them, doe yet honour them.

Sauls meſſengers came to lay hold on D*auid*, God layes hold on them: No ſooner doe they ſee a company of Prophets buſie in thoſe diuine Exerciſes, vnder the moderation of *Samuel*, then they are turned from Executioners to Prophets. It is good going vp to Naioth, into the holy Aſſemblies; who knowes how we may be changed beſide our intention? Many a one hath come into Gods Houſe to carpe, or ſcoffe, or ſleepe, or gaze, that hath returned a Conuert.

The ſame heart that was thus diſquieted with *Dauids* happy ſucceſſe, is now vexed with the holineſſe of his other Seruants. It angers him that Gods Spirit could finde no other time to ſeize vpon his Agents, then when he had ſent them to kill: And now out of an indignation at this diſappointment, himſelfe will goe and bee his owne Seruant; His guilty ſoule findes it ſelfe out of the danger of being thus ſurprized; And behold *Saul* is no ſooner come within the ſmell of the ſmoke of Naioth, then hee alſo propheſies; The ſame Spirit that, when he went firſt from *Samuel*, inabled him to propheſie, returnes in the ſame effect now that hee was going (his laſt) vnto *Samuel*: This was ſuch a grace as might well ſtand with reiection; an extraordinary gift of the ſpirit, but not ſanctifying: Many men haue had their mouthes opened to propheſie vnto others, whoſe hearts haue beene deafe to God; But this (ſuch as it was) was farre from *Sauls* purpoſe, who in ſtead of expoſtulating with *Samuel*, falls downe before him; and laying aſide his weapons, and his Robes, of a Tyrant proues (for the time) a Diſciple: All hearts are in the hand of their Maker; how eaſie is it for him that gaue them their being, to frame them to his owne bent? Who can bee afraid of malice, that knowes what hookes God hath in the noſtrils of men and Deuils? What charmes hee hath for the moſt Serpentine hearts?

DAVID and AHIMELECH.

WHO can euer iudge of the Children by the Parents, that knowes *Ionathan* was the ſon of *Saul*? There was neuer a falſer heart then *Sauls*; there was neuer a truer friend then *Ionathan*; Neither the hope of a Kingdome, nor the frownes of a Father, nor the feare of death can remoue him from his vowed amity: No ſonne could be more officious, and dutifull to a good father; yet he layes downe nature at the foot of grace; and for the preſeruation of his innocent Riuall for the Kingdome, croſſes the bloody deſignes of his owne Parent: *Dauid* needs no other Counſellor, no other Aduocate, no other Intelligencer then he: It is not in the power of *Sauls* vnnaturall reproaches, or of his Speare, to make *Ionathan* any other then a friend, and patron of innocence: Euen after all theſe difficulties, doth *Ionathan* ſhoot beyond *Dauid*, that *Saul* may ſhoot ſhort of him: In vaine are thoſe profeſſions of loue, which are not anſwered with action; He is no true friend that (beſides talke) is not ready both to doe and ſuffer.

Saul is no whit the better for his propheſying; he no ſooner riſes vp from before *Samuel*, then he purſues *Dauid*. Wicked men are rather the worſe for thoſe tranſitory good motions they haue receiued. If the Swine be neuer ſo cleane waſhed, ſhee will wallow againe: That we haue good thoughts, it is no thanke to vs; that wee anſwer them not, it is both our ſinne and iudgement.

Dauid hath learned not to truſt theſe fits of deuotion, but flyes from *Samuel* to *Ionathan*, from *Ionathan* to *Ahimelech*; when he was hunted from the Prophet, he flyes to the Prieſt, as one that knew iuſtice and compaſſion ſhould dwell in thoſe breſts which are conſecrated vnto God.

The Arke and the Tabernacle were then ſeparated; The Arke was at Kiriathiearim, the Tabernacle at Nob; God was preſent with both: Whither ſhould *Dauid* flye for ſuccour but to the Houſe of that God, which had anointed him?

Abimelech was wont to ſee *Dauid* attended with the troupes of Iſrael, or with the Gallants of the Court; it ſeemes ſtrange therefore to him, to ſee ſo great a Peere and Champion of Iſrael come alone; Theſe are the alterations to which earthly Greatneſſe is ſubiect; Not many dayes are paſt, ſince no man was honoured at Court but *Ionathan* and *Dauid*; now they are both for the time in diſgrace; Now dare not the Kings Sonne in law, Brother to the Prince both in Loue and Mariage, ſhew his head at the Court; nor any of thoſe that bowed to him, dare ſtirre a foote with him; Princes are as the Sunne, and great Subiects are like to Dials, if the Sun ſhine not on the Diall, no man will looke at it.

Euen hee that ouercame the Beare, the Lyon, the Gyant, is ouercome with feare: He that had cut off two hundred fore-skins of the Philiſtims, had not circumciſed his owne heart of the weake paſſions that follow Diſtruſt; Now that hee is hard driuen, he practiſes to helpe himſelfe with an vnwarrantable ſhift: Who can looke to paſſe this Pilgrimage without infirmities when *Dauid* diſſembleth to *Abimelech*? A weake mans rules may be better then the beſt mans actions; God lets vs ſee ſome blemiſhes in his holieſt Seruants, that wee may bee neither too highly conceited of fleſh and blood, nor too much deiected when wee haue beene miſcarried into ſinne. Hitherto hath *Dauid* gone vpright, now he begins to halt with the Prieſt of God; and vnder pretence of *Sauls* imployment, drawes that fauour from *Abimelech*, which ſhall afterwards coſt him his head.

What could *Abimelech* haue thought too deare for Gods Anointed, for Gods Champion? It is not like but that if *Dauid* had ſincerely opened himſelfe to the Prieſt as he hath done to the Prophet, *Abimelech* would haue ſeconded *Samuel* in ſome ſecret and ſafe ſuccour of ſo vniuſt a diſtreſſe, whereas he is now by a falſe colour led to that kindneſſe which ſhall bee preiudiciall to his life: Extremities of euill are commonly inconſiderate; either for that wee haue not leiſure to our thoughts, or perhaps (ſo as we may be perplexed) not thoughts to our leiſure: What would *Dauid* haue giuen afterwards to haue redeemed this ouer-ſight?

Vnder this pretence he craues a double fauour of *Abimelech*; The one of bread for his ſuſtenance, the other of a Sword for his defence: There was no bread vnder the hands of the Prieſt but that which was conſecrated to God; and whereof none might taſte but the deuoted Seruants of the Altar; Euen that which was with ſolemne dedication ſet vpon the holy Table before the face of God; a Sacramentall Bread preſented to God with Incenſe, figuring that true Bread that came downe from Heauen; yet euen this Bread might in caſe of neceſſitie become common, and be giuen by *Abimelech*, and receiued by *Dauid* and his followers: Our Sauiour himſelfe iuſtifies the act of both; Ceremonies muſt giue place to ſubſtance; God will haue Mercy and not Sacrifice; Charitie is the ſumme and the end of the Law; That muſt bee aymed at in all our actions; wherein it may fall out, that the way to keepe the Law may bee to breake it; the intention may be kept, and the Letter violated; and it may bee a dangerous tranſgreſſion of the Law to obſerue the words, and neglect the ſcope of God; That which would haue diſpenſed with *Dauid* for the ſubſtance of the act, would haue much more diſpenſed with him for the circumſtance; The touch of their lawfull Wiues had contracted a legall impuritie, not a morall; That could haue beene no ſufficient reaſon why in an vrgent neceſſitie they might not haue partaked of the holy Bread: *Abimelech* was no perfect Caſuiſt; theſe men might not famiſh, if they were ceremonially impure. But this queſtion bewrayed the care of *Abimelech* in diſtributing the holy Bread; There might be in theſe men a double incapacitie, the one, as they were Secalars, the other, as vncleane; he ſaw the one muſt be, he feared leſt the other ſhould be; as one that wiſhed as little indiſpoſition (as poſſible might bee) in thoſe which ſhould be fed from Gods Table.

It is ſtrange that *Dauid* ſhould come to the Prieſt of God for a Sword; Who in all Iſrael was ſo vnlikely to furniſh him with weapons, as a man of Peace, whoſe armour was onely ſpirituall? Doubtleſſe *Dauid* knew well where *Goliahs* Sword lay;

as

is the noble relique of Gods victorious deliuerance, dedicated to the ſame God, which won it; at this did that ſuit ayme? None could be ſo fit for Dauid, none could be ſo fit for it as *Dauid*: Who could haue ſo much right to that Sword, as hee againſt whom it was drawne, and by whom it was taken? There was more in that Sword, then Metall, and forme; *Dauid* could neuer caſt his eye vpon it, but hee ſaw an vndoubted monument of the mercifull protection of the Almighty; there was therefore more ſtrength in that Sword, then ſharpneſſe; neither was *Dauids* arme ſo much ſtrengthened by it as his faith; nothing can ouercome him, whiles hee caries with him that aſſured ſigne of victorie: It is good to take all occaſions of renuing the remembrance of Gods mercies to vs, and our obligations to him.

Doeg the Maſter of *Sauls* Herdmen (for he that went to ſeeke his Fathers Aſſes before he was King, hath herds and droues now that he is a King) was now in the Court of the Tabernacle, vpon ſome occaſion of deuotion; Though an Iſraelite in profeſſion, hee was an Edomite no leſſe in heart then in blood; yet hee hath ſome vow vpon him, and not onely comes vp to Gods Houſe, but abides before the Lord: Hypocrites haue equall acceſſe to the publike places, and meanes of Gods Seruice: Euen hee that knowes the heart, yet ſhuts his doores vpon none, how much leſſe ſhould wee dare to exclude any, which can onely iudge of the heart by the face.

Doeg may ſet his foot as far within the Tabernacle, as *Dauid*; hee ſees the paſſages betwixt him, and *Ahimelech*, and layes them vp for an aduantage; Whiles he ſhould haue edified himſelfe by thoſe holy ſeruices, he carpes at the prieſt of God, and (after a lewd miſ-interpretation of his actions) of an attendant, prooues an accuſer; To incurre fauour with an vniuſt Maſter, he informes againſt innocent *Ahimelech*; and makes that his act which was drawne from him by a cunning circumuention: When wee ſee our Auditors before vs, little doe we know with what hearts they are there; nor, what vſe they will make of their pretended deuotion: If many come in ſimplicitie of heart to ſerue their God, ſome others may perhaps come to obſerue their Teachers, and to picke quarrels where none are; Onely God and the iſſue can diſtinguiſh betwixt a *Dauid*, and a *Doeg*, when they are both in the Tabernacle. Honeſt *Ahimelech* could little ſuſpect that he now offered a Sacrifice for his Executioner; yea, for the Murtherer of all his Family: Oh the wiſe and deepe Iudgements of the Almighty! God owed a reuenge to the Houſe of *Eli*, and now by the delation of *Doeg*, he takes occaſion to pay it: It was iuſt in God, which in *Doeg* was moſt vniuſt: *Sauls* cruelty and the treacherie of *Doeg* doe not loſe one dram of their guilt by the Counſell of God; neither doth the holy Counſell of God gather any blemiſh by their wickedneſſe; If it had pleaſed God to inflict death vpon them ſooner without any pretence of occaſion, his Iuſtice had beene cleere from all imputations; now if *Saul* and *Doeg* bee inſtead of a peſtilence or feuer, who can cauill? The iudgements of God are not open, but are alwayes iuſt; Hee knowes how by one mans ſinne to puniſh the ſinne of another, and by both their ſinnes and puniſhments to glorifie himſelfe. If his word ſleepe, it ſhall not dye; but after long intermiſſions breakes forth in thoſe effects which we had forgotten to looke for, and ceaſed to feare. O Lord, thou art ſure when thou threatneſt, and iuſt when thou iudgeſt; Keepe thou vs from the ſentence of death elſe in vaine ſhall we labour to keepe our ſelues from the execution.

Hall, J.

Contemplations.

THE FOVRTEENTH BOOKE.

Containing
- Saul *in* Dauids *Caue.*
- Nabal *and* Abigail.
- Dauid *and* Achiſh.
- Saul *and the Witch of* Endor.
- Ziklag *ſpoyled and reuenged.*
- *The death of* Saul.
- Abner *and* Ioab.

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

Imprinted at *London* in the yeare 1628.

Hall, J.

TO THE RIGHT HONOVRABLE AND MY SINGVLAR GOOG LORD,

PHILIP

EARLE OF MONGOMERY, ONE OF THE GENTLEMEN OF HIS MAIESTIES Bed-chamber, and Knight of the most *Honourable Order of the* GARTER.

Right Honourable,

After ſome vnpleaſing intermiſsions, I returne to that taske of Contemplation, wherein onely my ſoule findeth reſt. If in other imployments I haue indeuoured to ſerue God and his Church, yet in none (I muſt confeſſe) with equall contentment. Me thinkes Controuerſie *is not right in my way to Heauen; how euer the importunitie of an Aduerſary may force me to fetch it in: If Truth oppreſſed by an erroneous Teacher cry (like a rauiſht Virgin) for my aid, I betray it, if I releeue it not; when I haue done, I returne gladly to theſe paths of Peace. The fauour which my late Polemicall labour hath* *found (beyond merit) from the Learned, cannot diuert my loue to thoſe wrangling Studies. How earneſtly doth my heart rather wiſh an vniuerſall ceſſation of theſe Armes; that all the Profeſſors of the deare Name of Chriſt might bee taken vp with nothing but holy and peaceable thoughts of Deuotion; the ſweetneſſe whereof hath ſo farre affected mee, that (if I might doe it without danger of miſ-conſtruction) I could beg euen of an Enemie this leaue to bee happy. I haue already giuen account to the World, of ſome expences of my houres this way, and here I bring more; which if ſome Reader may cenſure as poore, none can cenſure as vnprofitable. I am bold to write them vnder your Honorable Name, whereto I am deeply obliged; that I may leaue behind me this meane, but faithfull Teſtimony, of mine humble thankfulneſſe to your Lordſhip, and your moſt honoured and vertuous Ladie. The noble reſpects I haue had from you both, deſerue my Prayers, and beſt ſeruices, which ſhall neuer be wanting to you and yours,*

From your Honours ſincerely
deuoted in all true dutie

IOS. HALL.

Contemplations.

SAVL *in* DAVIDS *Caue.*

IT was the ſtrange lot of *Dauid*, that thoſe whom hee purſued, preſerued him from thoſe whom he had preſerued; The Philiſtims whom *Dauid* had newly ſmitten in Keilah, call off *Saul* from ſmiting *Dauid* in the Wilderneſſe, when there was but an hillocke betwixt him and death: Wicked purpoſes are eaſily checked, not eaſily broken off. *Sauls* Sword is ſcarce dry from the blood of the Philiſtims, when it thirſts anew for the blood of *Dauid*; and now in a renewed chaſe, hunts him dry-foot thorow euery wilderneſſe: The very deſart is too faire a refuge for innocence; The hils and rockes are ſearched in an angry iealouſie; the very wilde Goats of the mountaines were not allowed to bee companions for him, which had no fault but his vertue. Oh the ſeemingly-vnequall diſtribution of theſe earthly things! Cruelty and oppreſſion raignes in a Palace, whiles goodneſſe lurkes among the Rockes and Caues, and thinkes it happineſſe enough to ſteale a life.

Like a dead man, *Dauid* is faine to be hid vnder the earth, and ſeekes the comfort of protection in darkneſſe: and now the wiſe prouidence of God leades *Saul* to his enemy without blood; He which before brought them within an hils diſtance without interuiew, brings them now both within one roofe; ſo as that whiles *Saul* ſeekes *Dauid* and finds him not, he is found of *Dauid* vnſought. If *Saul* had known his own opportunities, how *Dauid* and his men had interred themſelues, he had ſaued a treble labour, of chaſe, of execution, and buriall; for had he but ſtopt the mouth of that Caue, his enemies had laid themſelues downe in their owne Graues: The Wiſdome of God thinkes fit to hide from euill men, and ſpirits, thoſe meanes and ſeaſons, which might be (if they had beene taken) moſt preiudiciall to his owne: we had beene oft foiled if Satan could but haue knowne our hearts: ſometimes we lie open to euils, and happy it is for vs that he onely knows it, which pitties in ſtead of tempting vs.

It is not long ſince *Saul* ſaid of *Dauid* (lodged then in Keilah) God hath deliuered him into mine hands, for he is ſhut in, ſeeing he is come into a citie that hath gates, and bars;

but now contrarily God deliuers *Saul* (ere he was aware) into the hands of *Dauid*, and without the helpe of gates and barres, hath incloſed him within the Valley of death: How iuſt is it with God, that thoſe who ſeeke miſchiefe to others, find it to themſelues; and euen whiles they are ſpreading nets are enſnared; Their deliberate plotting of euill, is ſurprized with a ſudden iudgement.

How amazedly muſt *Dauid* needs looke, when he ſaw *Saul* enter into the Caue, where himſelfe was? what is this (thinkes he) which God hath done? Is this preſence purpoſed, or caſuall; is *Saul* here to purſue, or to tempt me? Where ſuddenly the action bewrayes the intent, & tels *Dauid* that *Saul* ſought ſecrecy and not him. The ſuperfluitie of his maliciouſneſſe brought him into the Wilderneſſe, the neceſſitie of nature led him into the Caue: Euen thoſe actions wherein we place ſhame, are not exempted from a prouidence. The fingers of *Dauids* followers itched to ſeaze vpon their Maſters enemy; and that they might not ſeeme led ſo much by faction, as by faith, they vrge *Dauid* with a promiſe from God; The day is come whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou ſhalt doe to him, as it ſhall ſeeme good to thee. This argument ſeemed to carry ſuch command with it, as that *Dauid* not onely may, but muſt embrew his hands in blood, vnleſſe hee will bee found wanting to God and himſelfe; Thoſe temptations are moſt powerfull, which fetch their force from the pretence of a religious obedience: Whereas thoſe which are raiſed from arbitrary and priuate reſpects, admit of an eaſie diſpenſation.

If there were ſuch a prediction, one clauſe of it was ambiguous; and they take it at the worſt: Thou ſhalt doe to him as ſhall ſeeme good to thee: That might not ſeeme good to him, which ſeemed euill vnto God. There is nothing more dangerous than to make conſtruction of Gods purpoſes out of euentuall appearances. If carnall probabilities might be the rule of our iudgement, what could God ſeeme to intend other than *Sauls* death in offering him naked into the hands of thoſe whom hee vniuſtly perſecuted? how could *Dauids* ſouldiers thinke that God had ſent *Saul* thither on any other errand, then to fetch his bane? and if *Saul* could haue ſeene his owne danger, he had giuen himſelfe for dead; for his heart guiltie to his owne bloody deſires, could not but haue expected the ſame meaſure which it meant: But wiſe and holy *Dauid* not tranſported either with miſ-conceit of the euent, or fury of paſſion, or ſolicitation of his followers, dares make no other vſe of this accident then the triall of his loyalty, and the inducement of his peace; It had beene as eaſie for him to cut the throat of *Saul* as his garment; but now his coat onely ſhall be the worſe, not his perſon; neither doth hee in this maiming of a cloake ſeeke his owne reuenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *Dauid* cutteth *Sauls*; both were ſignificant; The rending of the one, ſignified the Kingdome torne out of thoſe vnworthy hands; the cutting of the other, that the life of *Saul* might haue beene as eaſily cut off.

Saul needes no other Monitor of his owne danger, than what he weares. The vpper garment of *Saul* was layd aſide, while he went to couer his feet; ſo as the cut of the garment did not threaten any touch of the body; yet euen the violence offered to a remote garment ſtrikes the heart of *Dauid*, which findes a preſent remorſe for harmfully touching that which did once touch the perſon of his Maſter: Tender conſciences are moued to regret at thoſe actions, which ſtrong hearts paſſe ouer with a careleſſe eaſe. It troubled not *Saul* to ſeeke after the blood of a righteous ſeruant; there is no leſſe difference of conſciences than ſtomacks; ſome ſtomacks will digeſt the hardeſt meates, and turne ouer ſubſtances, not in their nature edible, whiles others ſurfet of the lighteſt food, and complaine euen of dainties: Euery gracious heart is in ſome meaſure ſcrupulous, and findes more ſafety in feare, then in preſumption: And if it be ſo ſtrait as to curbe it ſelfe in from the libertie which it might take in things which are not vnlawfull, how much leſſe will it dare to take ſcope vnto euill? By how much that ſtate is better, where nothing is allowed, then where all things, by ſo much is the ſtrict and timerous conſcience better than the lawleſſe. There is good likelihood of that man which is any way ſcrupulous of his wayes; but he which makes no bones of his actions, is apparently hopeleſſe.

Since *Dauids* followers pleaded Gods teſtimony to him as a motiue to blood, *Dauid* appeales the ſame God for his preſeruation from blood: The Lord keepe me from doing that thing to my Maſter the Lords Anointed; and now the good man hath worke enough to defend both himſelfe and his perſecuter; himſelfe, from the importunate neceſſity of doing violence, and his Maſter from ſuffering it. It was not more eaſie to rule his owne hands, then difficult to rule a multitude; *Dauids* troope conſiſted of Male-contents, all that were in diſtreſſe, in debt, in bitterneſſe of ſoule, were gathered to him: Many if neuer ſo well ordered are hard to command; a few if diſorderly, more hard; many and diſorderly, muſt needs be ſo much the hardeſt of all, that *Dauid* neuer atchieued any victory like vnto this, wherein hee firſt ouercame himſelfe, then his Souldiers.

And what was the charme, wherewith *Dauid* allayed thoſe raging ſpirits of his followers? No other but this; Hee is the Anointed of the Lord. That holy Oyle was the Antidote for his blood; *Saul* did not lend *Dauid* ſo impearceable an Armour, when hee ſhould encounter *Goliah*, as *Dauid* now lent him in this plea of his vnction. Which of all the diſcontented Out-lawes that lurked in that Caue, durſt put forth his hand againſt *Saul*, when they once heard, He is the Lords Anointed. Such an impreſſion of awe hath the Diuine Prouidence cauſed his Image to make in the hearts of men, as that it makes Traytors cowards; ſo as in ſtead of ſtriking they tremble; How much more lawleſſe then the Out-lawes of Iſrael, are thoſe profeſſed Ring-leaders of Chriſtianity; which teach and practiſe, and incourage, and reward, and canonize the violation of Maieſty? It is not enough for thoſe who are commanders of others to reſraine their owne hands from doing euill, but they muſt carefully preuent the iniquity of their heeles, elſe they ſhall bee iuſtly reputed to doe that by others, which in their owne perſons they auoided; The lawes both of God and man, preſuppoſe vs in ſome ſort anſwerable for our charge: as taking it for granted, that we ſhould not vndertake thoſe reynes, which we cannot mannage.

There was no reaſon *Dauid* ſhould loſe the thankes of ſo noble a demonſtration of his loyalty; Whereto he truſts ſo much, that he dares call backe the man by whom he was purſued; and make him iudge, whether that fact had not deſerued a life. As his act, ſo his word and geſture imported nothing but humble obedience, neither was there more meekeneſſe then force in that ſeaſonable perſwaſion; Wherein hee lets *Saul* ſee the error of his credulity, the vniuſt ſlanders of maliciouſneſſe, the opportunity of his reuenge, the proofe of his forbearance, the vndenyable euidence of his innocence; and after a lowly diſparagement of himſelfe, appeales to God for iudgement, for protection.

So liuely and feeling Oratory did *Saul* find in the lap of his garment, and the lips of *Dauid*, that it is not in the power of his enuy, or ill nature to hold out any longer: Is this thy voice my ſonne *Dauid*, and *Saul* lift vp his voice and wept, and ſaid; Thou art more righteous then I. He, whoſe Harpe had wont to quiet the frenzy of *Saul*, hath now by his words calmed his fury; ſo that now he ſheds teares in ſtead of blood; and confeſſes his owne wrong, and *Dauids* integrity; And (as if he were new againe entred into the bounds of Naioth in Ramath) he prayes, and propheſies good to him, whom he maliced for good; The Lord render thee good for that thou haſt done to me this day; for now behold, I know that thou ſhalt be King.

There is no heart made of fleſh, that ſometime or other relents not, euen flint and marble, will in ſome weather ſtand on drops. I cannot thinke theſe teares and proteſtations fained. Doubtleſſe *Saul* meant as he ſaid, and paſſed through ſenſible fits of good and euill: Let no man thinke himſelfe the better for good motions; the praiſe and benefit of thoſe gueſts is not in the receit, but the retention.

Who, that had ſeene this meeting, could but haue thought that all had beene ſure on *Dauids* ſide? What can ſecure vs if not Teares, and Prayers, and Oathes?

Doubtleſſe *Dauids* men which knew themſelues obnoxious to Lawes and Creditors, beganne to thinke of ſome new refuge, as making account this new peeced league would be euerlaſting; they looked when *Saul* would take *Dauid* home to the Court, and diſſolue his Army, and recompence that vniuſt perſecution with iuſt honour; when behold in the looſe, *Saul* goes home, but *Dauid* and his men goe vp vnto the hold. Wiſe *Dauid* knowes *Saul* not to bee more kinde, then vntruſty; and therefore had rather ſeeke ſafety in his hold, then in the hold of a hollow and vnſteddy friendſhip. Here are good words, but no ſecurity, which therefore an experienced man giues the hearing, but ſtands the while vpon his owne guard. No Charity bindes vs to a truſt of thoſe, whom we haue found faithleſſe; Credulity vpon weake grounds after palpable diſappointments, is the Daughter of Folly: A man that is Weather-wiſe, though he finde an abatement of the ſtorme, yet will not ſtirre from vnder his ſhelter whiles he ſees it thicke in the winde. Diſtruſt is the iuſt gaine of vnfaithfulneſſe.

NABAL *and* ABIGAIL.

IF innocency could haue ſecured from *Sauls* malice, *Dauid* had not beene perſecuted; and yet vnder that wicked King, aged *Samuel* dies in his bed. That there might be no place for Enuy, the good Prophet had retired himſelfe to the Schooles. Yet hee that hated *Dauid*, for what he ſhould be, did no leſſe hate *Samuel* for what he had beene. Euen in the midſt of *Sauls* malignity, there remained in his heart impreſſions of awfulneſſe vnto *Samuel*: he feared, where hee loued not. The reſtraint of God curbeth the rage of his moſt violent enemies, ſo as they cannot doe their worſt. As good husbands doe not put all their Corne to the Ouen, but ſaue ſome for ſeed, ſo doth God euer in the worſt of perſecutions.

Samuel is dead, *Dauid* baniſhed, *Saul* tyrannizeth, Iſrael hath good cauſe to mourn; it is no maruell if this lamentation be vniuerſall. There is no Iſraelite that feeleth not the loſſe of a *Samuel.* A good Prophet is the common Treaſure, wherein euery gracious ſoule hath a ſhare. That man hath a dry heart, which can part with Gods Prophet without teares.

Nabal was according to his name fooliſh; yet rich and mighty. Earthly poſſeſſions are not alwayes accompanied with wit and grace. Euen the Line of faithfull *Caleb* will afford an ill-conditioned *Nabal.* Vertue is not like vnto Lands inheritable. All that is traduced with the ſeed, is either euill, or not good. Let no man bragge with the Iewes, that he hath *Abram* to his father; God hath raiſed vp of this ſtone a ſon to *Caleb*.

Abigail (which ſignifieth her fathers ioy) had ſorrow enough to be matched with ſo vnworthy an husband; If her father had meant ſhe ſhould haue had ioy in her ſelfe, or in her life, he had not diſpoſed her to an husband (though rich) yet fond and wicked; It is like he maried her to the wealth, not to the man. Many a child is caſt away vpon riches. Wealth in our matches ſhould be as ſome graines or ſcruples in ballance, ſuperadded to the gold of vertuous qualities, to weigh downe the ſcales; when it is made the ſubſtance of the weight, and good qualities the appendance, there is but one earth poyſed with another; which, whereſoeuer it is done, it is a wonder, if either the children proue not the Parents ſorrow, or the Parents, theirs.

Nabals ſheep-ſhearing was famous; Three thouſand fleeces muſt needs require many hands; neither is any thing more plentifull commonly than a Churles Feaſt: What a world was this, that the noble Champion and Reſcuer of Iſrael, Gods Anointed, is driuen to ſend to a baſe Carle for victuals? It is no meaſuring of men by the depth of the purſe, by outward proſperity. Seruants are oftentimes ſet on horſebacke, whiles Princes goe on foot. Our eſtimation muſt be led by their inward worth, which is not alterable by time, nor diminiſhed with externall conditions.

One ragge of a *Dauid* is more worth, then the Ward-robes of a thouſand *Nabals*. Euen the beſt deſeruings may want. No man may bee contemned for his neceſſity; perhaps hee may bee ſo much richer in grace, as hee is poorer in eſtate; neither hath violence or caſualty more impoueriſhed a *Dauid*, then his pouerty hath enriched him. Hee, whoſe folly hath made himſelfe miſerable, is iuſtly rewarded with neglect; but he that ſuffers for good, deſerues ſo much more honour from others, as his diſtreſſe is more. Our compaſſion or reſpect muſt be ruled, according to the cauſe of anothers miſery.

One good turne requires another; in ſome caſes not hurting is meritorious: Hee that ſhould examine the qualities of *Dauids* followers, muſt needs grant it worthy of a fee, that *Nabals* flockes lay vntouched in Carmell; but more, that *Dauids* Souldiers were *Nabals* Shepheards; yea, the keepers of his Shepheards, gaue them a iuſt intereſt in that Sheep-ſhearing Feaſt, iuſtly ſhould they haue beene ſet at the vpper end of the Table. That *Nabals* Sheepe were ſafe, hee might thanke his Shepheards; that his Shepheards were ſafe, he might thanke *Dauids* Souldiers: It is no ſmall benefit that wee receiue in a ſafe protection; well may wee thinke our ſubſtance due, where we owe our ſelues. Yet this churliſh *Nabal* doth not onely giue nothing to *Dauids* Meſſengers, but which is worſe then nothing, ill words; *Who is Dauid, or who is the ſonne of Iſhai?* There bee many ſeruants now adayes that breake away from their Maſters. *Dauid* asked him bread, hee giueth him ſtones. All Iſraell knew, and honoured their Deliuerer: yet this Clowne, to ſaue his victuals, will needs make him a man, either of no merits or ill, either an obſcure man or a fugitiue. Nothing is more cheape then good words; theſe *Nabal* might haue giuen, and beene neuer the poorer: If he had beene reſolued to ſhut his hands in a feare of *Sauls* reuenge, he might haue ſo tempered his denyall, that the repulſe might haue bin free from offence: But now his foule-mouth doth not onely deny, but reuile. It ſhould haue bin *Nabals* glory, that his Tribe yeelded ſuch a Succeſſor to the Throne of Iſrael; now in all likelihood, his enuy ſtirs him vp to diſgrace that man, who ſurpaſſed him in honour and vertue, more then he was ſurpaſſed by him in wealth and eaſe; Many a one ſpeaks faire, that meanes ill, but when the mouth ſpeakes foule, it argues a corrupt heart; If with Saint *Iames* his verball benefactors, we ſay only, Depart in peace, warme your ſelues, fill your bellies, we ſhall anſwer for hypocriticall vncharitableneſſe; but if we rate and curſe thoſe needy ſoules, whom we ought to relieue, we ſhall giue a more fearfull account of a ſauage cruelty in trampling on thoſe whom God hath humbled. If healing with good words be iuſtly puniſhable, what torment is there for thoſe that wound with euill.

Dauid, which had all this while beene in the Schoole of patience, hath now his leſſon to ſeeke: He, who hath happily digeſted all the railing and perſecutions of a wicked Maſter, cannot put off this affront of a *Nabal*; Nothing can aſſwage his choler, but blood: How ſubiect are the beſt of Gods Saints to weake paſſions, and if we haue the grace to ward an expected blow of temptations, how eaſily are we ſurprized with a ſudden foile?

Wherefore ſerue theſe recorded weakneſſes of holy men, but to ſtrengthen vs againſt the conſcience of our infirmities: Not that we ſhould take courage to imitate them in the euill, whereunto they haue beene miſcaried; But we ſhould take heart to our ſelues, againſt the diſcouragement of our owne euils.

The Wiſedome of GOD hath ſo contriued it, that commonly (in Societies) good is mixed with euill, wicked *Nabal* hath in his houſe a wiſe and good Seruant, a prua prudent and worthy Wife; That wiſe ſeruant is carefull to aduertiſe his Miſtreſſe of the danger; his prudent Miſtreſſe is carefull to preuent it.

The liues of all his family were now in hazard: ſhee dares not commit this buſineſſe to the fidelity of a meſſenger, but forgetting her ſexe, puts her ſelfe into the errand; Her foot is not ſlow, her hand is not empty; According to the offence ſhee frames her ſatisfaction; Her Husband refuſed to giue, ſhee brings a bountifull gift; Her Husband gaue ill words, ſhee ſweetens them with a meeke and humble deprecation; Her Husband could ſay, *Who is Dauid*, ſhee fals at his feet; her Husband diſmiſſes *Dauids* men empty, ſhee brings her Seruants laden with prouiſion; as if it had beene onely meant to eaſe the repelled Meſſengers of the carriage, not to ſcant them of the required beneuolence; No wit, no art could deuiſe a more pithy and powerfull Oratory: As all ſatisfaction, ſo hers begins with a confeſſion; wherein ſhee deeply blameth the folly of her Husband: She could not haue beene a good Wife, if ſhe had not honoured her vnworthy head; If a ſtranger ſhould haue termed him foole in her hearing, hee could not haue gone away in peace: Now to ſaue his life, ſhee is bold to acknowledge his folly: It is a good diſparagement that preſerueth. There is the ſame way to our peace in Heauen; the onely meanes to eſcape iudgement, is to complaine of our owne vileneſſe; ſhee pleadeth her ignorance of the fact, and therein, her freedome from the offence: ſhee humbly craueth acceptation of her preſent, with pardon of the fault; ſhee profeſſeth *Dauids* honourable acts and merits; ſhe foretels his future ſucceſſe and glory; ſhe layes before him the happy peace of his ſoule, in refraining from innocent blood. *Dauids* breſt, which could not through the ſeeds of grace, grow to a ſtubbornneſſe in ill reſolutions, cannot but relent with theſe powerfull and ſeaſonable perſwaſions; and now in ſtead of reuenge, he bleſſeth God for ſending *Abigail* to meet him; hee bleſſeth *Abigail* for her counſell, hee bleſſeth the counſell for ſo wholſome efficacy, and now reioyceth more in being ouercome with a wiſe and gracious aduice, then he would haue reioyced in a reuengefull victory.

A good heart is eaſily ſtayed from ſinning, and is glad when it findes occaſion to bee croſſed in ill purpoſes; Thoſe ſecret checkes which are raiſed within it ſelfe, doe readily conſpire with all outward retentiues; It neuer yeelded to a wicked motion, without much reluctation, and when it is ouercome, it is but with halfe a conſent; whereas peruerſe and obdurate Sinners, by reaſon they take full delight in euill, and haue already in their conceit ſwallowed the pleaſure of ſinne, abide not to bee reſiſted, running on headdily, in thoſe wicked courſes they haue propounded in ſpight of oppoſition; and if they bee forcibly ſtopped in their way, they grow ſullen and mutinous. *Dauid* had not onely vowed, but deeply ſworne the death of *Nabal*, and all his Family, to the very Dogge that lay at his doore; yet now hee prayſeth God, that hath giuen the occaſion and grace to violate it. Wicked Vowes are ill made, but worſe kept. Our tongue cannot tye vs to commit ſin. Good men thinke themſelues happy, that ſince they had not the grace to deny ſinne, yet they had not the opportunity to accompliſh it. If *Abigail* had ſit ſtill at home, *Dauid* had ſinned, and ſhee had dyed: Now her diſcreet admonition hath preſerued her from the ſword, and diuerted him from bloud-ſhed. And now, what thankes, what benedictions hath ſhee for this ſeaſonable counſell? How ſhould it encourage vs to admoniſh our brethren; to ſee that if wee preuaile, we haue bleſſings from them; if we preuaile not, we haue yet bleſſings from God, and thankes of our owne hearts.

How neare was *Nabal* to a miſchiefe, and perceiues it not? *Dauid* was comming to the foot of the hill to cut his throat, while hee was feaſting in his houſe without feare; Little doe Sinners know, how neare their iollity is to perdition. Many times iudgement is at the threſhold, whiles drunkenneſſe and ſurfet are at the boord. Had he beene any other then a *Nabal*, he had not ſate downe to feaſt till hee had beene ſure of his peace with *Dauid*; either not to expect danger, or not to cleare it, was ſottiſh; So fooliſh are carnall men, that giue themſelues ouer to their pleaſures, whiles there are deadly quarrels depending againſt them in Heauen. There is nothing wherein wiſedome is more ſeene, then in the temperate vſe of proſperitie. A *Nabal* cannot abound, but he muſt be drunke and ſurfet; Exceſſe is a true argument of folly: We vſe to ſay, that when drinke is in, wit is out; but if wit were not out drinke would not be in.

It was no time to aduiſe *Nabal*, while his reaſon was drowned in a deluge of wine. A beaſt or a ſtone is as capable of good counſell as a Drunkard. Oh that the nobleſt Creature ſhould ſo farre abaſe himſelfe, as for a little liquor to loſe the vſe of thoſe faculties, whereby he is a Man. Thoſe that haue to doe with drinke or phrenzy muſt be glad to watch times; So did *Abigail*, who the next morning preſents to her Husband, the view of his faults, of his danger; Hee then ſees how neere hee was to death, and felt it not. That worldly minde is ſo apprehenſiue of the death that ſhould haue beene, as that he dyes, to thinke that he had like to haue dyed; Who would thinke a man could be ſo affected with a danger paſt, and yet ſo ſenſeleſſe of a future, yea imminent? He that was yeſter-night as a beaſt, is now as a ſtone; he was then ouer-merry, now dead and lumpiſh; Carnall hearts are euer in extremitie. If they bee once downe, their deiection is deſperate, becauſe they haue no inward comfort, to mitigate their ſorrow. What difference there was betwixt the diſpoſition of *David* and *Nabal*? How oft had *David* beene in the valley of the ſhaddow of death, and feared no euill? *Nabal* is but once put in minde of a death that might haue beene, and is ſtricken dead.

It is iuſt with God, that they who liue without grace, ſhould die without comfort; neither can we expect better, while wee goe on in our ſinnes. The ſpeech of *Abigail* ſmote *Nabal* into a qualme; that tongue had doubtleſſe oft aduiſed him well, and preuailed not; now, occaſions his death, whoſe reformation it could not effect; ſhee meant nothing but his amendment: God meant to make that louing inſtrument the meanes of his reuenge: ſhee ſpeakes, and God ſtrikes; and within tenne dayes, that ſwound ends in death. And now *Nabal* payes deare for his vncharitable reproach: for his riotous exceſſe: That God, which would not ſuffer *David* to right himſelfe by his owne Sword, takes the quarrell of his Seruant into his owne hand. *David* hath now his ends without ſinne; reioycing in the iuſt executions of God, who would neither ſuffer him to ſinne in reuenging, nor ſuffer his Aduerſaries to ſinne vnreuenged.

Our louing God is more angry with the wrongs done to his ſeruants, then themſelues can be, and knowes how to puniſh that iuſtly, which we could not vndertake without wronging God, more then men haue wronged vs. He that ſaith, *Vengeance is mine, I will repay*, repayes oft-times when we haue forgiuen, when we haue forgotten, and cals to reckoning after our diſcharges: It is dangerous offending any Fauourite of him, whoſe diſpleaſure and reuenge is euerlaſting.

How farre God lookes beyond our purpoſes? *Abigail* came onely to pleade for an ill Husband; and now God makes this iourney a preparation for a better: So that in one act, ſhe preſerued an ill Husband, and wonne a good one for the future: *David* well remembers her comely perſon, her wiſe ſpeeches, her gracefull carriage; and now, when modeſtie found it ſeaſonable, hee ſends to ſue her which had beene his Suppliant: ſhe intreated for her Husband, *David* treats with her for his Wife; her requeſt was to eſcape his Sword, hee wiſheth her to his bed; It was a faire ſuite to change a *David* for a *Nabal*; to become *Davids* Queene, in ſtead of *Nabals* Drudge; ſhee that learned humilitie vnder ſo hard a Tutor, abaſeth her ſelfe no leſſe when *David* offers to aduance her; (Let thine hand-mayde bee a Seruant to waſh the feete of the Seruants of my LORD.) None are ſo fit to bee great, as thoſe that can ſtoope loweſt: How could *David* bee more happy in a Wife; hee findes at once Pietie, Wiſedome, Humilitie, Faithfulneſſe, Wealth, Beautie? How could *Abigail* bee more happie in an Husband, then in the Prophet, the Champion, the Annointed of God? Thoſe Marriages were well made, wherein Vertues are matched, and Happineſſe is mutuall.

DAVID *and* ACHISH.

GOod motions that fall into wicked hearts are like ſome ſparkes that fall from the flint and ſteele, into wet tinder; lightſome for the time, but ſoone out. After *Sauls* teares and proteſtations, yet he is now againe, in the wilderneſſe with three thouſand men to hunt after innocent *Dauid*: How inuincible is the charity and loyalty of an honeſt heart? The ſame hand that ſpared *Saul* in the caue, ſpares him ſleeping in the field; The ſame hand that cut away the lap of his Maſters garment, carried away his Speare; that Speare, which might as well haue carried away the life of the owner, is onely borne away for a proofe of the fidelitie of the bearer. Still *Saul* is ſtrong, but *Dauid* victorious, and triumphs ouer the malice of his perſecutor; Yet ſtill the victor flieth from him whom he hath ouercome. A man that ſees, how farre *Saul* was tranſported with his rancorous enuy, cannot but ſay, that he was neuer more mad than when he was ſober; For euen after he had ſaid (Bleſſed art thou my ſonne *Dauid*, thou ſhalt doe great things and alſo preuaile;) yet ſtill he purſues him, whom he graunts aſſured to preuaile; what is this but to reſolue to loſe his labour in ſinning, and in ſpight of himſelfe to offend? How ſhamefull is our inequalitie of diſpoſition to good? We know we cannot miſſe of the reward of wel-doing, and yet doe it not; whiles wicked men caſt away their indeauours vpon thoſe euill proiects, whereof they are ſure to faile, ſinne blindes the eyes and hardens the heart, and thruſts men into wilfull miſchiefes, how euer dangerous, how euer impoſſible; and neuer leaues them till it haue brought them to vtter confuſion.

The ouer-long continuance of a tentation, may eaſily wearie the beſt patience: and may attaine that by protraction, which it could neuer doe by violence; *Dauid* himſelfe at laſt beginnes to bend vnder this triall; and reſolues ſo to flie from *Saul*, as he runnes from the Church of God; and whiles he will avoid the malice of his Maſter, ioynes himſelfe with Gods enemies. The greateſt Saints vpon earth, are not alwayes vpon the ſame pitch of ſpirituall ſtrength; Hee that ſometimes ſaid (I will not be afraid of ten thouſands, now ſayes, I ſhall periſh one day by the hand of *Saul*.) Hee had woont to conſult with God, now hee ſayes thus in his owne heart. How many euident experiments had *Dauid* of God deliuerances; how certaine and cleere predictions of his future Kingdome; how infallible earneſt was the holy Oyle, wherewith hee was annointed, of the Crowne of Iſrael? And yet (*Dauid* ſaid in his heart, I will now periſh one day by the hand of *Saul*:) The beſt faith is but like the twy-light, mixed with ſome degrees of darkneſſe, and infidelity; We doe vtterly miſreckon the greateſt earthly holineſſe, if we exempt it from infirmities; It is not long ſince *Dauid* told *Saul*, that thoſe wicked enemies of his, which caſt him out from abiding in the inheritance of the Lord, did as good as bid him; Goe ſerue other gods, yet now is hee gone from the inheritance of God, into the Land of the Philiſtims; That *Saul* might ſeeke him no more, he hides himſelfe out of the liſts of the Church, where a good man would not looke for him: Once before had *Dauid* fled to this *Achiſh*, when he was glad to ſcrabble on the doores, and let his ſpittle fall vpon his beard, in a ſemblance of madneſſe, that hee might eſcape; yet now in a ſemblance of friendſhip, is hee returned to ſaue that life, which hee was in danger to haue loſt in Iſrael. *Goliah* the Champion of the Philiſtims, whom *Dauid* ſlew, was of Gath; yet *Dauid* dwels with *Achiſh* King of the Philiſtims in Gath, euen amongſt them whoſe fore-skins he had preſented to *Saul*, by two hundreds at once, doth *Dauid* chuſe to reſide for ſafety: Howſoeuer it was a weakneſſe in *Dauid*, thus by his league of amity to ſtrengthen the enemies of God, yet doth not God take aduantage of it for his ouerthrow, but giues him protection, euen where his preſence offended; and giues him fauour where himſelfe bore iuſt hatred; Oh the infinite patience and mercy of our God, who doth good to vs for our euill, and in the very act of our prouocation vpholdeth, yea, bleſſeth vs with preſeruation!

COVLD *Saul* haue rightly conſidered it, hee had found it no ſmall loſſe and impayring to his Kingdome, that ſo valiant a Captaine, attended with ſixe hundred able Souldiers, and their Families, ſhould forſake his Land, and ioyne with his enemies; yet he is not quiet till he haue abandoned his owne ſtrength: The world hath none ſo great enemy to a wicked man, as himſelfe, his hands cannot be held from his own miſchiefe; hee will needs make his friends, enemies; his enemies, victors; himſelfe miſerable.

DAVID was too wiſe, to caſt himſelfe into the hand of a Philiſtim King without aſſurance; What aſſurance could hee haue but promiſes? Thoſe, *Dauid* had from *Saul* abundantly, and truſted them not; Hee dares truſt the fidelitie of a Pagan; hee dares not truſt the vowes of a King of Iſrael: There may bee fidelitie without the Church, and falſhood within: It neede not be any newes to finde ſome Turkes true, and ſome Chriſtians faithleſſe.

EVEN vnwiſe men are taught by experience, how much more they, who haue wit to learne without it? *Dauid* had well found, what it was to liue in a Court; Hee therefore, whom enuie droue from the Court of Iſrael, voluntarily declines the Philiſtim Court; and ſues for a Countrey-habitation; It had not beene poſſible for ſo noted a ſtranger, after ſo much Philiſtim-blood ſhed, to liue long in ſuch an eminency, amongſt the preaſe of thoſe, whoſe ſonnes, or brothers, or fathers, or allies, hee had ſlaughtered, without ſome perillous machination of his ruine: therefore hee makes ſuite for an early remoue: (For why ſhould thy ſeruant dwell in the chiefe Citie of the Kingdome with thee?) Thoſe that would ſtand ſure, muſt not affect too much height, or conſpicuitie: The tall Cedars are moſt ſubiect to windes and lightnings, whiles the ſhrubs of the Valleyes ſtand vnmooued; Much greatneſſe doth but make a fairer marke for euill: There is true firmneſſe and ſafety in mediocritie.

How rarely is it ſeene, that a man loſeth by his modeſtie? The change fell out well to *Dauid* of Ziklag, for Gath; Now hee hath a Citie of his owne; All Iſrael, where he was annointed, afforded him not ſo much poſſeſſion: Now the Citie which was anciently aſſigned to *Iudah*, returnes to the iuſt Owner: and is by this meanes entayled to to the Crowne of *Dauids* Succeſſors. Beſides that, now might *Dauid* liue out of the ſight, and hearing of the Philiſtim Idolatries, and enioy God no leſſe in the wals of a Philiſtim-Citie, than in an Iſraelitiſh wildernes; withal, an happy oportunitie was now opened to his friends of Iſrael, to reſort vnto his ayde; the heads of the thouſands that were of *Manaſſeh*, and many valiant Captaines of the other Tribes, fell dayly to him, and raiſed his ſix hundred followers to an armie, like the hoſt of God. The deſerts of Iſrael could neuer haue yeelded *Dauid* ſo great an aduantage: That God whoſe the earth is, makes roome for his owne euery-where; and oft-times prouideth them a forraine home, more kindly then the natiue: It is no matter for change of our ſoyle, ſo we change not our God; If we can euery-where acknowledge him, he will no where bee wanting to vs.

IT was not for Gods Champion to be idle; no ſooner is hee free from *Sauls* ſword, then he beginnes an offenſiue warre againſt the Amalekites, Girzites, Geſhurites: He knew theſe Nations branded by God to deſtruction: neither could his increaſing Army bee maintained with a little: By one act therefore, hee both reuenges for God, and prouides for his Hoſt. Had it not beene for that olde quarrell, which God had with his people, *Dauid* could not be excuſed from a bloody crueltie, in killing whole

Countries, onely for the benefit of the ſpoyle: now his Souldiers were at once, Gods Executioners, and their owne Forragers. The interuention of a command from the Almighty, alters the ſtate of any act; and makes that worthy of praiſe, which elſe were no better then damnable. It is now Iuſtice, which were otherwiſe Murder; The will of God is the rule of good; what neede we enqure into other reaſons, of any act or determination, when we heare it comes from Heauen?

How many hundred yeares, had this brood of Canaanites liued ſecurely in their Country; ſince God commanded them to bee rooted out, and now promiſed themſelues the certaineſt peace? The Philiſtims were their friends if not their LORDS; The Iſraelites had their hands full, neither did they know any grudge betwixt them and their Neighbours, when ſuddenly the Sword of *Dauid* cuts them off, and leaues none aliue to tell the newes.

THERE is no ſafetie in protraction; with men, delay cauſeth forgetfulneſſe, or abates the force of anger; as all violent motions are weakeſt at the furtheſt; but with him, to whom all times are preſent, what can bee gayned by prorogation? Alas, what can it preuaile any of the curſed ſeed of Canaan, that they haue made a truce with Heauen, and a league with Hell? Their day is comming, and is not the further off, becauſe they expect it not.

MISERABLE were the ſtraites of *Dauid*; while he was driuen, not only to maintaine his Armie by ſpoyle, but to colour his ſpoyle by a ſinfull diſſimulation; Hee tels *Achiſh*, that he had beene rouing againſt the South of Iudah, and the South of the Ierahmelites, and the South of the Kenites, either falſly, or doubtfully, ſo as hee meant to deceiue him, vnder whom hee liued, and by whom hee was truſted: If *Achiſh* were a Philiſtim, yet he was *Dauids* friend, yea his Patron; and if hee had beene neither, it had not becomne *Dauid* to bee falſe. The infirmities of Gods children neuer appeare, but in their extremities. It is hard for the beſt man, to ſay, how farre hee will be tempted. If a man will put himſelfe among Philiſtims, he cannot promiſe to come forth innocent.

How eaſily doe we beleeue that which we wiſh? The more credit *Achiſh* giues vnto *Dauid*, the more ſinne it was to deceiue him; and now the conceit of this ingagement, procures him a further ſeruice. The Philiſtims are aſſembled to fight with Iſrael; *Achiſh* dares truſt *Dauid* on his ſide; yea to keepe his head for euer; neither can *Dauid* doe any leſſe then promiſe his aid againſt his owne fleſh: Neuer was *Dauid*, in all his life, driuen to ſo hard an exigent: neuer was he ſo extremely perplexed; For what ſhould hee doe now? To fight with *Achiſh*, hee was tyed by promiſe, by merit; Not to fight againſt Iſrael, he was tyed by his calling, by his vnction: Not to fight for *Achiſh*, were to bee vnthankefull; To fight againſt Iſrael, were to be vnnaturall; Oh what an inward battle muſt *Dauid* needs haue in his breſt, when hee thinkes of this battle of Iſrael, and the Philiſtims! How doth he wiſh now that hee had rather ſtood to the hazard of *Sauls* perſecution, then to haue put himſelfe vpon the fauour of *Achiſh*; Hee muſt fight on one ſide, and on whether ſide ſoeuer he ſhould fight, hee could not auoyd to bee treacherous; a condition worſe then death, to an honeſt heart; which way he would haue reſolued, if it had comne to the execution, who can know, ſince himſelfe was doubtfull? either courſe had beene no better then deſperate. How could the Iſraelites euer haue receiued him for their King, who in the open field, had fought againſt them? And contrarily, if hee would haue fought againſt his friend, for his enemy; againſt *Achiſh* for *Saul*; hee was now inuironed with iealous Philiſtims; and might rather looke for the puniſhment of his Treaſon, then the glory of a Victorie.

HIS heart had led him into theſe ſtraits; the Lord finds way to leade him out: The ſuggeſtions of his enemies doe herein befriend him: The Princes of the Philiſtims (whether of enuie, or ſuſpition) plead for *Dauids* diſmiſſion, (*Send this fellow backe, that he may goe againe to his place, which thou haſt appointed him: and let him not goe downe to the battle, leſt hee be an aduerſarie to vs.*) No Aduocate could haue ſaid more, himſelfe durſt not haue ſaid ſo much. Oh the wiſdome and goodneſſe of our God, that can raiſe vp an Aduerſary to deliuer out of thoſe euils, which our friends cannot; That by the ſword of an enemie, can let out that Apoſtume, which no Phyſician could tell how to cure: It would be wide with vs ſometimes, if it were not for others malice.

There could not bee a more iuſt queſtion, than this of the Philiſtim Princes, *What doe theſe Hebrewes here?* An Iſraelite is out of his element, when hee is in an Armie of Philiſtims: The true ſeruants of God are in their due places, when they are in oppoſition to his enemies. Profeſſion of hoſtilitie becomes them better than leagues of amity.

Yet *Achiſh* likes *Dauids* conuerſation and preſence ſo well, that hee profeſſeth himſelfe pleaſed with him, as with an Angell of God; How ſtrange is it to heare, that a Philiſtim ſhould delight in that holy man, whom an Iſraelite abhorres, and ſhould bee loth to be quit of *Dauid*, whom *Saul* hath expelled? Termes of ciuilitie be equally open to all religions, to all profeſſions: The common graces of Gods children, are able to attract loue from the moſt obſtinate enemies of goodneſſe; If we affect them for byreſpects of Valour, Wiſedome, Diſcourſe, Wit, it is their praiſe, not ours; But if for diuine Grace and Religion, it is our prayſe with theirs.

Such now was *Dauids* condition, that he muſt plead for that hee feared, and argue againſt that which he deſired: (*What haue I done? & what haſt thou found in thy ſeruant, that I may not goe, and fight againſt the enemies of my Lord the King?*) Neuer any newes could be more cordiall to him than this, of his diſmiſſion; yet muſt he ſeeme to ſtriue againſt it, with an importunate profeſſion of his forwardneſſe to that act, which hee moſt deteſted.

One degree of Diſſimulation drawes on another; thoſe which haue once giuen way to a faulty courſe, cannot eaſily, either ſtop or turne backe; but are in a ſort forced to ſecond their ill beginnings, with worſe proceedings. It is a dangerous and miſerable thing, to caſt our ſelues into thoſe actions, which draw with them a neceſſitie, either of offending, or miſcarriage.

SAVL *and the Witch of Endor.*

EVen the worſt men may ſometimes make head againſt ſome ſinnes. *Saul* hath expelled the Sorcerers out of the Land of Iſrael; and hath forbidden Magick vpon paine of death. Hee that had no care to expell Satan out of his owne heart, yet will ſeeme to driue him out of his Kingdome. That wee ſee wicked men oppoſe themſelues to ſome ſinnes, there is neither maruell, nor comfort in it: No doubt Satan made ſport at this Edict of *Saul*; what cares he to be baniſhed in Sorcery, whiles he is entertayned in malice? He knew and found *Saul* his, whiles he reſiſted; and ſmiled to yeeld thus farre vnto his Vaſſall: If we quit not all ſinnes, hee will bee content wee ſhould either abandon or perſecute ſome.

Where is no place for holy feare, there will bee place for the ſeruile; The graceleſſe heart of *Saul* was aſtonied at the Philiſtims; yet was neuer moued at the frownes of that God whoſe anger ſent them, nor of thoſe ſinnes of his which procured them. Thoſe that cannot feare for loue, ſhall tremble for feare: and how much better is awe than terror? preuention than confuſion? There is nothing more lamentable than to ſee a man laugh when he ſhould feare; God ſhall laugh when ſuch an ones feare commeth.

Extremitie of diſtreſſe, will ſend euen the prophaneſt man to God; like as

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the drowning man, reacheth out his hand to that bough, which he contemned whiles he ſtood ſafe on the banke: *Saul* now asketh counſell of the Lord; whoſe Prophet hee hated, whoſe Prieſts he ſlue, whoſe Anointed hee perſecutes; Had *Saul* conſulted with God when he ſhould, this euill had not beene; but now, if this euill had not beene; he had not conſulted with God; The thanke of this Act is due, not to him, but to his affliction; A forced piety is thankleſſe, vnprofitable; God will not anſwer him neither by Dreames, nor by Vrim, nor by Prophets. Why ſhould God anſwer that man by Dreames, who had reſiſted him waking? Why ſhould hee anſwer him by Vrim, that had ſlaine his Prieſts? Why ſhould hee anſwer him by Prophets, who hated the Father of the Prophets, rebelled againſt the word of the Prophets?

It is an vnreaſonable vnequality to hope to find God at our command, when wee would not be at his; To looke that God ſhould regard our voice in trouble, when we would not regard his in peace.

Vnto what mad ſhifts are men driuen by deſpayre? If God will not anſwer, Satan ſhall; (*Saul* ſaid to his ſeruants, Seeke mee a man that hath a familiar ſpirit.) If *Saul* had not knowne this courſe Deuilliſh, why did hee decree to baniſh it, to mulct it with death? yet now againſt the ſtreame of his conſcience, hee will ſeeke to thoſe whom hee had condemned; There needs no other iudge of *Sauls* act then himſelfe; had he not before oppoſed this ſinne, he had not ſo hainouſly ſinned in committing it; There cannot bee a more fearfull ſigne of an heart giuen vp to a reprobate ſenſe, then to caſt it ſelfe wilfully into thoſe ſinnes, which it hath proclaimed to deteſt The declinations to euill are many times inſenſible, but when it breakes forth into ſuch apparent effects, euen others eyes may diſcerne it; What was *Saul* the better to fore-know the iſſue of his approaching battell? If this conſultation could haue ſtrengthned him againſt his enemies, or promoted his victory, there might haue beene ſome colour for ſo foule an act; Now, what could hee gaine, but the ſatisfying of his bootleſſe curioſity, in fore-ſeeing that, which hee ſhould not bee able to auoid?

Fooliſh men giue away their ſoules for nothing; The itch of impertinent and vnprofitable knowledge, hath beene the hereditary diſeaſe of the ſons of *Adam* & *Eue*; How many haue periſhed to know that which hath procured their periſhing? How ambitious ſhould wee bee to know thoſe things, the knowledge whereof is eternall Life!

Many a lewd office are they put to which ſerue wicked maſters; One while *Sauls* ſeruants are ſet to kill innocent *Dauid*; another while to ſhed the blood of Gods Prieſts; and now they muſt goe ſeek for a Witch: It is no ſmall happineſſe to attend them, from whom we may receiue precepts and examples of vertue.

Had *Saul* beene good, hee had needed no diſguiſe; Honeſt actions neuer ſhame the doers; Now that hee goeth about a ſinfull buſineſſe, hee changeth himſelfe; hee ſeekes the ſhelter of the night, hee takes but two followers with him; It is true, that if *Saul* had come in the port of a King, the Witch had as much diſſembled her condition, as now hee diſſembleth his; yet it was not onely deſire to ſpeed, but guiltineſſe that thus altered his habit; ſuch is the power of conſcience, that euen thoſe who are moſt affected to euill, yet are aſhamed to be thought ſuch as they deſire to be.

Saul needed another face to fit that tongue, which ſhould ſay, (Coniecture to me by the familiar ſpirit, and bring me vp whom I ſhall name vnto thee;) An obdurate heart can giue way to any thing.

NOTVVITHSTANDING the peremptory edict of *Saul*, there are ſtill Witches in Iſrael; neither good Lawes, nor carefull executions can purge the Church from Malefactors; There will ſtill be ſome that will ieopard their heads vpon the groſſeſt ſinnes; No Garden can be ſo curiouſly tended, that there ſhould not bee one Weed left in it; Yet ſo farre can good Statutes, and due inflictions of puniſhments vpon offenders, preuaile; that miſchieuous perſons are glad to pull in their heads, and dare not doe ill, but in diſguiſe and darkneſſe. It is no ſmall aduantage of iuſtice, that it affrights ſinne, if it cannot be expelled; As contrarily wofull is the condition of that place, where is a publike profeſſion of wickedneſſe.

The Witch was no leſſe crafty then wicked; ſhee had before (as is like) bribed Officers to eſcape inditement, lurke in ſecrecy; and now ſhee will not worke her feates without ſecuritie; her ſuſpition proiects the worſt; (*Wherefore ſeekeſt thou to take mee in a ſnare, to cauſe me to die?*) Oh vaine Sorcereſſe, that could be wary to auoid the puniſhment of *Saul*, careleſſe to auoid the iudgement of God; Could wee fore-thinke what our ſinne would coſt vs, wee durſt not, but be innocent: This is a good and ſeaſonable anſwer for vs, to make vnto Satan, when hee ſollicites vs to euill (*wherefore ſeekeſt thou to take me in a ſnare, to cauſe me to dye?*) Nothing is more ſure then this intention in the tempter, then this euent in the iſſue; Oh that we could but ſo much feare the eternall paines, as we doe the temporarie, and be but ſo carefull to ſaue our ſoules from torment, as our bodies.

No ſooner hath *Saul* ſworne her ſafetie, then ſhee addreſſeth her to her Sorcery; Hope of impunitie drawes on ſinne with boldneſſe; were it not for the deluſions of falſe promiſes, Satan ſhould haue no Clients. Could *Saul* be ſo ignorant, as to thinke that Magicke had power ouer Gods deceaſed Saints to raiſe them vp; yea, to call them downe from their reſt? Time was, when *Saul* was among the Prophets; And yet now, that he is in the impure lodge of Diuels, how ſenſeleſſe hee is, to ſay, *Bring me vp Samuel?* It is no rare thing, to loſe euen our wit and iudgement together with graces; How inſtly are they giuen to ſottiſhneſſe, that haue giuen themſelues ouer to ſinne?

The Sorcereſſe (it ſeemes) exerciſing her coniurations in a roome apart, is informed by her Familiar, who it was that ſet her on worke; ſhee can therefore finde time, in the midſt of her Exorciſmes, to binde the aſſurance of her owne ſafety, by expoſtulation, (*She cryed with a loud voyce, why haſt thou deceiued me, for thou art Saul,*) The very name of *Saul* was an accuſation; Yet is he ſo farre from ſtriking his breſt, that doubting leſt this feare of the Witch, ſhould interrupt the deſired worke, hee encourages her, whom hee ſhould haue condemned; (*Be not afraid;*) Hee that had more cauſe to feare, for his owne ſake, in an expectation of iuſt iudgement, cheeres vp her, that feared nothing but himſelfe; How ill doth it become vs to giue that counſell to others, whereof wee haue more neede and vſe in our owne perſons!

As one that had more care to ſatisfie his owne curioſitie, then her ſuſpition, he askes, (*what ſaweſt thou?*) Who would not haue looked, that *Sauls* haire ſhould haue ſtared on his head, to heare of a ſpirit raiſed? His ſinne hath ſo hardened him, that hee rather pleaſes himſelfe in it, which hath nothing in it but horror; So farre is Satan content to deſcend to the ſeruice of his ſeruants, that hee will approue his fained obedience to their very outward ſenſes; What forme is ſo glorious, that hee either cannot or dare not vndertake? Here Gods aſcend out of the Earth; Elſe-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Inſtruments appeare like Saints in their hypocriticall diſſimulation? if we will be iudging by the appearance, wee ſhall be ſure to erre: No eye could diſtinguiſh betwixt the true *Samuel*, and a falſe ſpirit; *Saul*, who was well worthy to bee deceiued, ſeeing thoſe gray hayres, and that Mantle, inclines himſelfe to the ground, and bowes himſelfe; He that would not worſhip God in *Samuel* aliue, now worſhip *Samuel* in Satan; and no maruell; Satan was now become his refuge in ſtead of God; his *vrim* was darkneſſe, his Prophet a Ghoſt: Euery one that conſults with Satan, worſhips him, though hee bow not, neither doth that euill ſpirit deſire any other reuerence, then to bee ſought vnto.

How cunningly doth Satan reſemble, not onely the habit and geſture, but the language of *Samuel*, *Wherefore haſt thou diſquieted me, and wherefore doeſt thou aske of me,* *ſeeing the Lord is gone from thee,& is thine enemy?* Nothing is more pleaſing to that euill one, then to be ſolicited, yet in the perſon of *Samuel*, hee can ſay, *Why haſt thou diſquieted mee?* Had not the Lord beene gone from *Saul*, he had neuer comne to the Deuillish Oracle of Endor, and yet the counterfetting ſpirit can ſay; *Why doſt thou aske of me, ſeeing the Lord is gone from thee?* Satan cares not how little he is knowne to be himſelfe; he loues to paſſe vnder any forme, rather then his owne.

The more holy the perſon is, the more carefully doth Satan act him, that by his ſtale hee may enſnare vs. In euery motion it is good to try the ſpirits, whether they be of God; Good words are no meanes to diſtinguiſh a Prophet from a Deuill; *Samuel* himſelfe, whiles hee was aliue, could not haue ſpoken more grauely, more ſeuerely, more diuinely, then this euill ghoſt, *For the Lord will rent thy Kingdome out of thy hand, and giue it thy neighbour Dauid, becauſe thou obeyedſt not the voyce of the Lord, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day:* When the Deuill himſelfe puts on grauitie and religion, who can maruell at the hypocriſie of men? Well may lewd men bee good Preachers, when Satan himſelfe can play the Prophet; Where are thoſe Ignorants, that can thinke charitably of charmes and ſpells, becauſe they finde nothing in them, but good words? What Prophet could ſpeake better words, then this Deuill in *Samuels* Mantle? Neither is there at any time ſo much danger of that euill ſpirit, as when hee ſpeakes beſt.

I could wonder to heare Satan preach thus prophetically, If I did not know, that as hee was once a good Angell, ſo hee can ſtill act what he was; Whiles *Saul* was in conſultation of ſparing *Agag*, wee ſhall neuer finde that Satan would lay any blocke in his way? Yea then hee was a prompt Orator, to induce him into that ſinne; now that it is paſt and gone, hee can lade *Saul* with fearefull denunciations of iudgement; Till wee haue ſinned, Satan is a paraſite; when wee haue ſinned; hee is a Tyrant: What cares hee to flatter any more, when he hath what he would? Now his onely worke is to terrifie, and confound, that he may enioy what he hath wonne; How much better is it ſeruing that Maſter, who when we are moſt deiected with the conſcience of euill, heartens vs with inward comfort, and ſpeakes peace to the ſoule in the midſt of tumult.

Ziklag ſpoyled and reuenged.

HAd not the King of the Philiſtims ſent *Dauid* away early, his Wiues, and his people and ſubſtance, which he left at Ziklag, had beene vtterly loſt; Now *Achiſh* did not more pleaſure *Dauid* in his entertainment, then in his diſmiſſion. *Saul* was not *Dauids* enemy more in the perſecution of his perſon, then in the forbearance of Gods enemies; Behold, thus late doth *Dauid* feele the ſmart of *Sauls* ſinne, in ſparing the Amalekites: who, if Gods ſentence had beene duly executed, had not now ſuruiued, to annoy this parcell of Iſrael.

As in ſpirituall reſpects our ſinnes are alwayes hurtfull to our ſelues, ſo in temporall oft-times preiudiciall to poſteritie; A wicked man deſerues ill of thoſe, hee neuer liued to ſee.

I cannot maruell at the Amalekites aſſault made vpon the Iſraelites of Ziklag: I cannot but maruell at their clemencie: how iuſt it was, that while *Dauid* would giue aid to the enemies of the Church, againſt Iſrael, the enemies of the Church ſhould riſe againſt *Dauid*, in his peculiar charge of Iſrael: But whilſt *Dauid* rouing againſt the Amalekites, not many dayes before, left neither man nor woman aliue, how ſtrange is it, that the Amalekites inuading and ſurprizing Ziklag (in reuenge) kill neither man nor woman? Shall wee ſay that mercy is fled from the breſts of Iſraelites, and reſts in Heathens? Or ſhall we rather aſcribe this to the gracious reſtraint of God, who hauing deſigned *Amalek* to the ſlaughter of Iſrael, and not Iſrael to the ſlaughter of *Amalek*, moued the hand of Iſrael, and held the hands of *Amalek*; This was that alone, that made the Heathens take vp with an vn-bloody reuenge; burning onely the walls, and leading away the perſons. Iſrael croſſed the reuealed will of God in ſparing *Amalek*; *Amalek* fulfils the ſecret will of God in ſparing Iſrael.

It was ſtill the lot of *Amalek*, to take Iſrael at all aduantages; vpon their firſt comming out of Egypt, when they were weary, weake, and vnarmed, then did *Amalek* aſſault them; And now, when one part of Iſrael was in the field againſt the Philiſtims, another was gone with the Philiſtims againſt Iſrael; the Amalekites ſet vpon the Coaſts of both; and goe away laded with the ſpoile: No other is to be expected of our ſpirituall Aduerſaries, who are euer readieſt to aſſayle, when we are the vnreadieſt to defend.

It was a wofull ſpectacle for *Dauid* and his Souldiers, vpon their returne to finde ruines and aſhes in ſtead of houſes, and in ſtead of their Families, ſolitude; Their City was vaniſhed into ſmoke, their houſholds into captiuity; neither could they know whom to accuſe, or where to enquire for redreſſe; whiles they made account that their home ſhould recompence their tedious iourny with comfort, the miſerable deſolation of their home doubles the diſcomfort of their iourney; what remained there but teares and lamentations? They lifted vp their voices, and wept, till they could weepe no more. Here was plenty of nothing but miſery and ſorrow. The heart of euery Iſraelite was brim full of griefe; *Dauids* ranne ouer; for beſides that his croſſe was the ſame with theirs, all theirs was his alone; each man lookt on his fellow as a partner of affliction, but euery one lookt vpon *Dauid* as the cauſe of all their affliction; and (as common diſpleaſure is neuer but fruitfull of renenge) they all agree to ſtone him as the Author of their vndoing, whom they followed all this while, as the hopefull meanes of their aduaneements.

Now *Dauids* loſſe is his leaſt griefe; neither (as if euery thing had conſpired to torment him) can hee looke beſides the aggrauation of his ſorrow and danger; *Saul* and his Souldiers had hunted him out of Iſrael; the Philiſtim Courtiers had hunted him from the fauour of *Achiſh*; the Amalekites ſpoyled him in Ziklag; yet all theſe are eaſie aduerſaries in compariſon of his owne; his owne followers are ſo farre from pittying his participation of the loſſe, that they are ready to kill him, becauſe they are miſerable with him. Oh the many and grieuous perplexities of the man after Gods owne heart! If all his traine had ioyned their beſt helpes for the mitigation of his griefe, their Cordials had beene too weake, but now the vexation that ariſes from their fury and malice, drowneth the ſenſe of their loſſe, and were enough to diſtract the moſt reſolute heart; why ſhould it be ſtrange to vs, that we meet with hard trialls, when we ſee the deare Anointed of God thus plunged into euils?

What ſhould the diſtreſſed ſonne of *Iſhai* now doe? Whither ſhould he thinke to turne him? to goe backe to Iſrael he durſt not; to goe to *Achiſh* he might not; to abide amongſt thoſe waſte heapes he could not; or if there might haue beene harbour in thoſe burnt wals, yet there could be no ſafety to remaine with thoſe mutinous ſpirits. (But *Dauid* comforted himſelfe in the Lord his God;) oh happy and ſure refuge of a faithfull ſoule! The earth yeelded him nothing, but matter of diſconſolation, and heauineſſe; he lifts his eyes aboue the hils, whence commeth his ſaluation; It is no maruell that God remembreth *Dauid* in all his troubles, ſince *Dauid* in all his troubles did thus remember his God; he knew that though no mortall eye of reaſon, or ſenſe could diſcerne any euaſion from theſe intricate euils, yet that the eye of diuine Prouidence had diſcried it long before; and that though no humane power could make way for his ſafety, yet that the ouer-ruling hand of his God,

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could doe it with eaſe; His experience had aſſured him of the fidelity of his Guardian in Heauen; and therefore he comforted himſelfe in the Lord his God.

In vaine is comfort expected from God, if we conſult not with him. *Abiathar* the Prieſt is called for; *Dauid* was not in the Court of *Achiſh*, without the Prieſt by his ſide; nor the Prieſt without the Ephod: Had theſe beene left behind in Ziklag, they had bin miſcaried with the reſt, and *Dauid* had now bin hopeleſſe. How well it ſucceeds to the Great, when they take God with them in his Miniſters, in his Ordinances? As contrarily, when theſe are layd by, as ſuperfluous, there can bee nothing but vncertainty of ſucceſſe, or certainty of miſchiefe. The preſence of the Prieſt and Ephod, would haue little auailed him without their vſe; by them he askes counſell of the Lord in theſe ſtraits. The mouth and eares of God, which were ſhut vnto *Saul*, are open vnto *Dauid*; no ſooner can he aske, then he receiues anſwer; and the anſwer that he receiues is full of courage and comfort: (*Follow, for thou ſhalt ſurely outtake them, and recouer all.*) That God of truth, neuer diſappointed any mans truſt. *Dauid* now findes, that the eye which waited vpon God was not ſent away weeping.

Dauid therefore, and his men, are now vpon their march after the Amalekites: It is no lingring when God bids vs goe: They which had promiſed reſt to their weary limbes, after their returne from *Achiſh*, in their harbour of Ziklag, are glad to forget their hopes, and to put their ſtiffe ioynts vnto a new taske of motion: It is no maruell, if two hundred of them were ſo ouer-tyred with their former toyle, that they were not able to paſſe ouer the Riuer Beſor. *Dauid* was a true type of Chriſt. Wee follow him in theſe holy Warres, againſt the ſpitituall Amalekites; All of vs are not of an equall ſtrength; Some are caried by the vigour of their faith, through all difficulties; Others, after long preſſure, are ready to languiſh in the way: Our Leader is not more ſtrong then pittifull; neither doth he ſcornfully caſheere thoſe, whoſe deſires are hearty, whiles their abilities are vnanſwerable: How much more ſhould our charity pardon the infirmities of our brethren, and allow them to ſit by the ſtuffe, who cannot endure the march?

The ſame Prouidence which appointed *Dauid* to follow the Amalekites, had alſo ordered an Egyptian to be caſt behind them. This caſt Seruant, whom his cruell Maſter had left to faintneſſe and famine, ſhall be vſed as the meanes of the recouery of the Iſraelites loſſe, and of the reuenge of the Amalekites. Had not his Maſter neglected him, all theſe Rouers of *Amalek* had gone away with their life and booty: It is not ſafe to deſpiſe the meaneſt vaſſall vpon earth. There is a mercy and care due to the moſt deſpicable peece of all humanity; wherein we cannot be wanting without the offence, without the puniſhment of God.

Charity diſtinguiſheth an Iſraelite from an Amalekite. *Dauids* followers are ſtrangers to this Egyptian; an Amalekite was his maſter; His Maſter leaues him to die (in the field) of ſickneſſe and hunger, theſe ſtrangers relieued him: and ere they know, whether they might by him receiue any light in their purſuit, they refreſh his dying ſpirits with Bread and Water, with Figges and Raiſins; Neither can the haſte of their way be any hindrance to their compaſſion: He hath no Iſraelitiſh blood in him, that is vtterly mercileſſe; Perhaps yet *Dauids* followers might alſo, in the hope of ſome intelligence, ſhew kindneſſe to this forelorne Egyptian. Worldly wiſedome teacheth vs, to ſow ſmall courteſies, where we may reape large Harueſts of recompence: No ſooner are his ſpirits recalled, then he requites his food with information. I cannot blame the Egyptian, that he was ſo eaſily induced to deſcry theſe vnkind Amalekites, to mercifull Iſraelites; thoſe that gaue him ouer vnto death, to the reſtorers of his life; much leſſe, that ere he would deſcry them, he requires an oath of ſecurity, from ſo bad a maſter; Well doth he match death with ſuch a ſeruitude: Wonderfull is the Prouidence of God, euen ouer thoſe, which are not in the neereſt bonds, his owne. Three dayes, and three nights, had this poore Egyptian Slaue lyen ſicke and hunger-ſtarued in the fields, and lookes for nothing but death, when God ſends him ſuccour from the hands of thoſe Iſraelites, whom he had helped to ſpoile, though not ſo much for his ſake, as for Iſraels, is this heatheniſh Stragler preſerued.

It pleaſes God to extend his common fauours to all his creatures; but in miraculous preſeruations, he hath ſtill wont to haue reſpect to his owne. By this meanes therefore, are the Iſraelites brought to the ſight of their late ſpoylers; whom they find ſcattered abroad, vpon all the earth, eating and drinking, and dancing in triumph, for the great prey they had taken.

It was three dayes at leaſt, ſince this gainfull forraging of *Amalek*; and now, ſeeing no feare of any purſuer, and promiſing themſelues ſafety, in ſo great and vntraced a diſtance, they make themſelues merry with ſo rich and eaſie a victory; and now ſuddenly, when they began to thinke of enioying the beauty and wealth they had gotten; the ſword of *Dauid* was vpon their throats. Deſtruction is neuer neerer, then when ſecurity hath chaſed away feare. With how ſad faces and hearts, had the Wiues of *Dauid*, and the other Captiues of Iſrael, looked vpon the triumphall Reuels of *Amalek*; and what a change, doe we thinke, appeared in them, when they ſaw their happy and valiant Reſcuers, flying in vpon their inſolent Victors, and making the death of the Amalekites, the ranſome of their captiuity: They mourned euen now at the dances of *Amalek*; now in the ſhriekes and death of *Amalek*, they ſhout and reioyce: The mercy of our God forgets not to enterchange our ſorrowes with ioy, and the ioy of the wicked with ſorrow.

The Amalekites haue paid a deare loane for the goods of Iſrael, which they now reſtore with their owne liues; and now their ſpoyle hath made *Dauid* richer then he expected: that booty which they had ſwept from all other parts accrewed to him.

Thoſe Iſraelites that could not goe on to fight for their ſhare, are comne to meet their brethren with gratulation. How partiall are we wont to be vnto our owne cauſes? Euen very Iſraelites will be ready to fall out for matter of profit: where ſelfe-loue hath bred a quarrell, euery man is ſubiect to flatter his owne caſe. It ſeemed plauſible, and but iuſt to the actors in this reſcue, that thoſe which had taken no part in the paine and hazard of the iourney, ſhould receiue no part of the commodity. It was fauour enough for them to recouer their wiues and children, though they ſhared not in the goods. Wiſe and holy *Dauid* (whoſe prayſe was no leſſe, to ouercome his owne in time of peace, then his enemies in warre) cals his contending followers from Law to equity, and ſo orders the matter, that ſince the Plaintifes were detained not by will, but by neceſſity, and ſince their forced ſtay was vſefull in guarding the ſtuffe, they ſhould partake equally of the prey with their fellowes. A ſentence well beſeeming the iuſtice of Gods Anointed. Thoſe that repreſent God vpon earth, ſhould reſemble him in their proceeding. It is the iuſt mercy of our God, to meaſure vs by our wils, not by our abilities; to recompence vs graciouſly, according to the truth of our deſires, and endeauours; and to account that performed by vs, which he onely letteth vs from performing. It were wide with vs, if ſometimes purpoſe did not ſupply actions. Whiles our heart faulteth not, we that through ſpirituall ſickneſſe are faine to abide by the ſtuffe, ſhall ſhare both in grace and glory with the Victors.

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The death of SAVL.

THe Witch of Endor had halfe ſlaine *Saul* before the Battell: it is iuſt that they who conſult with Deuils, ſhould go away with diſcomfort: He hath eaten his laſt bread, at the hand of a Sorcereſſe: and now neceſſity drawes him into that field, where hee ſees nothing but deſpaire. Had not *Saul* beleeued the ill newes of the counterfeit *Samuel*, he had not beene ſtrucke downe on the ground with words: Now his beleefe made him deſperate; Thoſe actions which are not ſuſtained by hope, muſt needs languiſh: and are onely promoted by outward compulſion: Whiles the mind is vncertaine of ſucceſſe, it relieues it ſelfe with the poſſibilities of good: in doubts there is a comfortable mixture: but when it is aſſured of the worſt euent, it is vtterly diſcouraged and deiected. It hath therefore pleaſed the wiſedome of God to hide from wicked men, his determination of their finall eſtate, that their remainders of hope, may hearten them to good.

In all likelihood one ſelfe-ſame day, ſaw *Dauid* a victor ouer the Amalekites, and *Saul* diſcomfited by the Philiſtims; How ſhould it be otherwiſe? *Dauid* conſulted with God, and preuailed; *Saul* with the Witch of Endor, and periſheth. The end is commonly anſwerable to the way; It is an idle iniuſtice when we doe ill to looke to ſpeed well. The ſlaughter of *Saul* and his ſonnes, was not in the firſt Scene of this Tragicall field, that was rather reſerued by God, for the laſt act, that *Sauls* meaſure might bee full: God is long ere he ſtrikes, but when he doth, it is to purpoſe; Firſt, Iſrael flees and falls downe wounded in Mount Gilboa; They had their part in *Sauls* ſinne; they were actors in *Dauids* perſecution: Iuſtly therefore doe they ſuffer with him, whom they had ſeconded in offence. As it is hard to be good vnder an euill Prince, ſo it is as rare not to be enwrapped in his iudgements: It was no ſmall addition to the anguiſh of *Sauls* death, to ſee his ſonnes dead, to ſee his people fleeing, and ſlaine before him; They had ſinned in their King, and in them is their King puniſhed. The reſt were not ſo worthy of pitty; but whoſe heart would it not touch to ſee *Ionathan*, the good ſon of a wicked father, inuolued in the common deſtruction? Death is not partiall: All diſpoſitions, all merits are alike to it; if valour, if holineſſe, if ſincerity of heart could haue beene any defence againſt mortality, *Ionathan* had ſuruiued: Now by their wounds and death, no man can diſcerne which is *Ionathan*; The ſoule onely findes the difference, which the body admitteth not; Death is the common gate both to Heauen and Hell; we all paſſe that, ere our turning to either hand: The ſword of the Philiſtims fetcheth *Ionathan* through it with his fellowes: no ſooner is his foot ouer that threſhold, then God conducteth him to glory: The beſt cannot be happy but through their diſſolution; Now therefore hath *Ionathan* no cauſe of complaint, hee is by the rude and cruell hand of a Philiſtim, but remoued to a better Kingdome then he leaues to his brother; and at once is his death both a temporall affliction to the ſonne of *Saul*, and an entrance of glory to the friend of *Dauid*.

The Philiſtim-archers ſhot at randome: God directs their arrowes into the bodie of *Saul*: Leſt the diſcomfiture of his people, and the ſlaughter of his ſonnes ſhould not be griefe enough to him, hee feeles himſelfe wounded, and ſees nothing before him but horror and death; and now as a man forſaken of all hopes, hee begs of his Armour-bearer that deaths-blow, which elſe he muſt (to the doubling of his indignation) receiue from a Philiſtim. Hee begges this bloodie fauour of his ſeruant, and is denyed: Such an awfulneſſe hath God placed in Soueraignty, that no intreaty, no extremitie, can moue the hand againſt it: What metall are thoſe men made of, that can ſuggeſt or reſolue, and attempt the violation of Maieſtie? Wicked men care more for the ſhame of the World, then the danger of their ſoule: Deſperate *Saul* will now ſupply his Armor-bearer; and as a man that bore armes againſt himſelfe, he falls vpon his owne Sword. What if he had dyed by the weapon of a Philiſtim? So did his ſonne *Ionathan*, and loſt no glory: Theſe conceits of diſreputation preuaile with carnall hearts aboue all ſpirituall reſpects: There is no greater murderer then vain-glory: Nothing more argues an heart voyd of grace, then to be tranſported by idle popularitie into actions preiudiciall to the Soule.

Euill examples, eſpecially of the great, neuer eſcaped imitation; the Armor-bearer of *Saul* followes his maſter: and dares doe that to himſelfe, which to his King hee durſt not: as if their owne Swords had beene more familiar executioners, they yeelded vnto them, what they grudged to their purſuers. From the beginning was *Saul* euer his owne enemy, neither did any hands hurt him but his owne: and now his death is ſutable to his life: his owne hand payes him the reward of all his wickedneſſe. The end of hypocrites, and enuious men is commonly fearefull: Now is the blood of Gods Prieſts, which *Saul* ſhed, and of *Dauid*, which hee would haue ſhed, required, and requited. The euill ſpirit had ſayd the euening before, *To morrow thou ſhalt bee with mee*: and now *Saul* haſteth to make the Deuill no Lier: rather then faile, he giues himſelfe his owne Mittimus: Oh the wofull extremities of a deſpairing ſoule, plunging him euer into a greater miſchiefe to auoyd the leſſe! He might haue beene a patient in anothers violence, and faultleſſe; now whiles hee will needs act the Philiſtims part vpon himſelfe, he liued and dyed a Murderer; The caſe is deadly, when the Priſoner breakes the Iayle, and will not ſtay for his deliuery: and though we may not paſſe ſentence vpon ſuch a ſoule, yet vpon the fact we may: the ſoule may poſſibly repent in the parting, the act is haynous, and ſuch as without repentance, kils the ſoule.

It was the next day, ere the Philiſtims knew how much they were victors; then finding the dead corpes of *Saul* and his ſonnes, they begin their triumphs: The head of King *Saul* is cut off in lieu of *Goliahs*, and now all their Idoll temples ring of their ſucceſſe: Fooliſh Philiſtims, if they had not beene more beholding to *Sauls* ſins, then their gods, they had neuer carried away the honour of thoſe Trophees: In ſtead of magnifying the iuſtice of the true God, who puniſhed *Saul* with deſerued death, they magnifie the power of the falſe: Superſtition is extremely iniurous to God: It is no better then Theft, to aſcribe vnto the ſecond cauſes that honour which is due vnto the firſt: but to giue Gods glory to thoſe things which neither act, nor are, it is the higheſt degree of ſpirituall robbery.

Saul was none of the beſt Kings: yet ſo impatient are his ſubiects of the indignity offred to his dead corps, that they will rather leaue their owne bones amongſt the Philiſtims, then the carcaſſe of *Saul*. Such a cloſe relation there is betwixt a Prince and Subiect, that the diſhonour of either is inſeparable from both: How willingly ſhould wee bee to hazard our bodies or ſubſtance for the vindication either of the perſon, or name of a good King, whiles hee liues to the benefit of our protection: It is an vniuſt ingratitude in thoſe men, which can endure the diſgrace of them, vnder whoſe ſhelter they liue; but how vnnaturall is the villany of thoſe Miſcreants, that can bee content to bee actors in the capitall wrongs offered to ſoueraigne authoritie?

It were a wonder, if after the death of a Prince, there ſhould want ſome Picke-thanke, to inſinuate himſelfe into his Succeſſor: An Amalekite youngman rides poſte to Ziklag, to finde out *Dauid*, whom euen common rumour had notified for the annointed Heire to the Kingdome of Iſrael; to bee the firſt Meſſenger of that newes, which he thought could bee no other then acceptable; the death of *Saul*: and that the tidings might bee ſo much more meritorious, hee addes to the report, what he thinkes might carrie the greateſt retribution: In hope of reward, or honour, the man is content to bely himſelfe to *Dauid*: It was not the Speare, but the Sword of

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Saul, that was the inſtrument of his death: neither could this ſtranger finde *Saul*, but dying, ſince the Armour-bearer of *Saul* ſaw him dead, ere he offered that violence to himſelfe: The hand of this Amalekite therefore was not guiltie, his tongue was: Had not this Meſſenger meaſured *Dauids* foote by his owne Laſt, hee had forborne this peece of the newes; and not hoped to aduantage himſelfe by this falſhood: Now hee thinkes; The tidings of a Kingdome cannot but pleaſe: None but *Saul* and *Ionathan* ſtood in *Dauids* way: Hee cannot chuſe, but like to heare of their remouall: Eſpecially, ſince *Saul* did ſo tyrannouſly perſecute his innocence. If I ſhall onely report the fact done by another, I ſhall goe away but with the recompence of a luckie Poſt; whereas, if I take vpon mee the action, I am the man, to whom *Dauid* is beholden for the Kingdome: hee cannot but honour and requite mee, as the Authour of his deliuerance and happineſſe. Worldly mindes think no man can bee of any other, then their owne dyet; and becauſe they find the reſpects of ſelfe-loue, and priuate profit, ſo ſtrongly preuailing with themſelues, they cannot conceiue, how theſe ſhould be capable of a repulſe from others.

How much was this Amalekite mocked of his hopes: whiles hee imagined, that *Dauid* would now triumph, and feaſt in the aſſured expectation of the Kingdome, and Poſſeſſion of the Crowne of Iſrael, he findes him renting his clothes, and wringing his hands, and weeping, and mourning: as if all his comfort had bin dead with *Saul* and *Ionathan*: and yet perhaps hee thought: This ſorrow of *Dauid* is but faſhionable, ſuch as great heires make ſhew of in the fatall day they haue longed for; Theſe teares will be ſoone dry; the ſight of a Crowne will ſoone breed a ſucceſſion of other paſſions: But this errour is ſoone corrected: For when *Dauid* had entertayned this Bearer, with a ſad faſt all the day, hee cals him forth in the euening to execution: *(How waſt thou not afraid* (ſaith he) *to put forth thine hand to deſtroy the Annointed of the Lord?)* Doubtleſſe, the Amalekite made many faire pleas for himſelfe, out of the grounds of his owne report: Alas, *Saul* was before falne vpon his owne Speare. It was but mercie to kill him, that was halfe dead, that hee might dye the ſhorter: Beſides, his entreaty and importunate prayers, mooued mee to haſten him, through thoſe painefull gates of death: had I ſtricken him as an enemy, I had deſerued the blow I had giuen; now I lent him the hand of a friend: why am I puniſhed for obeying the voyce of a King? and for perfiting what himſelfe begun, and could not finiſh: And if neither his owne wound, nor mine, had diſpatched him, the Philiſtims were at his heeles, ready to doe this ſame act with inſultation, which I did in fauour: and if my hand had not preuented them, where had beene the Crowne of Iſrael, which I now haue here preſented to thee: I could haue deliuered that to King *Achiſh*, and haue beene rewarded with honour: let me not dye for an act well meant to thee, how euer conſtrued by thee: But no pretence can make his owne tale not deadly: *(Thy blood be vpon thine owne head, for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords Annointed.)* It is a iuſt ſuppoſition, that euery man is ſo great a Fauourer of himſelfe, that he will not miſ-report his owne actions, nor ſay the worſt of himſelfe: In matter of confeſſion, men may without iniury be taken at their words: If he did it, his fact was capitall; If he did it not, his lye: It is pitty any other recompence ſhould befall thoſe falſe Flatterers, that can be content to father a ſinne, to get thankes. Euery drop of royall blood is ſacred: For a man to ſay that he hath ſhed it, is mortall. Of how farre different ſpirits from this of *Dauid*, are thoſe men, which ſuborne the death of Princes, and celebrate and canonize the Murtherers! Into their ſecret let not my ſoule come, my glory, be thou not ioyned to their Aſſembly.

Abner *and* Ioab.

HOw mercifull and ſeaſonable are the prouiſions of God? Ziklag was now nothing but ruines and aſhes: *Dauid* might returne to the ſoile where it ſtood, to the roofes and wals he could not: No ſooner is he diſappointed of that harbour, then God prouides him Cities of Hebron: *Saul* ſhall die to giue him elbow-roome: Now doth *Dauid* finde the comfort that his extremitie ſought in the Lord his God: Now are his clouds for a time paſſed ouer: and the Sunne breakes glorioſly forth: *Dauid* ſhall raigne after his ſufferings. So, ſhall we, if we endure to the end, finde a Crowne of Righteouſneſſe, which the Lord the righteous Iudge, ſhall giue vs at that day: But though *Dauid* well knew that his head was long before anointed, and had heard *Saul* himſelfe confidently auouching his Succeſſion: yet he will not ſtirre from the heaps of Ziklag till he haue conſulted with the Lord: It did not content him, that he had Gods warrant for the Kingdome, but he muſt haue his inſtructions for the taking poſſeſſion of it: How ſafe and happy is the man that is reſolued to do nothing without God? Neither will generalities of direction be ſufficient; euen particular circumſtances muſt looke for a word: ſtill is God a Pillar of fire, and cloud to the eye of euery Iſraelite: neither may there be any motion or ſtay but from him; That action cannot but ſucceed, which proceeds vpon ſo ſure a warrant.

God ſends him to Hebron a City of Iudah: Neither will *Dauid* goe vp thither alone, but he takes with him all his men with their whole houſholds: they ſhall take ſuch part as himſelfe: As they had ſhared with him in his miſery, ſo they ſhall now in his proſperity: Neither doth he take aduantage of their late mutinie (which was yet freſh and greene) to caſhire thoſe vnthankfull, and vngracious followers, but pardoning their ſecret rebellions, hee makes them partakers of his good ſucceſſe. Thus doth our heauenly Leader (whom *Dauid* prefigured) take vs to raigne with him who haue ſuffered with him: paſſing by our manifold infirmities, as if they had not bin, hee remoueth vs from the Land of our baniſhment, and the aſhes of our forlorne Ziklag, to the Hebron of our Peace and glory: The expectation of this day muſt (as it did with *Dauids* Souldiers) digeſt all our ſorrowes.

Neuer any calling of God was ſo conſpicuous, as not to finde ſome Oppoſites: What Iſraelite did not know D*auid* appointed by God to the ſucceſſion of the Kingdome? Euen the Amalekite, could carry the Crowne to him as the true Owner: yet there want not an *Abner* to reſiſt him, and the Title of an *Iſhboſheth* to colour his reſiſtance: If any of *Sauls* houſe could haue made challenge to the Crowne, it ſhould haue beene *Mephiboſheth* the ſonne of *Ionathan*: Who, it ſeemes had too much of his Fathers blood to be a Competitor with D*auid*: the queſtion is not, who may claime the moſt right, but who may beſt ſerue the faction; Neither was *Iſhboſheth* any other thē *Abners* Stale: *Saul* could not haue a fitter Courtier: whether in the imitation of his Maſters enuy, or the ambition of ruling vnder a borrowed name, he ſtrongly oppoſed D*auid*: there are thoſe who ſtriue againſt their owne hearts, to make a ſide, with whom conſcience is oppreſſed by affection: An ill quarrell once vndertaken ſhall be maintained, although with blood: Now, not ſo much the blood of *Saul*, as the ingagement of *Abner* makes the Warre. The ſonnes of *Zeruiah* ſtand faſt to D*auid*: It is much, how a man placeth his firſt intereſt: If *Abner* had been in *Ioabs* room, when *Sauls* diſpleaſure droue D*auid* from the Court, or *Ioab* in *Abners*, theſe actions, theſe euents had beene changed with the perſons: It was the only happineſſe of *Ioab* that he fell on the better ſide.

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Both the Commanders vnder *Dauid* and *Iſhboſheth* were equally cruell: both are ſo inured to blood, that they make but a ſport of killing. Cuſtome makes ſinne ſo familiar, that the horror of it, is to ſome turned into pleaſure. (*Come let the young men play before vs.*) ABNER is the Challenger, and ſpeeds thereafter: for though in the matches of Duell both ſides miſcarried, yet in the following conflict, *Abner* and his men are beaten: By the ſucceſſe of thoſe ſingle Combats no man knowes the better of the cauſe: Both ſides periſh, to ſhew, how little God liked either the offer, or the acceptation of ſuch a tryall; but when both did their beſt, God puniſheth the wrong part with diſcomfiture.

Oh, the miſery of ciuill diſſention! Iſrael and Iudah were brethren? One carried the name of the Father, the other of the Sonne: *Iudah* was but a branch of Iſrael, Iſrael was the roote of Iudah: yet Iſrael and Iudah muſt fight, and kill each other; onely vpon the quarrell of an ill Leaders ambition. The ſpeed of *Aſahel* was not greater then his courage: It was a minde fit for one of *Dauids* Worthies, to ſtrike at the head, to match himſelfe with the beſt: He was both ſwift and ſtrong: but the race is not to the ſwift, nor the battle to the ſtrong: If hee had gone neuer ſo ſlowly, he might haue ouertaken death: now hee runnes to fetch it. So little luſt had *Abner* to ſhed the blood of a ſonne of *Zeruiah*, that hee twice aduiſes him to retreate from purſuing his owne perill: *Aſahels* cauſe was ſo much better as *Abners* ſucceſſe: Many a one miſcarries in the raſh proſecution of a good quarrell, when the Abettors of the worſt part goe away with victory. Heate of zeale, ſometimes in the vndiſcreete purſuit of a iuſt Aduerſarie, prooues mortall to the agent, preiudiciall to the ſeruice.

ABNER, whiles hee kils, yet hee flyes, and runnes away from his owne death, whiles he inflicts it vpon another: *Dauids* followers had the better of the field and day; The Sunne, as vnwilling to ſee any more Iſraelitiſh blood ſhed by brethren, hath withdrawne himſelfe: and now both parts hauing got the aduantage of an hill vnder them, haue ſafe conuenience of parley: *Abner* beginnes, and perſwades *Ioab* to ſurceaſe the fight (*Shall the ſword deuoure for euer? Knoweſt thou not, that it will bee bitterneſſe in the end? How long ſhall it bee, ere thou bid the people returne from following their brethren?*) It was his fault, that the ſword deuoured at all: and why was not the beginning of a ciuill Warre bitterneſſe? Why did hee call forth the people to skirmiſh, and inuite them to death? Had *Abner* beene on the winning hand, this motion had beene thanke-worthy: It is a noble diſpoſition in a Victor, to call for a ceſſation of Armes: whereas neceſſitie wrings this ſuite from the ouermaſtered. There cannot be a greater prayſe, to a valiant and wiſe Commander, then a propenſion to all iuſt termes of peace: For warre as it is ſometimes neceſſary, ſo it is alwayes euill; and if fighting haue any other end propoſed beſides peace, it prooues murder. *Abner* ſhall finde himſelfe no leſſe ouercome, by *Ioab* in clemencie, then power; Hee ſayes not, I will not ſo eaſily leaue the aduantage of my victory: ſince the Dice of warre runne on my ſide, I will follow the chace of my good ſucceſſe: Thou ſhouldeſt haue conſidered of this before thy prouocation: It is now too late, to moue vnto forbearance: But, as a man that meant to approue himſelfe equally free from cowardiſe, in the beginning of the conflict, and from crueltie in the end; hee profeſſeth his forwardneſſe, to entertaine any pretence of ſheathing vp the ſwords of Iſrael; and ſweares to *Abner*, that if it had not beene for his proud irritation, the people had in the morning before ceaſed from that bloody purſuite of their brethren. As it becomes publike perſons to bee louers of peace, ſo they muſt ſhew it vpon all good occaſions: letting paſſe no opportunitie of making ſpare of blood.

Iſhboſheth was (it ſeemes) a man of no great ſpirits, for being no leſſe then fortie yeares old, when his father went into his laſt field againſt the Philiſtims, hee was content to ſtay at home; *Abner* hath put ambition into him; and hath eaſily raiſed him to the head of a faction, againſt the annointed Prince of Gods people. If this vſurped Crowne of *Sauls* Sonne, had any worth or glory in it, he cannot but ac-

acknowledge, to owe it all vnto *Abner*; yet how forward is vnthankfull *Iſhboſheth* to receiue a falſe ſuggeſtion againſt his chiefe Abettor: (*Wherefore haſt thou gone in, to my fathers Concubine?*) Hee that made no conſcience of an vniuſt claime to the Crowne, and a maintenance of it with blood, yet ſeemes ſcrupulous of a leſſe ſinne, that carried in it the colour of a diſgrace; The touch of her, who had beene honoured by his fathers bed, ſeemed an intolerable preſumption, and ſuch as could not bee ſeuered from his owne diſhonour: Selfe-loue ſometimes borrowes the face of honeſt zeale. Thoſe, who out of true grounds diſlike ſinnes, doe hate them all indifferently, according to their haynouſneſſe; Hypocrites are partiall in their deteſtation, bewraying euer moſt bitterneſſe againſt thoſe offences, which may moſt preiudice their perſons and reputations.

It is as dangerous as vniuſt for Princes, to giue both their eares and their heart to miſgrounded rumours of their innocent followers: This wrong hath ſtript *Iſhboſheth* of the Kingdome: *Abner* in the meane time cannot be excuſed from a trecherous inconſtancy: If *Sauls* ſonne had no true Title to the Crowne, why did he maintaine it? If he had, why did he forſake the cauſe and perſon? Had *Abner* out of remorſe, for furthering a falſe claime, taken off his hand, I know not wherein he could be blamed, except for not doing it ſooner: But now to withdraw his profeſſed allegeance, vpon a priuate reuenge, was to take a lewd leaue of an ill action: If *Iſhboſheth* were his lawfull Prince, no iniury could warrant a reuolt: Euen betwixt priuate perſons, a returne of wrongs is both vncharitable, and vniuſt, how euer this goe currant for the common iuſtice of the World: how much more ſhould we learne from a ſupreme hand, to take hard meaſures with thankes? It had beene *Abners* duty, to haue giuen his King a peaceable and humble ſatisfaction, and not to flye out in a ſnuffe. If the ſpirit of the Ruler riſe vp againſt thee, leaue not thy place, for yeelding pacifieth great offences: now, his impatient falling, although to the right ſide, makes him no better then traiterouſly honeſt.

So ſoone as *Abner* hath entertained a reſolution of his rebellion, he perſwades the Elders of Iſrael to accompany him in the change: and whence doth he fetch his maine motiue but from the Oracle of God? (*The Lord hath ſpoken of* David, *ſaying, By the hand of my ſeruant* David, *will I ſaue my people Iſrael, out of the hand of the Philiſtims, and out of the hand of all their enemies;*) *Abner* knew this full well before, yet then was well content to ſmother a knowne truth for his owne turne, and now the publication of it may ſerue for his aduantage, he wins the heart of Iſrael, by ſhewing Gods Charter for him, whom he had ſo long oppoſed: Hypocrites make vſe of God for their owne purpoſes; and care onely to make diuine authoritie a colour for their owne deſignes; No man euer heard *Abner* godly till now: neither had he beene ſo at this time, if he had not intended a reuengefull departure from *Iſhboſheth*: Nothing is more odious, then to make Religion a ſtalking horſe to Policy.

Who can but glorifie God in his iuſtice, when he ſees the bitter end of this trecherous diſſimulation? *Dauid* may vpon conſiderations of State, entertaine his new Gueſt with a Feaſt; and well might he ſeeme to deſerue a welcome, that vndertakes to bring all Iſrael to the league and homage of *Dauid*: but God neuer meant to vſe ſo vnworthy meanes, for ſo good a worke. *Ioab* returnes from purſuing a troupe, and finding *Abner* diſmiſſed in peace and expectation of beneficiall returne, followes him, and whether out of enuy, at a new riuall of honour, or out of the reuenge of *Aſahel*, he repayes him both diſſimulation and death. God doth moſt iuſtly by *Ioab*, that which *Ioab* did for himſelfe moſt vniuſtly: I know not (ſetting the quarrell aſide) whether we can worthily blame *Abner* for the death of *Aſahel*, who would needs after faire warnings runne himſelfe vpon *Abners* Speare: yet this fact ſhall procure his paiment for worſe. Now is *Iſhboſheths* wrong reuenged by an enemy; we may not alwayes meaſure the Iuſtice of Gods proceedings, by preſent occaſions: He needs not make vs acquainted, or aske vs leaue when he will call for the arrerages of forgotten ſinnes.

hall, J. 12637c

Contemplations.

THE FIFTEENTH BOOKE.

Containing
- Vzzah *and the Arke.*
- Dauid *with* Mephiboſheth *and* Ziba.
- Hanun *and* Dauids *Ambaſſadors.*
- Dauid *with* Bathſheba *and* Vriah.
- Nathan *and* Dauid.
- Amnon *and* Thamar.
- Abſaloms *returne and conſpiracie.*

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

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TO THE RIGHT HONOVRABLE, MY VERY GOOD LORD, WILLIAM LORD BVRLEIGH,

All Grace and Happineſſe.

RIGHT HONOVRABLE,

There are but two Bookes wherein wee can reade God; The one is his Word, his Workes the other: This is the bigger Volume, that the more exquiſite. The Characters of this are more large, but dim; of that, ſmaller, but clearer. Philoſopher haue turned ouer this, and erred; That, Diuines and ſtudious Christians, not without full and certaine information. In the Works of God we ſee the ſhadow, or footſteps of the Creator, in his Word we ſee the face of God in a glaſſe. Happineſſe conſiſts in the Viſion of that infinite Maieſtie: and if we be perfectly happy aboue in ſeeing him face to face, our happineſſe is well forward below, in ſeeing the liuely repreſentation of his face in the glaſſe of the Scrip-

Eeeee 3 *tures.*

tures. We cannot ſpend our eyes too much vpon this Obiect: For me, the more I ſee, the more I am amazed, the more I am rauiſhed with this glorious beautie. With the honeſt Lepers I cannot be content to enioy this happy ſight alone: there is but one way to euery mans felicity. May it pleaſe your Lordſhip to take part with many your Peeres, in theſe my weake, but not vnprofitable Contemplations; *which ſhall hold themſelues not a little graced with your Honourable Name; Whereto, together with your right Noble and moſt Worthy Lady, I haue gladly deuoted my ſelfe, to be*

Your Lordſhips in all

dutifull obſeruance,

Ios. Hall.

Contemplations.

THE FIFTEENTH BOOKE.

Vzzah, *and the Arke remoued.*

THe houſe of *Saul* is quiet, the Philiſtims beaten, victory can not end better then in deuotion; *Dauid* is no ſooner ſetled in his houſe at Ieruſalem, then he fetcheth God to be his gueſt there; the thouſands of Iſrael goe now in an holy march, to bring vp the Arke of God, to the place of his reſt: The tumults of Warre afforded no opportunitie of this ſeruice; onely peace is a friend to Religion, neither is peace euer our friend, but when it is a ſeruant of Pietie: The vſe of War is not more pernicious to the body, then the abuſe of peace is to the ſoule; Alas, the Riot bred of our long eaſe, rather driues the Arke of God from vs; ſo the ſtill ſedentary life, is ſubiect to diſeaſes, and ſtanding waters putrifie. It may be iuſt with God, to take away the bleſſing which wee doe ſo much abuſe, and to ſcoure off our ruſt with bloody Warre, &c.

The Arke of God had now many yeeres, reſted in the obſcure lodge of *Abinadab*, without the honour of a Tabernacle. *Dauid* will not endure himſelfe glorious, and the Arke of God contemptible; his firſt care is to prouide a fit roome for God, in the head of the Tribes, in his owne City. The chiefe care of good Princes, muſt bee the aduancement of Religion; What ſhould the Deputies of God rather doe, than honour him whom they repreſent? It was no good that Iſrael could learne of Philiſtims; Thoſe Pagans had ſent the Arke backe in a new Cart; the Iſraelites ſaw God bleſſed that conduct, and now they practiſe it at home: But that which God will take from Philiſtims, hee will not brooke from Iſrael: Aliens from God are no fit patterns for children: Diuine inſtitution had made this a carriage for the Leuites, not for oxen: Neither ſhould thoſe ſonnes of *Abinadab* haue driuen the Cart, but carried that ſacred burden. Gods buſineſſes muſt be done after his owne formes, which if we doe with the beſt intentions alter, we preſume.

It is long ſince Iſrael ſaw ſo fayre a day as this, wherein they went in this holy Triumph to fetch the Arke of God; Now their Warlike Trumpets are turned into Harps and Timbrils; and their hands in ſtead of weilding the Sword and Speare, ſtrike vpon thoſe muſicall ſtrings whereby they might expreſſe the ioy of their hearts: Here was no noyſe but of mirth, no motion but pleaſant: Oh happy Iſrael that had a God to reioyce in, that had this occaſion of reioycing in their God, and an heart that embraced this occaſion. There is nothing but this wherein wee may not ioy immoderately, vnſeaſonably; this ſpirituall ioy can neuer bee either out of time, or out of meaſure: Let him that reioyceth, reioyce in the Lord. But now when the Iſraelites were in the midſt of this Angel-like iollitie, their hearts lifted vp, their hands playing, their feet mouing, their tongues ſinging and ſhouting, God ſees good to ſtrike them into a ſudden dumpe by the death of *Vzzah*: They are ſcarce ſet into the tune, when God marres their Muſicke, by a fearefull iudgement; and changes their mirth into aſtoniſhment, and confuſion; There could not bee a more excellent worke then this they were about; there could not be more chearefull hearts in the performing of it, yet will the moſt holy God rather daſh all this ſolemne ſeruice, then endure an act of preſumption or infidelitie. *Abinadab* had beene the faithfull Hoſt of Gods Arke for the ſpace of twenty yeeres: euen in the midſt of the terrors of Iſrael, who were iuſtly affrighted with the vengeance inflicted vpon Beth-ſhemeſh, did hee giue habour vnto it; Yet euen the ſonne of *Abinadab* is ſtricken dead, in the firſt departing of that bleſſed gueſt: The Sanctitie of the Parent cannot beare out the ſinne of his Sonne: The Holy one of Iſrael will be ſanctified in all that come neere him: He will be ſerued like himſelfe.

What then was the ſinne of *Vzzah*? What was the capitall crime, for which hee ſo fearefully periſhed? That the Arke of God was committed to the Cart, it was not his deuice onely, but the common act of many; That it was not carried on the ſhoulders of Leuites, was no leſſe the fault of *Ahio*, and the reſt of their Brethren; onely *Vzzah* is ſtricken: The reſt ſinned in negligence, he in preſumption; the Arke of God ſhakes with the agitation of that carriage; hee puts forth his hand to hold it ſteddie: Humane iudgement would haue found herein nothing haynous: God ſees not with the eyes of men; None but the Prieſts ſhould haue dared to touch the Arke; It was enough for the Leuites to touch the barres that carried it: An vnwarranted hand cannot ſo lightly touch the Arke, but he ſtrikes the God that dwels in it: No maruell if God ſtrike that man with death, that ſtrikes him with Preſumption; There was wel-neere the ſame quarrell againſt the thouſands of Beth-ſhemeſh, and againſt *Vzzah*; They dyed for looking into the Arke, hee for touching it; leſt Iſrael ſhould grow into a contemptuous familiaritie with this Teſtimonie of Gods preſence, he will hold them in awe with Iudgements: The reuenging hand of the Almighty, that vpon the returne of the Arke ſtayed at the houſe of *Abinadab*, vpon the remoue of the Arke beginnes there againe: Where are thoſe that thinke God will take vp with a careleſſe and ſlubbred ſeruice? Hee whoſe infinite mercie vſes to paſſe by our ſinnes of infirmitie, puniſheth yet ſeuerely our bold faults: If we cannot doe any thing in the degrees that hee requireth; yet wee muſt learne to doe all things in the forme that he requireth; Doubtleſſe *Vzzah* meant no otherwiſe then well in putting forth his hand to ſtay the Arke; Hee knew the ſacred Vtenſils that were in it, the Pot of Manna, the Tables of the Law, the Rod of *Aaron*, which might bee wronged by that ouer-rough motion: to theſe he offers his aide, and is ſtricken dead: The beſt intention cannot excuſe; much leſſe warrant vs in vnlawfull actions: where we doe ought in faith, it pleaſeth our good God to winke at, and pitty our weakeneſſes; but if we dare to preſent God with the wel-meant ſeruices of our owne making, we runne into the indignation of God; There is nothing more dangerous then to be our owne caruers in matter of Deuotion.

I maruell not if the countenance of *Dauid* were ſuddenly changed, to ſee the pale face of death in one of the chiefe Actors in this holy Proceſſion: Hee that had found God ſo fauourable to him in actions of leſſe worth, is troubled to ſee this ſucceſſe of a buſineſſe ſo heartily directed vnto his God; and now he beginnes to looke thorow *Vzzah* at himſelfe, and to ſay, (*How ſhall the Arke of the Lord come to mee?*) Then onely ſhall wee make a right vſe of the iudgements of God vpon others, when we ſhall feare them in our ſelues, and finding our ſinnes at leaſt equall, ſhall tremble at the expectation of the ſame deſerued puniſhments, God intends not onely reuenge in his execution, but reformation; As good Princes regard not ſo much the ſmart of the euill paſt, as the preuention of the future; which is neuer attained but when wee make applications of Gods hand: and draw common cauſes out of Gods particular proceedings.

I doe not heare *Dauid* ſay; Surely, this man is guiltie of ſome ſecret ſinne, that the World knowes not, God hath met with him, there is no danger to vs, why ſhould I be diſcouraged to ſee God iuſt? we may go on ſafely and proſper: But here his foot ſtaies, and his hand fals from his Inſtrument, and his tongue is ready to taxe his owne vnworthineſſe, (*How ſhall the Arke of the Lord come vnto me?*) That heart is carnall and proud, that thinkes any man worſe then himſelfe; *Dauids* feare ſtayes his progreſſe: Perhaps he might haue proceeded with good ſucceſſe, but he dares not venture, where he ſees ſuch a deadly checke: It is better to be too fearefull, then too forward in thoſe affaires, which doe immediately concerne God; As it is not good to refraine from holy buſineſſes, ſo it is worſe to doe them ill; Awfulneſſe is a ſafe Interpreter of Gods ſecret actions, and a wiſe guide of ours.

This euent hath holpen *Obed-Edom* to a gueſt he lookt not for, God ſhall now ſoiourne in the houſe of him, in whoſe heart hee dwelt before by a ſtrong faith: elſe the man durſt not haue vndertaken to receiue that dreadfull Arke, which *Dauid* himſelfe feared to harbour; Oh the courage of an honeſt and faithfull heart! *Obed-Edom* knew well enough what ſlaughter the Arke had made amongſt the Philiſtims, and after that amongſt the Bethſhemites, and now he ſaw *Vzzah* lye dead before him, yet doth he not make any ſcruple of entertaining it, neither doth he ſay, My Neighbour *Abinadab* was a carefull and religious hoſt to the Arke, and is now payed with the blood of his ſonne: how ſhall I hope to ſpeed better? but he opens his doores with a bold cheerefulneſſe, and notwithſtanding all thoſe terrors, bids God welcome: Nothing can make God not amiable to his owne; Euen his very iuſtice is louely: Holy men know how to reioice in the Lord with trembling, and can feare without diſcouragement.

The GOD of heauen will not receiue any thing from men on free coſt: hee will pay liberally for his lodging, a plentifull bleſſing vpon *Obed-Edom*, and all his houſehould. It was an honour to that zealous Gittite, that the Arke could come vnder his roofe; yet God rewards that honour with benediction: Neuer man was a loſer by true godlineſſe. The houſe of *Obed-Edom* cannot this while want obſeruation: the eyes of *Dauid*, and all Iſrael were neuer off from it, to ſee how it fared with this entertainment. And now, when they finde nothing, but a gracious acceptation and ſenſible bleſſing, the good King of Iſrael takes new heart, and haſtens to fetch the Arke into his royall Citie. The view of Gods fauours vpon the Godly, is no ſmall encouragement to confidence and obedience: Doubtleſſe, *Obed-Edom* was not free from ſome weakeneſſes; If the Lord ſhould haue taken the aduantage of Iudgement againſt him, what Iſraelites had not beene diſheartened from attending the Arke? Now *Dauid* and Iſrael was not more affrighted with the vengeance vpon *Vzzah*, then encouraged by the bleſſing of *Obed-Edom*: The wiſe God doth ſo order his iuſt and mercifull proceedings, that the awfulneſſe of men may bee tempered with loue. Now the ſweete ſinger of Iſrael reuiues his holy Muſicke, and addes both more ſpirit and more pompe to ſo deuout a buſineſſe: I did not before heare of Trumpets, nor dancing, nor ſhouting, nor ſacrifice, nor the linnen Ephod: The ſenſe of Gods paſſed diſpleaſure, doubles our care to pleaſe him, and our ioy in his recouered approbation: we neuer make ſo much of our health, as after ſickneſſe, nor neuer are ſo officious to our friend, as after an vnkindneſſe. In the firſt ſetting out of the Arke, *Dauids* feare was at leaſt an equall match to his ioy; therefore after the firſt ſixe paces hee offered a ſacrifice, both to pacifie God, and thanke him: but now when they ſaw no ſigne of diſlike, they did more freely let themſelues looſe to a fearleſſe ioy; and the body ſtroue to expreſſe the holy affection of the ſoule; there

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was no limme, no part that did not profeſſe their mirth by motion, no noiſe of voice, or inſtrument wanted to aſſiſt their ſpirituall iollity; *Dauid* led the way, dancing with all his might in his linnen Ephod: *Vzzah* was ſtill in his eye, hee durſt not vſurpe vpon a garment of Prieſts, but will borrow their colour to grace the ſolemnitie, though hee dare not the faſhion: White was euer the colour of ioy, and Linnen was light for vſe, therefore he couers his Princely Robes with white linnen, and meanes to honour himſelfe by his conformitie to Gods Miniſters. Thoſe that thinke there is diſgrace in the Ephod, are farre from the ſpirit of the man after Gods owne heart: Neither can there be a greater argument of a foule ſoule, then a diſlike of the glorious calling of God: Barren *Mical* hath too many ſonnes that ſcorne the holy habit and exerciſes: ſhe lookes through her window, and ſeeing the attyre and geſtures of her deuout husband, deſpiſeth him in her heart, neyther can ſhee conceale her contempt, but like *Sauls* Daughter caſt it proudly in his face (*Oh how glorious was the King of Iſrael this day; which was vncouered this day in the eyes of the Maidens of his ſeruants, as a foole vncouereth himſelfe.*) Worldly hearts can ſee nothing in actions of zeale but folly and madneſſe: Pietie hath no reliſh to their palate but diſtaſtfull.

Davids heart did neuer ſwell ſo much at any reproch, as this of his Wife; his loue was for the time loſt in his anger; and as a man impatient of no affront ſo much as in the way of his deuotion, hee returnes a bitter checke to his Mical; (*It was before the Lord, which choſe me rather than thy Father, and all his houſe, &c.*) Had not *Mical* twitted her Husband with the ſhame of his zeale, ſhee had not heard of the ſhamefull reiection of her father; now ſince ſhee will bee forgetting, whoſe Wife ſhe was, ſhee ſhall be put in mind whoſe Daughter ſhe was. Contumelies that are caſt vpon vs in the cauſes of God, may ſafely be repaied: If we be meale-mouthed in the ſcornes of Religion, we are not patient, but zealeleſſe: Here we may not forbeare her, that lyes in our boſome. If *David* had not loued *Mical* dearely, he had neuer ſtood vpon thoſe points with *Abner*; He knew that if *Abner* came to him the kingdome of Iſrael would accompany him, and yet hee ſends him the charge of not ſeeing his face, except hee brought *Mical*, *Sauls* Daughter with him; as if he would not regard the Crowne of Iſrael, whiles he wanted that Wife of his: Yet here he takes her vp roundly, as if ſhee had beene an enemy, not a partner of his bed. All relations are aloofe off, in compariſon of that betwixt God, and the ſoule; He that loues Father, or Mother, or Wife, or Childe, better then me (ſaith our Sauiour) is not worthy of me. Euen the higheſt delights of our hearts muſt be trampled vpon, when they will ſtand out in riuality with God. Oh happy reſolution of the royall Prophet, and Propheticall King of Iſrael, (I will be yet more vile then thus, and will be low in mine owne ſight:) he knew this very abaſement Heroicall; and that the onely way to true glory, is, not to be aſhamed of our loweſt humiliation vnto God: Well might he promiſe himſelfe honour from thoſe, whoſe contempt ſhe had threatned; The hearts of men are not their owne, hee that made them, ouer-rules them, and inclines them to an honourable conceit of thoſe that honour their Maker; So as holy men haue oft times inward reuerence, euen where they haue outward indignities. *Dauid* came to bleſſe his houſe, *Mical* brings a curſe vpon her ſelfe: Her ſcornes ſhall make her childleſſe to the day of her death; Barrenneſſe was held in thoſe times none of the leaſt iudgements; God doth ſo reuenge *Dauids* quarrell vpon *Mical*, that her ſudden diſgrace, ſhall be recompenced with perpetuall: She ſhall not be held worthy to beare a ſonne, to him whom ſhe vniuſtly contemned; How iuſt is it with God to prouide whips for the backs of ſcorners? It is no maruell if thoſe that mocke at goodneſſe, be plagued with continuall fruitleſneſſe.

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MEPHIBOSHETH and ZIBA.

SO ſoone as euer *Dauid* can but breathe himſelfe from the publike cares, hee caſts backe his thoughts to the deare remembrance of his *Ionathan*. *Sauls* ſeruant is likely to giue him the beſt intelligence of *Sauls* ſonnes; The queſtion is therefore moued to *Ziba*, Remaineth there none of the houſe of *Saul?* and leſt ſuſpition might conceale the remainders of an emulous line, in feare of reuenge intended, he addes: On whom I may ſhew the mercy of God for *Ionathans* ſake? O friendſhip worthy of the Monuments of Eternity, fit only to requite him, whoſe loue was more then the loue of women: Hee doth not ſay, Is there any of the houſe of *Ionathan*, but of *Saul*; that for his friends ſake hee may ſhew fauour to the Poſteritie of his Perſecutor. *Ionathans* loue could not bee greater then *Sauls* malice, which alſo ſuruiued long in his iſſue; from whom *Dauid* found a buſie and ſtubborne riualitie for the Crowne of Iſrael: yet as one that gladly buried all the hoſtilitie of *Sauls* houſe in *Ionathans* graue, he askes, *Is there any man left of* Sauls *houſe, that I may ſhew him mercy for* Ionathans *ſake?* It is true loue, that ouerliuing the perſon of a friend, will bee inherited of his ſeede; but to loue the poſteritie of an enemy in a friend, it is the miracle of friendſhip: The formall amitie of the World is confined to a face: or to the poſſibility of recompence, languiſhing in the diſabilitie, and dying in the deceaſe of the party affected: That loue was euer falſe, that is not euer conſtant, and the moſt operatiue, when it cannot be either knowne or requited.

To cut off all vnquiet competion for the Kingdome of Iſrael, the prouidence of God had ſo ordered, that there is none left of the houſe of *Saul* (beſides the ſonnes of his Concubines) ſaue onely young and lame *Mephiboſheth*: ſo young, that he was but fiue yeares of age, when *Dauid* entred vpon the Gouernment of Iſrael; ſo lame, that if his age had fitted, his impotence had made him vnfit for the Throne. *Mephiboſheth* was not borne a Creeple, it was an heedleſſe Nurſe that made him ſo: She hearing of the death of *Saul* and *Ionathan*, made ſuch haſt to flee, that her young Maſter was lamed with the fall: Ywis there needed no ſuch ſpeed to runne away from *Dauid*; whoſe loue purſues the hidden ſonne of his brother *Ionathan*: How often doth our ignorant miſtaking, cauſe vs to runne from our beſt friends, and to catch knockes and maimes of them that profeſſe our protection?

MEPHIBOSHETH could not come otherwiſe then fearfully, into the preſence of *Dauid*, whom he knew ſo long, ſo ſpitefully oppoſed by the houſe of *Saul*: he could not be ignorant, that the faſhion of the World is to build their owne ſecuritie vpon the blood of the oppoſite faction, neither to thinke themſelues ſafe, whiles any branch remaines ſpringing out of that root of their emulation: Seaſonably doth *Dauid* therefore firſt, expell all thoſe vniuſt doubts, ere hee adminiſter his further cordials; (*Feare not, for I will ſurely ſhew thee kindneſſe, for* Ionathan *thy fathers ſake, and will reſtore thee all the fields of* Saul *thy father, and thou ſhalt eate bread at my table continually.*)

Dauid can ſee neither *Sauls* blood, nor lame legs in *Mephiboſheth*, whiles he ſees in him the features of his friend *Ionathan*; how much leſſe ſhall the God of mercies regard our infirmities, or the corrupt blood of our ſinfull Progenitors, whiles hee beholds vs in the face of his Sonne, in whom he is well pleaſed.

Fauours are wont ſo much more to affect vs, as they are leſſe expected by vs; *Mephiboſheth* as ouer-ioyed with ſo comfortable a word, and confounded in himſelfe at the remembrance of the contrary deſeruings of his Family, bowes

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himſelfe to the earth, and ſayes (*What is thy ſeruant, that thou ſhouldſt looke vpon ſuch a dead Dog as I am?*) I finde no defect of wit (though of limmes) in *Mephiboſheth*, hee knew himſelfe the Grand-child of the King of Iſrael, the ſonne of *Ionathan*, the lawfull heire of both, yet in regard of his owne impotencie, and the treſpaſſe and reiection of his houſe, hee thus abaſeth himſelfe vnto *Dauid*; Humiliation is a right vſe of God affliction; What if he were borne great? If the ſinne of his Grand-father hath loſt his eſtate, and the hand of his Nurſe hath deformed and diſabled his perſon, hee now forgets what hee was, and cals himſelfe worſe then hee is, *A dogge*: Yet a liuing Dogge, is better then a dead Lion; there is dignity and comfort in life, *Mephiboſheth* is therefore a dead dogge vnto *Dauid*. It is not for vs to nouriſh the ſame ſpirits in our aduerſe eſtate, that we found in our higheſt proſperitie; What vſe haue wee made of Gods hand, if wee bee not the lower with our fall? God intends we ſhould carrie our croſſe, not make a fire of it to warme vs; It is no bearing vp our ſailes in a tempeſt. Good *Dauid* cannot diſ-eſteeme *Mephiboſheth* euer the more for diſparaging himſelfe: hee loues and honours this humilitie, in the Sonne of *Ionathan*; There is no more certaine way to glory and aduancement, then a lowly deiection of our ſelues: Hee that made himſelfe a Dogge, and therefore fit onely to lye vnder the table, yea a dead Dogge, and therefore fit onely for the ditch, is rayſed vp to the table of a King; his ſeate ſhall be honourable, yea, royall, his fare delicious, his attendance noble. How much more will our gracious God lift vp our heads, vnto true honour before men and Angels, if wee can bee ſincerely humbled in his ſight? if wee miſcall our ſelues in the meanneſſe of our conceits to him, hee giues vs a new name, and ſets vs at the Table of his glorie; It is contrarie with GOD and men; if they reckon of vs as wee ſet our ſelues, hee values vs according to our abaſements. Like a Prince truly munificent and faithfull, *Dauid* promiſes and performes at once; *Ziba Sauls* ſeruant hath the charge giuen him, of the execution of that royall word; *Hee ſhall bee the Bayliffe of this great Husbandry of his Maſter* MEPHIBOSHETH; The Land of *Saul*, how euer forfeited, ſhall know no other Maſter then *Sauls* Grand-childe; As yet, *Sauls* ſeruant had ſped better then his ſonne: I reade of twentie ſeruants of *Ziba*, none of *Mephiboſheth*; Earthly poſſeſſions doe not alwayes admit of equall diuiſions; The Wheele is now turned vp; *Mephiboſheth* is a Prince, *Zeba* is his Officer; I cannot but pitie the condition of this good ſonne of *Ionathan*; Into ill hands did honeſt *Mephiboſheth* fall, firſt, of careleſſe Nurſe, then of a trecherous ſeruant; Shee maymed his bodie, hee would haue ouerthrowne his eſtate; After ſome yeeres of eye-ſeruice to *Mephiboſheth*, wicked *Ziba* intends to giue him a worſe fall then his Nurſe. Neuer any Court was free from Detractors; from Delators, who if they ſee a man to be a Creeple, that hee cannot goe to ſpeake for himſelfe, will bee telling Tales of him, in the eares of the great; ſuch an one was this perfidious *Ziba*; who taking the opportunitie of *Dauids* flight from his ſonne *Abſolom*, followes him with a faire preſent, and a falſe Tale, accuſing his impotent Maſter of a foule and trayterous ingratitude; labouring to treade vpon his lame Lord to rayſe himſelfe to honour: True-hearted *Mephiboſheth* had as good a will as the beſt; if he could haue commanded legs, hee had not beene left behind *Dauid*: now that he cannot goe with him; hee will not bee well without him, and therefore puts himſelfe to a wilfull and ſullen penance, for the abſence and danger of his King; hee will not ſo much as put on cleane clothes for the time, as hee that could not haue any ioy in himſelfe, for the want of his Lord *Dauid*: Vnconſcionable Miſcreants care not how they collogue, whom they ſlander for a priuate aduantage; Lewd *Ziba* comes with a Gift in his hand, and a ſmooth Tale in his mouth; Oh Sir, you thought you had a *Ionathan* at home, but you will finde a *Saul*; It were pitie but he ſhould be ſet at your Table, that would ſit in your Throne; you thought *Sauls* Land would haue contented *Mephiboſheth*, but hee would haue all yours; though hee bee lame, yet hee would be climbing: would you haue thought that this Creeple could be plotting for your Kingdome, now that you are but gone aſide? *Iſhboſheth* will neuer dye while *Mephiboſheth* liues: How did he now forget his impotence, and raiſed vp his ſpirits in hope of a day; and durſt ſay, that now the time was come, wherein the Crowne ſhould reuert to *Sauls* true Heire. Oh Viper: if a Serpent bite in ſecret when he is not charmed, no better is a Slanderer; Honeſt *Mephiboſheth* in good manners made a dead dog of himſelfe, when *Dauid* offered him the fauour of his board; but *Ziba* would make him a very Dog indeed, an ill natur'd Cur, that when *Dauid* did thus kindly feed him at his owne table, would not onely bite his fingers, but flye at his throat.

But what ſhall we ſay to this? Neither earthly Soueraignty, nor holineſſe can exempt men from humane infirmity. Wiſe and good *Dauid* hath now but one eare; and that miſ-led with credulity: His charity in beleeuing *Ziba*, makes him vncharitable in diſtruſting, in cenſuring *Mephiboſheth*. The detractor hath not onely ſudden credit giuen him, but *Sauls* Land; *Ionathans* Son hath loſt (vnheard) that inheritance which was giuen him vnſought. Heare-ſay is no ſafe ground of any iudgement; *Ziba* ſlaunders, *Dauid* beleeues, *Mephiboſheth* ſuffers.

Lyes ſhall not alwayes proſper, God will not abide the truth to be euer oppreſſed; At laſt *Ionathans* lame Sonne ſhall be found as ſound in heart, as lame in his body; He whoſe ſoule was like his Father *Ionathans* ſoule, whoſe body was like to his Grandfather *Sauls* ſoule, meets *Dauid* (as it is high time) vpon his returne; beſtirs his tongue to diſcharge himſelfe of ſo foule a ſlander; The more horrible the crime had beene, the more villanous was the vniuſt ſuggeſtion of it, and the more neceſſary was a iuſt Apology; Sweetly therefore, and yet paſſionately doth he labour to greaten *Dauids* fauours to him; his owne obligations and vileneſſe; ſhewing himſelfe more affected with his wrong, then with his loſſe; welcomming *Dauid* home with a thankfull neglect of himſelfe, as not caring that *Ziba* had his ſubſtance, now that he had his King. *Dauid* is ſatisfied, *Mephiboſheth* reſtored to fauour and lands; here are two kind hearts well met. *Dauid* is full of ſatisfaction from *Mephiboſheth*; *Mephiboſheth* runnes ouer with ioy in D*auid*: *Dauid*, like a gracious King, giues *Mephiboſheth* (as before) *Sauls* Lands to halues with *Ziba*; *Mephiboſheth*, like a King, giues all to *Ziba* for ioy that God had giuen him D*auid*: All had beene well, if *Ziba* had fared worſe: Pardon me O holy and glorious ſoule of a Prophet, of a King, after Gods owne heart, I muſt needs blame thee for mercy: A fault that the beſt and moſt generous natures are moſt ſubiect to. It is pitty that ſo good a thing ſhould doe hurt; yet we finde that the beſt, miſuſed is moſt dangerous: Who ſhould bee the patterne of Kings but the King of God? Mercy is the goodlieſt Flower in his Crowne, much more in theirs, but with a difference: Gods mercy is infinite, theirs limited: he ſayes, *I will haue mercy on whom I will*: they muſt ſay, *I will haue mercy on whom I ſhould*. And yet he, for all his infinite mercy, hath veſſels of wrath, ſo muſt they; of whom his Iuſtice hath ſaid, Thine eye ſhall not ſpare them: A good man is pittifull to his beaſt, ſhall hee therefore make much of Toades and Snakes? Oh that *Ziba* ſhould goe away with any poſſeſſion, ſaue of ſhame and ſorrow; that he ſhould be coupled with a *Mephiboſheth* in a partnerſhip of Eſtates: Oh that *Dauid* had changed the word a little.

A diuiſion was due here indeed; but of *Ziba's* eares from his head, or his head from his ſhoulders, for going about ſo maliciouſly, to diuide D*auid* from the Sonne of *Ionathan*: An Eye for an Eye, was Gods Rule; If that had beene true, which *Ziba* ſuggeſted againſt *Mephiboſheth*, he had beene worthy to loſe his head with his Lands; being falſe, it had beene but reaſon, *Ziba* ſhould haue changed heads with *Mephiboſheth*: Had not holy D*auid* himſelfe beene ſo ſtung with the venemous tongues, that he cryes out in the bitterneſſe of his ſoule, What reward ſhall be giuen thee, O thou falſe tongue? euen ſharpe Arrowes with hot burning coales; He that was ſo ſenſible of himſelfe in *Doegs* wrong, doth he feele ſo little of *Mephiboſheth* in *Zibaes*? Are theſe the Arrowes of *Dauids* Quiuer; are theſe his hot burning coales (*Thou* and *Ziba diuide?*) Hee that had ſaid, their tongue is a ſharpe ſword, now that the ſword of iuſt reuenge is in his hand, is this the blow he giues, D*iuide the poſſeſſion?* I know not whether, exceſſe, or

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want of mercy may proue moſt dangerous in the great; the one diſcourages good intentions with feare; the other may encourage wicked practices through preſumption; Thoſe that are in eminent place muſt learne the mid-way betwixt both; ſo pardoning faults, that they may not prouoke them; ſo puniſhing them, that they may not diſhearten vertuous and well-meant actions; they muſt learne to ſing that abſolute Ditty (whereof *Dauid* had here forgotten one part) of Mercy and Iudgement.

HANVN and DAVIDS *Ambaſſadours*.

IT is not the meaning of Religion, to make men vnciuill: If the King of Ammon were heatheniſh, yet his kindneſſe may be acknowledged, may be returned by the King of Iſrael. I ſay not, but that perhaps *Dauid* might maintain too ſtrait a league with that forbidden Nation; A little friendſhip is enough to an Idolater; but euen the ſauage Canibals may receiue an anſwer of outward courteſie: If a very dogge fawne vpon vs, we ſtroake him on the head, and clap him on the ſide; much leſſe is the common band of humanity vntyed by Grace: Diſparity in ſpirituall Profeſſions, is no warrant for Ingratitude: He therefore whoſe good nature proclaimed to ſhew mercy to any branch of *Sauls* Houſe, for *Ionathans* ſake, will now alſo ſhew kindneſſe to *Hanun*, for the ſake of *Nahaſh* his father.

It was the ſame *Nahaſh* that offered the cruell condition to the men of Iabeſh Gilead, of thruſting out their right eyes for the admiſſion into his couenant. Hee that was thus bloody in his Deſignes againſt Iſrael, yet was kinde to *Dauid*; perhaps for no cauſe ſo much as *Sauls* oppoſition; And yet euen this fauour is held worthy both of memory, and retribution: Where we haue the Acts of courteſie, it is not neceſſary wee ſhould enter into a ſtrict examination of the grounds of it; whiles the benefit is ours, let the intention be their owne; What euer the hearts of men are, wee muſt looke at their hands, and repay, not what they meant, but what they did.

Nahaſh is dead, *Dauid* ſends Ambaſſadors to condole his loſſe, and to comfort his Sonne *Hanun*. No Ammonite but is ſadly affected with the death of a father, though it gaine him a Kingdome: Euen *Eſau* could ſay, the dayes of mourning for my Father will come; No earthly aduantage can fill vp the gap of nature: Thoſe children are worſe then Ammonites, that can thinke either gaine, or liberty, worthy to counteruaile a parents loſſe.

Carnall men are wont to meaſure anothers foot by their owne Laſt; their owne falſhood makes them vniuſtly ſuſpicious of others. The Princes of *Ammon*, becauſe they are guilty to their owne hollowneſſe and doubleneſſe of heart, are ready ſo to iudge of *Dauid* and his Meſſengers, (*Thinkeſt thou that Dauid doth honour thy Father, that hee hath ſent comforters vnto thee? Hath not Dauid rather ſent his owne ſeruants to thee, to ſearch the City, and to ſpye it out, to ouerthrow it?*) It is hard for a wicked heart to thinke well of any other; becauſe it can thinke none better then it ſelfe, and knowes it ſelfe euill: The freer a man is from vice himſelfe, the more charitable he vſes to bee vnto others.

Whatſoeuer *Dauid* was particularly in his owne perſon, it was ground enough of preiudice, that he was an Iſraelite; It was an hereditarie and deepe ſetled hatred, that the Ammonites had conceiued againſt their brethren of Iſrael: neither can they forget that ſhamefull and fearefull foyle, which they receiued from the reſcuers of *Iabeſh Gilead*; and now ſtill doe they ſtomach at the name of Iſrael; Malice once conceiued in worldly hearts, is not eaſily extinguiſhed, but vpon all occaſions, is readie to breake forth into a flame of reuengefull actions.

Nothing can bee more dangerous, then for young Princes to meete with ill Counſell in the entrance of their Gouernment; for both then are they moſt prone to take it, and moſt difficultly recouered from it; if we be ſet out of our way in the beginning of our iourney, we wander all the day; How happy is that State, where both the Counſellours are faithfull, to giue onely good aduice; and the King wiſe to diſcerne good aduice from euill: the young King of Ammon is eaſily drawne to beleeue his Peeres, and to miſtruſt the meſſengers; and hauing now in his conceit turned them into ſpyes, entertaines them with a ſcornfull diſgrace; hee ſhaues off one halfe of their beards, and cuts off one halfe of their garments; expoſing them to the diriſion of all the beholders. The Iſraelites were forbidden either a ſhauen beard; or a ſhort garment; in deſpight, perhaps, of their Law theſe Embaſſadours are ſent away with both: certainly in a deſpight of their Maſter, and a ſcorne of their perſons.

King *Dauid* is not a little ſenſible of the abuſe of his Meſſengers, and of himſelfe in them; Firſt, therefore hee deſires to hide their ſhame, then to reuenge it. Man hath but a double ornament of bodie, the one of nature, the other of Art; The naturall ornament is the hayre, the artificiall is apparrell; *Dauid* Meſſengers are deformed in both; The one is eaſily ſupplyed by a new ſuit, the other can onely be ſupplied out of the Ward-robe of time; *Tarrie at Iericho till your beards bee growne.* How eaſily had this deformitie beene remoued, if as *Hanun* had ſhauen one ſide of their faces, ſo they had ſhauen the other; what had this beene but to reſemble their yonger age, or that other ſexe, in neither of which, doe we vſe to place any imagination of vnbeſeeming; neither did there want ſome of their neighbour Nations, whoſe faces age it ſelfe had not wont to couer with this ſhade of hayre: But ſo reſpectiue is good *Dauid*, and his wiſe Senatours, of their Countrie-formes; that they ſhall by appointment rather tarie abroad, till time haue wrought their conformitie, then varie from the receiued faſhions of their owne people. Alas, into what a licentious varietie of ſtrange diſguiſes are we falne? The glorie of Attire is ſought in nouelitie, in miſhapenneſſe, in monſtrouſneſſe: there is much latitude, much libertie in the vſe of theſe indifferent things; but becauſe wee are free, wee may not runne wilde: and neuer thinke wee haue ſcope euough, vnleſſe we out-runne modeſtie.

It is lawfull for publike perſons, to feele their owne indignities, and to endeauour their reuenge. Now *Dauid* ſends all the hoſt of the mightie men to puniſh *Ammon*, for ſo foule an abuſe; Thoſe that receiued the Meſſengers of his loue with ſcorne and inſolencie, ſhall now bee ſeuerely ſaluted with the Meſſengers of his wrath. It is iuſt both with God and men, that they, who know not how to take fauours aright, ſhould ſmart with iudgments. Kindneſſe repulſed, breakes foorth into indignation, how much more when it is repayde with an iniurious affront?

Dauid cannot but feele his owne cheekes ſhauen, and his owne Coate cut, in his Embaſſadours; they did but carie his perſon to *Hanun*; neither can hee therefore but appropriate to himſelfe the kindneſſe, or iniurie offered vnto them: He that did ſo take to heart the cutting off but the lap of King *Sauls* Garment, when it was layd aſide from him, how muſt he needes be affected with this diſdainefull haluing of his haire and Robes, in the perſon of his deputies? The name of Embaſſadours hath beene euer ſacred, and by the vniuerſall Law of Nations, hath carried in it ſufficient protection, from all publike wrongs, neither hath it beene euer violated, without a reuenge. Oh God, what ſhall wee ſay to thoſe notorious contempts which are dayly caſt vpon thy ſpirituall Meſſengers? Is it poſſible thou ſhouldſt not feele them, thou ſhouldſt not auenge them? Wee are made a gaſing ſtocke to the world, to Angels and to men, we are deſpiſed and trodden downe in the duſt; who hath beleeued our report, and to whom is the Arme of the Lord reuealed?

How obſtinate are wicked men in their peruerſe reſolutions. Theſe fooliſh Ammonites had rather hire Syrians to maintaine a Warre againſt Iſrael in ſo foule a quarrell, beſides the hazard of their owne liues, then confeſſe the errour of their iealous miſconſtruction.

It is one of the mad principles of wickedneſſe, that it is a weakneſſe to relent, and rather to Die then yeeld; Euen ill cauſes once vndertaken, muſt be vpheld although with blood; whereas the gracious heart finding his owne miſtaking, doth not onely remit of an vngrounded diſpleaſure, but ſtudies to be reuenged of it ſelfe; and to giue ſatisfaction to the offended.

The mercenarie Syrians are drawne to venture their liues for a fee; twentie thouſand of them are hyred into the field againſt Iſrael; Fond Pagans that know not the value of a man; their blood coſt them nothing, & they care not to ſell it good cheape; How can we thinke thoſe men haue Soules, that eſteeme a little white earth aboue themſelues? That neuer inquire into the Iuſtice of the quarrell, but the rate of the pay, that can rifle for drammes of ſiluer, in the bowels of their owne fleſh, and either kill or die for a dayes wages.

Ioab the wiſe Generall of Iſrael ſoone findes, where the ſtrength of the battle lay, and ſo marſhals his troupes, that the choyce of his men ſhould encounter the vantgard of the Syrians. His brother *Abiſhai* leades the reſt againſt the children of *Ammon*; with this couenant of mutual aſſiſtance, (*If the Syrians be too ſtrong for me, then thou ſhalt helpe mee; but if the children of* Ammon *be too ſtrong for thee, then will I come and helpe thee*;) It is an happy thing, when the Captaines of Gods people ioyne together as brethren, and lend their hand to the ayd of each other againſt the common aduerſarie. Concord in defence, or aſſault, is the way to victorie; as contrarily the diuiſion of the Leaders is the ouerthrow of the Armie.

Set aſide ſome particular actions, *Ioab* was a worthy Captaine, both for wiſdome and valour. Who could either exhort or reſolue better then he, (*Bee of good courage, and let vs play the men, for our people, and for the Cities of our God; and the Lord doe that which ſeemeth him good?*) It is not either priuate glory or profit that whets his fortitude, but the reſpect to the cauſe of God and his people; that Souldier can neuer anſwere it to God, that ſtrikes not more as a Iuſticer, then as an enemie; Neither doth he content himſelfe, with his owne courage, but hee animates others. The tongue of a Commander fights more then his hand; it is enough for priuate men to exerciſe what life and limmes they haue, a good Leader muſt out of his owne abundance, put life and ſpirits into all others; If a Lyon leade ſheepe into the field, there is hope of victorie: Laſtly, when he hath done his beſt, hee reſolues to depend vpon God for the iſſue: not truſting to his ſword, or his bow, but to the prouidence of the Almightie for ſucceſſe; as a man religiouſly awfull, and awfully confident, whiles there ſhould be no want in their owne indeauours: he knew well that the race was not to the ſwift, nor the battle to the ſtrong, therefore hee lookes vp aboue the hils whence commeth his ſaluation. All valour is cowardiſe to that which is built vpon Religion.

I maruell not to ſee *Ioab* victorious, while hee is thus godly; The Syrians flee before him, like flockes of ſheepe, the Ammonites follow them; The two ſonnes of *Zeruiah* haue nothing to doe but to purſue and execute; The throates of the Ammonites are cut, for cutting the Beards and Coates of the Iſraelitiſh meſſengers; Neither doth this reuenge end in the field; Rabba the royall Citie of *Ammon* is ſtrongly beleagured by *Ioab*; The Citie of waters (after wel-neere a yeares ſiege) yeeldeth: the reſt can no longer hold; Now *Ioab*, as one that deſireth more to approue himſelfe, a loyall and a carefull ſubiect, then a happy Generall, ſends to his Maſter *Dauid* that hee ſhould come perſonally, and encampe againſt the Citie, and take it; *Leſt* (ſaith hee) *I take it, and it be called after my name.* Oh noble and imitable fidelitie of a dutifull Seruant, that prefers his Lord to himſelfe, and is ſo farre from ſtealing honour from his Maſters deſerts, that he willingly remits of his owne, to adde vnto his. The Warre was not his; he was onely imployed by his Soueraigne; The ſame perſon that was wronged in the Ambaſſadours, reuengeth by his Souldiers; The prayſe of the act ſhall (like Fountaine Water) returne to the Sea, whence it originally came; To ſeeke a mans owne glory is not glory. Alas, how many are there, who being ſent to ſue for God, wooe for themſelues. Oh God, it is a fearefull thing to robbe thee of that which is deareſt to thee, Glory; which as thou wilt not giue to any Creature, ſo much leſſe wilt thou endure that any Creature ſhould filtch it from thee, and giue it to himſelfe: Haue thou the honour of all our actions, who giueſt a being to our actions and vs, and in both haſt moſt iuſtly regarded thine owne prayſe.

DAVID *with* BATHSHEBA *and* VRIAH.

WIth what vnwillingneſſe, with what feare, doe I ſtill looke vpon the miſcariage of the man after Gods owne heart? O holy Prophet, who can promiſe himſelfe alwayes to ſtand, when hee ſees thee falne, and maymed in the fall? Who can aſſure himſelfe of an immunitie from the fouleſt ſinnes, when he ſees thee offending ſo haynouſly, ſo bloodily? Let prophane eyes behold thee contentedly, as a paterne, as an excuſe of ſinning; I ſhall neuer looke vpon thee but through teares, as a wofull ſpectacle of humane infirmitie.

Whiles *Ioab* and all Iſrael were buſie in the Warre againſt *Ammon*, in the ſiege of Rabbah, Satan findes time to lay ſiege to the ſecure heart of *Dauid*; Who euer found *Dauid* thus tempted, thus foyled in the dayes of his buſie Warres? Now onely doe I ſee the King of Iſrael, riſing from his bed in the euening; The time was, when he roſe vp in the morning to his early deuotions; when he brake his nightly reſt with publike cares, with the buſineſſe of State; all that while he was innocent, he was holy; but now that he wallowes in the bed of idleneſſe, he is fit to inuite a tentation. The induſtrious man hath no leiſure to ſinne. The idle hath neuer leiſure nor power to auoide ſinne; Exerciſe is not more wholſome for the bodie, then for the Soule, the remiſſion whereof breeds matter of diſeaſe in both: The water that hath beene heated: ſooneſt freezeth; the moſt actiue ſpirit ſooneſt tyreth with ſlacking; The Earth ſtands ſtill, and is all dregges; the Heauens euer moue, and are pure. We haue no reaſon to complaine of the aſſiduitie of worke; the toyle of action is anſwered by the benefit; If wee did leſſe, we ſhould ſuffer more; Satan like an idle companion, if hee finde vs buſie, flyes backe and ſees it no time to entertayne vayne purpoſes with vs; We cannot pleaſe him better then by caſting away our worke, to hold chat with him; wee cannot yeeld ſo farre and be guiltleſſe.

Euen *Dauids* eyes haue no ſooner the ſleepe rubbed out of them, then they roue to wanton proſpects; Hee walkes vpon his roofe, and ſees *Bathſheba* waſhing her ſelfe; inquires after her, ſends for her, ſollicits her to vncleanneſſe. The ſame ſpirit that ſhut vp his eyes in an vnſeaſonable ſleepe, opens them vpon an intiſing obiect; whiles ſinne hath ſuch a Solliciter, it cannot want either meanes, or opportunitie: I cannot thinke *Bathſheba* could bee ſo immodeſt, as to waſh her ſelfe openly, eſpecially from her naturall vncleanneſſe; Luſt is quick-ſighted; *Dauid* hath eſpied her, where ſhee could eſpie no beholder : His eyes recoyle vpon his heart, and haue ſmitten him with ſinfull deſire.

There can bee no ſafety to that Soule, where the ſenſes are let looſe. Hee can neuer keepe his couenant with God, that makes not a couenant with his eyes : It is an idle preſumption to thinke the outward man may be free, whiles the inward is ſafe : He is more then a man, whoſe heart is not led by his eyes, hee is no regenerate man, whoſe eyes are not reſtrained by his heart.

Oh *Bathſheba*, how wert thou waſhed from thine vncleanneſſe, when thou yeeldedſt to goe into an adulterous bed? neuer wert thou ſo foule, as now when thou wert new waſhed; The worſt of Nature, is cleanlineſſe, to the beſt of ſinne: thou hadſt beene cleane if thou hadſt not waſhed; yet for thee, I know how to plead infirmity of ſexe; and the importunitie of a King; But what ſhall I ſay for thee, O thou royall Prophet, and Propheticall King of Iſrael; where ſhall I finde ought to extenuate that crime, for which God himſelfe hath noted thee? Did not thine holy Profeſſion teach thee to abhorre ſuch a ſinne more then death? Was not thy Iuſtice woont to puniſh this ſinne with no leſſe then death? Did not thy very calling call thee to a protection and preſeruation of Iuſtice, of Chaſtitie in thy ſubiects? Didſt thou want ſtore of Wiues of thine owne? wert thou reſtrayned from taking more? Was there no beautie in Iſrael, but in a Subiects Marriage-bed? Wert thou ouer-come by the vehement ſollicitations of an Adultereſſe? Wert thou not the Tempter, the Proſecutor of this vncleanneſſe? I ſhould accuſe thee deeply, if thou hadſt not accuſed thy ſelfe; Nothing wanted to greaten thy ſinne, or our wonder, and feare. O God, whither doe wee goe if thou ſtay vs not? Who euer amongſt the millions of thy Seruants could finde himſelfe furniſhed with ſtronger preſeruatiues againſt ſinne? Againſt whom could ſuch a ſinne finde leſſe pretence of preuayling? Oh keepe thou vs that preſumptuous ſinnes preuayle not ouer vs; So onely ſhall we be free from great offences.

The Suites of Kings are Imperatiue; Ambition did now proue a Bawd to Luſt. *Bathſheba* yeeldeth to offend God, to diſhonour her Husband, to clog and wound her owne Soule, to abuſe her bodie: Diſhoneſtie growes bold, when it is countenanced with greatneſſe. Eminent perſons had need be carefull of their demaunds; they ſinne by authoritie, that are ſollicited by the mightie.

Had *Bathſheba* beene mindfull of her Matrimoniall fidelitie, perhaps, *Dauid* had beene ſoone checked in his inordinate deſire; her facilitie furthers the ſinne. The firſt motioner of euill is moſt faultie, but as in quarrels, ſo in offences, the ſecond blow (which is the conſent) makes the fray. Good *Ioſeph* was moued to folly by his great and beautifull Miſtris, this fire fell vpon wet Tinder, and therefore ſoone went out.

Sinne is not acted alone; if but one partie bee wiſe, both eſcape. It is no excuſe to ſay I was tempted, though by the great, though by the holy and learned; Almoſt all ſinners are miſſe-led by that transformed Angell of light; The action is that wee muſt regard, not the perſon; Let the mouer be neuer ſo glorious, if he ſtirre vs to euill, he muſt be entertained with defiance.

The GOD that knowes how to rayſe good out of euill, bleſſes an adulterous copulation with that encreaſe, which he denyes to the chaſt imbracements of honeſt Wedlocke: *Bathſheba* hath conceiued by *Dauid*; and now at once conceiues a ſorrow and care how to ſmother the ſhame of her Conception; He that did the fact, muſt hide it.

Oh *Dauid* where is thy Repentance? Where is thy tenderneſſe and compunction of heart? Where are thoſe holy Meditations, which had woont to take vp thy Soule? Alas, in ſtead of clearing thy ſinne, thou laboureſt to cloke it; and ſpendeſt thoſe thoughts in the concealing of thy wickedneſſe, which thou ſhouldeſt rather haue beſtowed in preuenting it: The beſt of Gods Children may not onely bee drenched in the waues of ſinne, but lye in them for the time, and perhaps ſinke twice to the bottome; what hypocrite could haue done worſe, then ſtudie how to couer the face of his ſinne from the eyes of men, whiles hee regarded not the ſting of ſinne in his Soule?

As there are ſome Acts, wherein the Hypocrite is a Saint, ſo there are ſome, wherein the greateſt Saint vpon Earth may be an Hypocrite; *Saul* did thus goe about to colour his ſinne, and is curſed; The Veſſels of Mercie and Wrath, are not euer diſtinguiſhable by their actions. Hee makes the difference that will haue mercie on whom he will, and whom he will, he hardeneth.

It is rare and hard to commit a ſingle ſinne; *Dauid* hath abuſed the Wife of *Vriah*, now hee would abuſe his perſon in cauſing him to father a falſe ſeede: That worthy Hittite is ſent for from the Wars; and now after ſome cunning, and farre fetcht Queſtions, is diſmiſſed to his houſe, not without a preſent of fauour; *Dauid* could not but imagine, that the beautie of his *Bathſheba*, muſt needs bee attractiue enough to an Husband, whom long abſence in Warres, had with-held all that while from ſo pleaſing a Bed; neyther could hee thinke, that ſince that face, and thoſe breſts had power to allure himſelfe to an vnlawfull luſt, it could be poſſible, that *Vriah* ſhould not bee inuited by them, to an allowed and warrantable fruition.

That *Dauids* heart might now the rather ſtrike him, in comparing the chaſte reſolutions of his Seruant, with his owne light incontinence; good *Vriah* ſleepes at the doore of the Kings Palace, making choyce of a ſtonie Pillow, vnder the Canopie of Heauen, rather then the delicate Bed of her, whom hee thought as honeſt, as he knew faire. *The Arke* (ſaith hee) *and Iſrael, and Iudah, dwell in Tents, and my Lord Ioab, and the Seruants of my Lord, abide in the open Fields; ſhall I then goe into my houſe to eate, and drinke, and lye with my Wife? by thy life, and by the life of thy ſoule, I will not doe this thing.*

Who can but bee aſtoniſhed at this change, to ſee a Souldier auſtere, and a Prophet wanton? And how doth that Souldiers auſteritie, ſhame the Prophets wantonneſſe? Oh zealous, and mortified Soule, worthy of a more faithfull Wife, of a more iuſt Maſter, how didſt thou ouer-looke all baſe ſenſualitie, and hatedſt to bee happy alone? Warre and Luſt had wont to be reputed friends; thy breſt is not more full of courage then chaſtitie, and is ſo farre from wandring after forbidden pleaſures, that it refuſeth lawfull.

There *is a time to laugh, and a time to mourne; a time to embrace, and a time to bee farre from embracing*; euen the beſt actions are not alwayes ſeaſonable, much leſſe the indifferent: Hee that euer takes libertie to doe what hee may, ſhall offend no leſſe, then hee that ſometimes takes libertie to doe what hee may not.

If any thing, the Arke of GOD is fitteſt to leade our times; according as that is eyther diſtreſſed, or proſpereth, ſhould wee frame our mirth or mourning. To dwell in ſeeled Houſes, whiles the Temple lyes waſte, is the ground of Gods iuſt quarrell.

How ſhall wee ſing a Song of the Lord in a ſtrange Land; If I forget thee, O Ieruſalem, let my right hand forget her cunning, If I doe not remember thee, let my tongue cleaue to the roofe of my mouth; yea, if I preferre not Hieruſalem to my chiefe ioy.

As euery man is a limme of the Communitie, ſo muſt hee bee affected with the eſtate of the vniuerſall bodie, whether healthfull, or languiſhing; It did not more aggrauate *Dauids* ſinne, that whiles the Arke and Iſrael was in hazard and diſtreſſe, hee could finde time to looſe the reines to wanton deſires, and actions, then it magnifies the religious zeale of *Vriah*, that he abandons comfort, till he ſee the Arke and Iſrael victorious.

Common dangers, or calamities muſt (like the rapt motion) carrie our hearts

contrarie

contrary to the wayes of our priuate occaſions. Hee that cannot bee moued with words, ſhall bee tried with Wine: *Vriah* had equally proteſted againſt feaſting at home, and ſociety with his wife; To the one, the authority of a King forceth him abroad, in hope that the exceſſe thereof ſhall force him to the other: It is like, that holy Captaine intended onely to yeeld ſo much obedience, as might conſiſt with his courſe of auſterity. But Wine is a mocker, when it goes plauſibly in, no man can imagine how it will rage and tyrannize; he that receiues that Traytor within his gates, ſhall too late complaine of ſurprizall. Like vnto that ill ſpirit, it inſinuates ſweetly, but in the end, it bites like a Serpent, and hurts like a Cockatrice. Euen good *Vriah* is made drunke; the holieſt ſoule may be ouer-taken; it is hard gaineſaying, where a King beginnes an health to a ſubiect; Where, oh where, will this wickedneſſe end? *Dauid* will now procure the ſinne of another, to hide his owne; *Vriahs* drunkenneſſe is more *Dauids* offence, then his. It is weakely yeelded to of the one, which was wilfully intended of the other. The one was as the Sinner, the other as the Tempter.

Had not *Dauid* knowne, that Wine was an inducement to Luſt, hee had ſpared thoſe ſuperfluous Cups. Experience had taught him, that the eye debauched with Wine, will looke vpon ſtrange women: The Drunkard may bee any thing, ſaue good. Yet in this the ayme failed; Grace is ſtronger then Wine: Whiles that with-holds, in vaine ſhall the fury of the Grape attempt to carry *Vriah* to his owne Bed. Sober *Dauid* is now worſe then drunken *Vriah*. Had not the King of Iſrael beene more intoxicate with ſinne, then *Vriah* with drinke, he had not in a ſober intemperance climbed vp into that Bed, which the drunken temperance of *Vriah* refuſed.

If *Dauid* had beene but himſelfe, how had he loued, how had he honoured this honeſt and religious zeale, in his ſo faithfull Seruant; whom now hee cruelly ſeekes to reward with death? That fact which Wine cannot hide, the Sword ſhall; *Vriah* ſhall beare his owne *Mittimus* vnto *Ioab*; *Put ye Vriah in the fore-front of the ſtrength of the Battell, and recule backe from him, that he may be ſmitten, and dye.* What is becomne of thee, O thou good ſpirit, that hadſt wont to guide thy choſen Seruant in his former wayes? Is not this the man, whom we lately ſaw ſo heart ſmitten, for but cutting off the lap of the Garment of a wicked Maſter, that is now thus lauiſh of the blood of a gracious and wel-deſeruing Seruant? Could it be likely, that ſo worthy a Captaine could fall alone? Could *Dauid* haue expiated this ſinne with his owne blood, it had beene but well ſpent; but to couer his ſinne with the innocent blood of others, was a crime aboue aſtoniſhment.

Oh the deepe deceitfulneſſe of ſinne; If the Deuill ſhould haue comne to *Dauid* in the moſt louely forme of *Bathſheba* her ſelfe, and at the firſt ſhould haue directly, and in plaine termes, ſolicited him to murder his beſt Seruant; I doubt not but he would haue ſpat ſcorne in that face, on which he ſhould otherwiſe haue doted; now, by many cunning windings, Satan riſes vp to that tentation, and preuailes: that ſhall be done for a colour of guiltineſſe, whereof the ſoule would haue hated to be immediately guilty: Euen thoſe, that finde a iuſt horror, in leaping downe from ſome high Tower, yet may bee perſwaded to deſcend by ſtayres to the bottome. Hee knowes not where hee ſhall ſtay, that hath willingly ſlipt into a knowne wickedneſſe.

How many doth an eminent offender draw with him into euill? It could not bee, but that diuers of the Attendants both of *Dauid* and *Bathſheba* muſt be conſcious to that adultery: Great mens ſinnes are ſeldome ſecret; And now *Ioab* muſt be fetcht in, as acceſſary to the murder: How muſt this example needs harden *Ioab* againſt the conſcience of *Abners* blood? Whiles he cannot but thinke, *Dauid* cannot auenge that in me, which he acteth himſelfe.

Honour is pretended to poore *Vriah*, death is meant. This man was one of the Worthies of *Dauid*; their courage ſought glory in the difficulteſt exploits. That reputation had neuer beene purchaſed without attempts of equall danger; Had not the Leader and Followers of *Vriah* beene more treacherous, then his Enemies were ſtrong, he had come off with Victory; Now he was not the firſt or laſt that periſhed by his friends. *Dauid* hath forgotten, that himſelfe was in like ſort betrayed in his Maſters intention, vpon the dowrie of the Philiſtims fore-skins. I feare to aske, Who euer noted ſo foule a plot in *Dauids* reiected Predeceſſor; *Vriah* muſt be the Meſſenger of his owne death, *Ioab* muſt be a Traytor to his friend, the hoſt of God muſt ſhamefully turne their backes vpon the Ammonites; all that Iſraelitiſh blood muſt bee ſhed, that murder muſt be ſeconded with diſſimulation, and all this to hide one adultery. O God, thou hadſt neuer ſuffered ſo deare a Fauourite of thine to fall ſo fearefully, if thou hadſt not meant to make him an vniuerſall example to Mankind: of not preſuming, of not deſpayring: How can we preſume of not ſinning, or deſpaire for ſinning, when we finde ſo great a Saint thus fallen, thus riſen.

NATHAN *and* DAVID.

YEt *Bathſheba* mourned for the death of that Husband, whom ſhe had beene drawne to diſhonour: How could ſhee beſtow teares enough vpon that Funerall, whereof her ſinne was the cauſe? If ſhee had but a ſuſpition of the plot of his death, the Fountaines of her eyes could not yeeld water enough to waſh off her Husbands blood; Her ſinnes was more worthy of ſorrow, then her loſſe. If this griefe had beene right placed, the hope of hiding her ſhame and the ambition to bee a Queene had not ſo ſoone mitigated it; neyther had ſhee vpon any tearmes beene drawne into the Bed of her husbands murtherer. Euery gleame of earthly comfort can dry vp the teares of worldly ſorrow. *Bathſheba* hath ſoone loſt her griefe at the Court; The remembrance of an Husband is buried in the ioylitie and ſtate of a Princeſſe. *Dauid* ſecurely enioyes his ill-purchaſed loue, and is content to exchange the conſcience of his ſinne, for the ſenſe of his pleaſure. But the iuſt and holy God will not put it vp ſo: hee that hates ſinne ſo much the more, as the offender is more deare to him, will let *Dauid* feele the bruiſe of his fall. If Gods beſt Children haue beene ſometimes ſuffered to ſleepe in a ſinne, at laſt he hath awakened them in a fright.

Dauid was a Prophet of God, and yet he hath not onely ſtept into thoſe foule ſinnes, but ſoiournes with them; If any profeſſion or ſtate of life could haue priuiledged from ſinne; the Angels had not ſinned in Heauen, nor man in Paradiſe. *Nathan* the Prophet is ſent to the Prophet *Dauid*, for reproofe, for conuiction; Had it beene any other mans caſe, none could haue beene more quick-ſighted then the Princely Prophet; in his owne hee is ſo blinde, that God is faine to lend him others eyes. Euen the Phiſician himſelfe when hee is ſicke, ſends for the counſell of thoſe whom his health did mutually ayd with aduice. Let no man thinke himſelfe too good to learne: Teachers themſelues may bee taught that in their owne particular, which in a generalitie they haue often taught others; It is not onely ignorance that is to be remoued, but miſ-affection.

Who can preſcribe a iuſt period to the beſt mans repentance? About tenne moneths are paſſed ſince *Dauids* ſinne: in all which time I finde no newes of any ſerious compunction; It could not bee but ſome glances of remorſe muſt needs haue paſſed thorough his Soule long ere this; but a due and ſolemne contrition was not heard of till *Nathans* meſſage, and perhaps had beene further adiourned, if that Monitor had beene longer deferred; Alas, what long and dead ſleepes may the holyeſt Soule take in fearefull ſinnes: Were it not for thy mercie, O God, the beſt of vs ſhould end our ſprituall Lethargie in ſleepe of death.

It might haue pleaſed God as eaſily to haue ſent *Nathan* to checke *Dauid* in his firſt purpoſe of ſinning; So had his eyes beene reſtrained, *Bathſheba* honeſt, *Vriah* aliue with honour; now the wiſdome of the Almightie knew how to winne more glorie by the permiſſion of ſo foule an euill, then by the preuention; yea, hee knew how by the permiſſion of one ſinne, to preuent millions, how many thouſand had ſinned in a vaine preſumption on their owne ſtrength, if *Dauid* had not thus offended; how many thouſand had deſpaired in the conſcience of their owne weakneſſes, if theſe horrible ſinnes had not receiued forgiueneſſe? It is happy for all times, that wee haue ſo holy a Sinner, ſo ſinfull a penitent. It matters not how bitter the Pill is, but how well wrapped; ſo cunningly hath *Nathan* conueied this doſe, that it begins to worke ere it be taſted: there is no one thing wherein is more vſe of wiſdome, then the due contriuing of reprehenſion, which in a diſcreet deliuerie helps the diſeaſe, in an vnwiſe, deſtroyes Nature.

Had not *Nathan* beene vſed to the poſſeſſion of *Dauids* eare, this complaint had beene ſuſpected. It well beſeemes a King to take information by a Prophet. Whiles wiſe *Nathan* was querulouſly diſcourſing of the cruell rich man, that had forceably taken away the onely Lambe of his poore Neighbour, how willingly doth *Dauid* liſten to the Storie, and how ſharply (euen aboue Law) doth he cenſure the fact? (*As the Lord liueth, the man that hath done this thing ſhall ſurely dye.*) Full little did he think that he had pronounced ſentence againſt himſelfe; It had not beene ſo heauie if hee had knowne on whom it ſhould haue light; Wee haue open eares and quicke tongues to the vices of others; How ſeuere Iuſticers wee can bee to our very owne crimes in others perſons? How flattering Paraſites to anothers crime in our ſelues? The life of doctrine is in application; *Nathan* might haue bin long enough in his narration, in his inuectiue, ere *Dauid* would haue bin touched with his owne guiltineſſe: but now that the Prophet brings the Word home to his boſome, hee cannot but be affected. Wee may take pleaſure, to heare men ſpeake in the Clouds, wee neuer take profit till wee finde a proprietie in the exhortation, or reproofe; There was not more cunning in the Parable then courage in the application (*Thou art the man.*) If *Dauid* be a King, he may not looke, not to heare of his faults; Gods meſſages may be no other then vnpartiall. It is a treacherous flatterie in diuine errands to regard greatneſſe: If Prophets muſt bee mannerly in the forme, yet in the matter of reproofe, reſolute: The words are not their owne; They are but the Heralds of the King of Heauen, *Thus ſaith the Lord God of Iſrael.*

How thunder-ſtricken doe we thinke *Dauid* did now ſtand? How did the change of his colour bewray the confuſion in his Soule; whiles his conſcience ſayd the ſame within, which the Prophet ſounded in his eare? And now leaſt ought ſhould bee wanting to his humiliation, all Gods former fauours ſhall be laid before his eyes, by way of exprobration: He is worthy to be vpbrayded with mercies, that hath abuſed mercies vnto wantonneſſe; whiles we doe well, God giues and ſayes nothing; when we doe ill, hee layes his benefits in our diſh, and caſts them in our teeth, that our ſhame may be ſo much the more, by how much our obligations haue bin greater. The bleſſings of God in our vnworthy cariage proue but the aggrauations of ſinne, and additions to iudgement.

I ſee all Gods Children falling into ſinne, ſome of them lying in ſinne; none of them maintayning their ſinne; *Dauid* cannot haue the heart, or the face to ſtand out againſt the meſſage of God, but now as a man confounded, and condemned in himſelfe, he cryes out in the bitterneſſe of a wounded Soule; (*I haue ſinned againſt the Lord.*) It was a ſhort word, but paſſionate; and ſuch as came from the bottome of a contrite heart; The greateſt griefes are not moſt verball: *Saul* confeſſed his ſinne more largely, leſſe effectually; God cares not for phraſes, but for affections. The firſt piece of our amends to God for ſinning, is the acknowlegement of ſinne; He can doe little that in a iuſt offence cannot accuſe himſelfe. If wee cannot bee ſo good as we would, it is reaſon wee ſhould doe God ſo much right, as to ſay, how euill we are. And why was not this done ſooner? It is ſtrange to ſee how eaſily ſin gets into the heart, how hardly it gets out of the mouth; Is it becauſe ſinne, like vnto Satan, where it hath got poſſeſſion is deſirous to hold it; and knowes that it is fully eiected by a free confeſſion? or, becauſe in a guiltineſſe of deformitie, it hides it ſelfe in the breſt where it is once entertained, and hates the light? or becauſe the tongue is ſo fee'd with ſelfe-loue, that it is loath to bee drawne vnto any verdict againſt the heart or hands? or, is it out of an idle miſpriſion of ſhame, which whiles it ſhould be placed in offending, is miſplaced in diſcloſing of our offence?

Howeuer, ſure I am, that God hath neede euen of rackes to draw out confeſſions; and ſcarce in death it ſelfe, are we wrought to a diſcouery of our errors.

There is no one thing, wherein our folly ſhewes it ſelfe more then in theſe hurtfull concealements: Contrary to the proceedings of humane Iuſtice, it is with God, *Confeſſe and liue*; no ſooner can *Dauid* ſay, *I haue ſinned*, then ***Nathan*** interres; *The Lord alſo hath put away thy ſinne.* He that hides his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall finde mercie. Who would not accuſe himſelfe to be acquitted of God; O God, who would not tell his wickedneſſe to thee, that knoweſt it better then his owne heart, that his heart may bee eaſed of that wickedneſſe, which being not told, killeth? Since we haue ſinned, why ſhould wee bee niggardly of that action, wherein we may at once giue glory to thee, and reliefe to our ſoules?

Dauid had ſworne in a zeale of Iuſtice, that the rich Oppreſſor, for but taking his poore Neighbours Lambe, ſhould dye the death: God, by *Nathan*, is more fauourable to *Dauid*, then to take him at his word: *Thou ſhalt not dye:* O the marueilous power of repentance: Beſides adultery, *Dauid* had ſhed the blood of innocent *Vriah:* The ſtrict Law was Eye for Eye, Tooth for Tooth, Hee that ſmiteth with the Sword, ſhall periſh with the Sword: Yet as if a penitent confeſſion had diſpenſed with the rigour of Iuſtice, now God ſayes *Thou ſhalt not dye.* *Dauid* was the voice of the Law, awarding death vnto ſinne: *Nathan* was the voyce of the Goſpell, awarding life vnto the repentance for ſinne. Whatſoeuer the ſore bee, neuer any ſoule applyed this remedie, and dyed, neuer any ſoule eſcaped death, that applyed it not.

Dauid himſelfe ſhall not dye for this fact: but his miſ-begotten childe ſhall dye for him; He that ſaid, *The Lord hath put away thy ſinne*, yet ſayd alſo, *The Sword ſhall not depart from thine houſe.*

The ſame mouth, with one breath, pronounces the ſentence both of abſolution, and death, Abſolution to the Perſon, Death to the Iſſue. Pardon may well ſtand with temporall afflictions. Where God hath forgiuen, though he doth not puniſh, yet hee may chaſtiſe, and that vnto blood; neither doth hee alwayes forbeare correction, where he remits reuenge. So long as he ſmites vs not as an angry Iudge, wee may indure to ſmart from him, as a louing Father.

Yet euen this Rod did *Dauid* deprecate with teares: How faine would hee ſhake off ſo eaſie a loade? The Childe is ſtricken; the Father faſts and prayes, and weepes, and lyes all night vpon the Earth, and abhorres the noyſe of comfort: That Childe, which was the fruit and monument of his odious adultery, whom hee could neuer haue looked vpon, without recognition of his ſinne: in whoſe face hee could not but haue ſtill read the records of his owne ſhame, is thus mourned for, thus ſued for; It is eaſie to obſerue that good man ouer-paſſionately affected to his Children. Who would not haue thought, that *Dauid* might haue held himſelfe well appayd, that his ſoule eſcaped an eternall death, his bodie a violent: though God ſhould puniſh his ſinne, in that Childe, in whom he ſinned: yet euen againſt this croſſe hee bends his Prayers, as if nothing had beene forgiuen him: There is no Childe that would be ſcourged if he might eſcape for crying: No affliction is for the time other than grieuous; neither is therefore yeelded vnto, without ſome kinde of reluctation. Farre yet was it from the heart of *Dauid*, to make any oppoſition to the will of God; he ſued, he ſtruggled not; There is no impatience in intreaties; Hee well knew, that the threats of temporall euils, ran commonly with a ſecret condition; and therefore might perhaps be auoided by humble importunitie: if any meanes vnder Heauen can auert iudgements, it is our Prayers.

God could not chuſe, but like well the boldneſſe of *Dauids* faith, who after the apprehenſion of ſo heauy a diſpleaſure, is ſo far from doubting of the forgiueneſſe of his ſin, that he dares become a Sutor vnto God for his ſicke childe. Sinne doth not make vs more ſtrange, then Faith confident.

But, it is not in the power of the ſtrongeſt Faith, to preſerue vs from all afflictions; After all *Dauids* prayers and teares, the Childe muſt dye. The carefull ſeruants dare but whiſper this ſad newes: They who had found their Maſter ſo auerſe from the motion of comfort, in the ſickneſſe of the Childe, feared him vncapable of comfort in his death.

Suſpition is quick-witted; Euery occaſion makes vs miſdoubt that euent, which wee feare; This ſecrecie proclaimes, that which they were ſo loath to vtter, *Dauid* perceiues his Childe dead, and now he riſes vp from the Earth whereon hee lay, and waſhes himſelfe, and changeth his apparell, and goes firſt into Gods Houſe to worſhip, and into his owne to eate; now hee refuſes no comfort, who before would take none; The iſſue of things doth more fully ſhew the will of God, then the prediction; God neuer did any thing, but what hee would; hee hath ſometimes foretold that for tryall, which his ſecret will intended not; he would foretell it, hee would not effect it, becauſe hee would therefore foretell it, that hee might not effect it; His predictions of outward euils are not alwayes abſolute, his actions are; *Dauid* well ſees by the euent, what the Decree of God was, concerning his Childe; which now he could not ſtriue againſt, without a vayne impatience; Till we know the determinations of the Almightie, it is free for vs to ſtriue in our prayers, to ſtriue with him, not againſt him; when once wee know them, it is our dutie to ſit downe in a ſilent contentation.

(Whiles the Childe was yet aliue, I faſted and wept, for I ſaid, who can tell whether the Lord will be gracious to me, that the Childe may liue; but now he is dead, Wherefore ſhould I faſt? Can I bring him backe againe?)

The griefe that goes before an euill for remedie, can hardly bee too much, but that which followes an euill, paſt remedie, cannot be too little: Euen in the ſaddeſt accident, Death, wee may yeeld ſomething to nature, nothing to impatience: immoderation of ſorrow, for loſſes paſt hope of recouery, is more ſullen, then vſefull; our ſtomacke may be bewrayed by it, not our wiſdome.

AMNON *and* TAMAR.

IT is not poſsible, that any word of God ſhould fall to the ground: *Dauid* is not more ſure of forgiueneſſe, then ſmart: Three maine ſins paſſed him in this buſineſſe of *Vriah*; Adultery, Murder, Diſsimulation: for all which, he receiues preſent payment; for Adultery, in the deflowring of his Daughter *Thamar*; for Murder in the killing of his Sonne *Amnon*; for Diſsimulation in the contriuing of both. Yet all this was but the beginning of euils. Where the Father of the Family brings ſinne home to the houſe, it is not eaſily ſwept out: Vnlawfull Luſt propagates it ſelfe by example; How iuſtly is *Dauid* ſcourged by the ſinne of his Sonnes, whom his Act taught to offend?

Maacha was the Daughter of an Heatheniſh King; By her, had *Dauid* that beautifull, but vnhappy Iſſue, *Abſolom*, and his no leſſe faire Siſter, *Thamar*: Perhaps, thus late doth *Dauid* feele the puniſhment of that vnfit choyce: I ſhould haue maruelled, if ſo holy a man had not found croſſes in ſo vnequall a match, either in his perſon, or at leaſt in his ſeed.

Beauty, if it be not well diſciplin'd, proues not a Friend, but a Traytor, three of *Dauids* Children are vndone by it at once; What elſe was guilty of *Amnons* inceſtuous loue, *Tamars* rauiſhment, *Abſoloms* pride? It is a bleſſing to be fayre, yet ſuch a bleſſing, as if the ſoule anſwer not to the face, may leade to a curſe; How commonly haue we ſeene the fouleſt ſoule dwell fayreſt? It was no fault of *Tamars*, that ſhe was beautifull; the Candle offends not in burning, the fooliſh flye offends in ſcorching it ſelfe in the flame; yet it is no ſmall miſery to become a tentation vnto another, and to be made but the occaſion of others ruine. *Amnon* is loue-ſicke of his ſiſter *Tamar*, and languiſhes of that vnnaturall heat. Whither will not wanton luſt carrie the inordinate mindes of pampered and vngouerned youth; None but his halfe ſiſter, will pleaſe the eyes of the young Prince of Iſrael: Ordinary pleaſures will not content thoſe whom the conceit of greatneſſe, youth, and eaſe, haue let looſe to their appetite.

Perhaps, yet this vnkindly flame, might in time, haue gone out alone, had not there beene a *Ionadab*, to blow theſe coales with ill counſell. It were ſtrange if great Princes ſhould want ſome Paraſiticall Followers, that are ready to feed their ill humours. *Why art thou, the Kings Sonne, ſo leane from day to day?* As if it were vnworthy the Heire of a King, to ſuffer either Law, or Conſcience, to ſtand in the way of his deſires: Whereas wiſe Princes know well, that their places giue them no priuiledge of ſinning: but call them in rather to ſo much more ſtrictneſſe, as their example may be more preiudiciall.

Ionadab was the Couſin German of *Amnon*: Ill aduice is ſo much more dangerous as the intereſt of the giuer in more; Had he beene a true friend, hee had bent all the forces of his diſſwaſion, againſt the wicked motions of that ſinfull luſt; and had ſhewed the Prince of Iſrael how much thoſe lewd deſires prouoked God, and blemiſhed himſelfe; and had lent his hand to ſtrangle them in their firſt conception. There cannot be a more worthy improuement of friendſhip, then in a feruent oppoſition to the ſinnes of them, whom we profeſſe to loue: No enemy can be ſo mortall to great Princes, as thoſe officious Clients, whoſe flattery ſoothes them vp in wickedneſſe: Theſe are Traytors to the Soule, and by a pleaſing violence kill the beſt part eternally.

How ready at hand is an euill ſuggeſtion? Good counſell is like vnto Wel-water, that muſt be drawne vp with a Pumpe, or Bucket; Ill counſell is like to Conduit-water; which if the cocke be but turned, runnes out alone; *Ionadab* hath ſoone proiected how *Amnon* ſhall accompliſh his lawleſſe purpoſe. The way muſt be to faine himſelfe ſicke in body, whoſe minde was ſicke of luſt; and vnder this pretence to procure the preſence of her, who had wounded, and onely might cure him.

The dayly increaſing languor, and leaneneſſe, and paleneſſe of loue-ſicke *Amnon* might well giue colour to a Kerchiefe, and a pallet. Now is it ſoone told *Dauid* that his eldeſt Sonne is caſt vpon his ſicke bed; there needs no ſuite for his viſitation; The carefull Father haſtens to his Bed-ſide, not without doubts and feares: He that was lately ſo afflicted with the ſickneſſe of a Childe that ſcarce liued to ſee the light, how ſenſible muſt we needs thinke hee would bee, of the indiſpoſition of his firſt-borne Sonne, in the prime of his age and hopes? It is not giuen to any Prophet to fore-ſee all things, Happie had it beene for *Dauid*, if *Amnon* had beene truly ſicke, and ſicke vnto death; yet who could haue perſwaded this paſſionate Father to haue beene content with this ſucceſſion of loſſes, this earely loſſe of his Succeſſor: How glad is he to heare, that his Daughter *Tamars* skill might bee likely to fit the dyet of ſo deare a patient. Conceit is wont to rule much both in ſickneſſe and in the cure. *Tamar* is ſent by her Father to the houſe of *Amnon*; Her hand onely muſt dreſſe that Diſh, which may pleaſe the nice Palate of her ſicke Brother. Euen the Children of Kings, in thoſe homelyer Tymes, did not ſcorne to put their fingers, to ſome workes of huſwifry: (*Shee tooke floure and did knead it, and did make Cakes in his ſight, and did bake the Cakes and tooke a Pan, and powred them out before him.*) Had ſhee not beene ſometimes vſed to ſuch domeſtique employments, ſhee had beene now to ſeeke; neither had this beene required of her, but vpon the knowledge of her skill: Shee doth not plead the impayring of her beautie by the ſcorching of the fire; nor thinkes her hand too daintie for ſuch meane Seruices, but ſettles to the worke, as one that had rather regard the neceſſities of her Brother, then her owne ſtate: Onely pride and idleneſſe haue baniſht honeſt and thrifty diligence, out of the houſes of the great.

This was not yet the Diſh that *Amnon* longed for. It was the Cooke, and not the Cates which that wanton eye affected. Vnlawfull Acts ſeeke for ſecrecie; The companie is diſmiſſed, *Tamar* onely ſtayes; Good meaning ſuſpects nothing, Whiles ſhe preſents the meate ſhe had prepared, to her ſicke Brother, her ſelfe is made a prey to his outragious Luſt. The modeſt Virgin intreates, and perſwades in vaine; ſhee layes before him the ſinne, the ſhame, the danger of the fact; and ſince none of theſe can preuayle, faine would winne time by the ſuggeſting of vnpoſſible hopes; Nothing but violence can ſtay a reſolued ſinner; What hee cannot by intreaty, hee will haue by force. If the Deuill were not more ſtrong in men, then nature, they would neuer ſeeke pleaſure in violence. *Amnon* hath no ſooner fulfilled his beaſtly deſires, then he hates *Tamar* more then he loued her. Inordinate luſt neuer ends but in diſcontentment; Loſſe of ſpirits, and remorſe of ſoule make the remembrance of that Act tedious, whoſe expectation promiſed delight. If wee could ſee the backe of ſinfull pleaſures, ere we behold their face, our hearts could not but bee fore-ſtalled with a iuſt deteſtation. Bruitiſh *Amnon*, it was thy ſelfe whom thou ſhouldeſt haue hated for this villany; not thine innocent ſiſter; Both of you lay together, onely one committed inceſt: What was ſhe but a patient in that impotent fury of luſt? How vniuſtly doe carnall men miſ-place their affections? No man can ſay whether that loue, or this hatred were more vnreaſonable: Fraud drew *Tamar* into the houſe of *Amnon*, force entertained her within, and droue her out. Faine would ſhee haue hid her ſhame where it was wrought, and may not bee allowed it: That roofe vnder which, ſhe came with honour, and in obedience and loue, may not bee lent her for the time as a ſhelter of her ignominy. Neuer any ſauage could bee more barbarous: *Sechem* had rauiſhed *Dinah*, his offence did not make her odious; his affection ſo continued, that he is willing rather to draw blood of himſelfe and his people, then forgoe her whom hee had abuſed; *Amnon* in one houre is in the exceſſe of loue and hate; and is ſicke of her, for whom he was ſicke: Shee that lately kept the keyes of his heart, is now lockt out of his doores. Vnruly paſſions runne euer into extremities, and are then beſt appayed, when they are furtheſt off from reaſon and moderation.

What could *Amnon* thinke, would bee the euent of ſo foule a fact, which as hee had not the grace to preuent, ſo hee hath not the care to conceale? If hee lookt not ſo high as Heauen, what could he imagine would follow hereupon, but the diſpleaſure of a Father, the danger of Law, the indignation of a Brother, the ſhame and outcryes of the World; All which he might haue hoped to auoid by ſecreſie, and plauſible courſes of ſatiſfaction. It is the iuſt iudgement of God vpon preſumptuous offenders, that they loſe their wit, together with their honeſtie; and are either ſo blinded, that they cannot fore-ſee the iſſue of their actions, or ſo beſotted that they doe not regard it.

Poore *Tamar* can but bewaile that which ſhe could not keep, her Virginitie, not loſt, but torne from her by a cruell violence: She rends her Princely Robe, and layd aſhes on her head, and laments the ſhame of anothers ſinne; and liues more deſolate then a widdow, in the houſe of her brother *Abſalom*.

In the meane time, what a corroſiue muſt this newes needes be to the heart of good *Dauid*, whoſe fatherly command had out of loue, caſt his Daughter into the iawes of this Lion? What an inſolent affront, muſt he needs conſtrue this, to be offred by a Sonne to a Father; that the Father ſhould be made the Pandar of his owne Daughter to his Sonne? He that lay vpon the ground weeping for, but the ſickneſſe of an Infant, How vexed do we thinke he was with the villanie of his Heyre, with the rauiſhment of his Daughter, both of them worſe then many deaths? What reuenge can he thinke of, for ſo haynous a crime leſſe then death; and what leſſe then death is it to him, to thinke of a reuenge? Rape was by the Law of God, capitall, how much more, when it is ſeconded with inceſt? Anger was not puniſhment enough for ſo high an offence; Yet this is all that I heare of, from ſo indulgent a Father, ſauing that he makes vp the reſt with ſorrow, puniſhing his Sonnes out-rage in himſelfe; The better natur'd, and more gracious a man is, the more ſubiect he is to the danger of an ouer-remiſſeneſſe, and the exceſſe of fauour and mercie: The milde iniuſtice is no leſſe perillous to the Commonwealth, then the cruell.

If *Dauid* (perhaps out of the conſcience of his owne late offence) will not puniſh this fact, his ſonne *Abſalom* ſhall: not out of any care of Iuſtice, but in a deſire of reuenge. Two whole yeares, hath this ſlye Courtier ſmotherd his indignation, and fained kindneſſe; elſe his inuitation of *Amnon* in ſpeciall, had beene ſuſpected. Euen gallant *Abſalom* was a great Sheep-maſter; The brauery and magnificence of a Courtier, muſt be built vpon the grounds of frugalitie; *Dauid* himſelfe is bidden to this bloody Sheepe-ſhearing; It was no otherwiſe meant, but that the Fathers eyes ſhould be the witneſſes, of the Tragicall execution of one Sonne by another; Onely *Dauids* loue kept him from that horrible ſpectacle. Hee is carefull not to be chargeable to that Sonne, who cares not to ouercharge his Fathers ſtomacke with a Feaſt of Blood.

Amnon hath ſo quite forgot his ſinne, that he dares goe to feaſt in that Houſe where *Tamar* was mourning; and ſuſpects not the kindneſſe of him, whom he had deſerued, of a Brother to make an enemy; nothing is more vnſafe to be truſted, then the faire lookes of a feſtred heart: Where true Charitie or iuſt ſatisfaction, haue not wrought a ſound reconciliation, malice doth but lurke for the opportunitie of an aduantage.

It was not for nothing that *Abſalom* deferred his reuenge; which is now ſo much more exquiſite, as it is longer protracted: What could bee more fearefull, then when *Amnons* heart was merrie with Wine, to be ſuddenly ſtriken with death? As if this execution had beene no leſſe intended to the Soule, then to the bodie; How wickedly ſoeuer this was done by *Abſalom*, yet how iuſt was it with God, that he, who in two yeares impunity would finde no leiſure of repentance, ſhould now receiue a puniſhment without poſſibilitie of Repentance?

O God, thou art righteous to reckon for thoſe ſinnes, which humane partialitie or negligence hath omitted, and while thou puniſheſt ſinne with ſinne, to puniſh ſinne with death; If either *Dauid* had called *Amnon* to account for this villany, or *Amnon* had called himſelfe, the reuenge had not beene ſo deſperate; Happie is the man that by an vnfained Repentance acquits his ſoule from his knowne euils, and improues the dayes of his peace to the preuention of future vengeance; which if it bee not done, the hand of God ſhall as ſurely ouer-take vs in iudgement, as the hand of Satan hath ouertaken vs in miſcarriage vnto ſinne.

Absaloms *Returne and Conſpiracie.*

ONE Act of iniuſtice drawes on another; The ininſtice of *Dauid*, in not puniſhing the rape of *Amnon*, procures the iniuſtice of *Abſalom*, in puniſhing *Amnon* with Murder: That which the Father ſhould haue iuſtly reuenged, and did not; the Sonne reuenges vniuſtly. The rape of a Siſter was no leſſe worthy of death then the Murder of a Brother; Yea, this latter ſinne was therefore the leſſe, becauſe that Brother was worthy of death, though by another hand; whereas that Siſter was guiltie of nothing but modeſt beautie: yet he that knew this Rape paſſed ouer (whole two yeares) with impunitie, dares not truſt the mercie of a Father, in the pardon of his Murder; but for three yeares hides his head in the Court of his Grand-father, the King of Geſhur. Doubtleſſe, that Heatheniſh Prince gaue him a Kind welcome, for ſo meritorious a reuenge of the diſhonour done to his owne Loynes.

No man can tell, how *Abſalom* ſhould haue ſped from the hands of his otherwiſe ouer-indulgent Father, if he had beene apprehended in the heat of the fact. Euen the largeſt loue may be ouer-ſtrained, and may giue a fall in the breaking; Theſe fearefull effects of linity, might perhaps haue whetted the ſeuerity of *Dauid* to ſhut vp theſe outrages in blood; Now this diſpleaſure was weakned with age: Time and thoughts haue digeſted this hard morſell; *Dauids* heart told him, that his hands had a ſhare in this offence; that *Abſalom* did but giue that ſtroke, which himſelfe had wrongfully forborn; that the vnrecouerable loſſe of one Sonne, would be but wofully relieued with the loſſe of another; Hee therefore, that in the newes of the deceaſed Infant could change his clothes, and waſh himſelfe, and cheere vp his ſpirits, with the reſolution of, *I ſhall goe to him, he ſhall not returne to me*, comforts himſelfe concerning *Amnon*; and begins to long for *Abſalom*.

Those three yeares baniſhment ſeemed not ſo much a puniſhment to the Son, as to the Father; Now *Dauid* beginnes to forgiue himſelfe; yet out of his wiſdome, ſo inclines to fauour, that he conceales it; and yet ſo conceales it, that it may be deſcryed by a cunning eye; If he had caſt out no glances of affection, there had beene no hopes for his *Abſalom*: If he had made profeſſion of loue after ſo foule an Act, there had beene no ſafety for others; now he lets fall ſo much ſecret grace, as may both hold vp *Abſalom* in the life of his hopes, and not hearten the preſumption of others.

Good Eyes ſee light thorow the ſmalleſt chinke; The wit of *Ioab* hath ſoone diſcerned *Dauids* reſerued affection; and knowes how to ſerue him in that which hee would, and would not accompliſh: and now deuiſes how to bring into the light, that birth of Deſire, whereof he knew *Dauid* was both bigge, and aſhamed. A woman of Tekoah, (that Sex hath beene euer held more apt for wiles) is ſuborned to perſonate a mourner, and to ſay that, by way of Parable, which in playne termes would haue ſounded too harſhly; and now whiles ſhee lamentably layes forth the loſſe and danger of her Sonnes, ſhe ſhewes *Dauid* his owne; and whiles ſhee mooues compaſſion to her pretended Iſſue, ſhe winnes *Dauid* to a pittie of himſelfe, and a fauourable ſentence for *Abſalom*. We loue our ſelues better then others, but we ſee others better then our ſelues; who ſo would perfectly know his owne caſe, let him view it in anothers perſon.

Parables ſped well with *Dauid*; One drew him to repent of his owne ſinne; another, to remit *Abſaloms* puniſhment; And now, as glad to heare this Plea, and willing to be perſwaded vnto that, which if he durſt, hee would haue ſought for, he gratifies *Ioab* with the grant of that ſuit, which *Ioab* more gratified him in ſuing for *Goe bring againe the young man Abſalom*.

How glad is *Ioab*, that hee hath light vpon one Act, for which the Sun, both ſetting and riſing, ſhould ſhine vpon him? and now he ſpeeds to Geſhur, to fetch backe *Abſalom* to Ieruſalem: hee may bring the long baniſhed Prince to the Citie; but to the Court he may not bring him. (*Let him turne to his owne houſe, and let him not ſee my face.*)

The good King hath ſo ſmarted with mercie; that now hee is reſolued vpon auſteritie; and will relent but by degrees; It is enough for *Abſalom* that hee liues, and may now breathe his natiue ayre; *Dauids* face is no obiect of the eyes of Murtherers: What a Dearling this Sonne was to his Father, appeares in that, after an vnnaturall and barbarous rebellion, paſſionate *Dauid* wiſhes to haue changed liues with him; yet now, whiles his bowels yearned, his brow frowned; The face may not bee ſeene, where the heart is ſet.

The beſt of Gods Saints may bee blinded with affection; but when they ſhall once ſee their errors, they are carefull to correct them. Wherefore ſerues the power of Grace, but to ſubdue the inſolencies of nature? It is the wiſedome of Parents, as to hide their hearts from their beſt children, ſo to hide their countenances from the vngracious: Fleſhly reſpects may not abate their rigour to the ill deſeruing. For the Childe to ſee all his Fathers loue, it is enough to make him wanton, and of wanton, wicked: For a wicked Child, to ſee any of his Fathers loue, it emboldens him in euill, and drawes on others.

Abſaloms houſe is made his Priſon; Iuſtly is he confined to the place which hee had ſtayned with blood. Two yeares doth hee liue in Ieruſalem, without the happineſſe of his Fathers ſight; It was enough for *Dauid* and him, to ſee the ſmoke of each others Chimnies. In the meane time, how impatient is *Abſalom* of this abſence? Hee ſends for *Ioab*, the Soliciter of his returne; So hard an hand, doth wiſe and holy *Dauid* carry ouer his reduced Sonne, that his friendly Interceſſor, *Ioab*, dares not viſit him.

Hee, that afterwards kindled that ſeditious fire ouer all Iſrael, ſets fire now on the field of *Ioab*; whom loue cannot draw to him, feare and anger ſhall; Continued diſpleaſure hath made *Abſalom* deſperate; Fiue yeares are paſſed ſince he ſaw the face of his Father; and now is he no leſſe wearie of his life, then of this delay; (*Wherefore am I come downe from Geſhur? It had beene better for mee, to haue beene there ſtill: Now therefore let mee ſee the Kings face, and if there bee any iniquitie in me, let him kill mee.*) Either baniſhment, or death, ſeemed as tollerable to him, as the debarring of his Fathers ſight.

What a torment ſhall it be to the wicked, to be ſhut out for euer, from the preſence of a God, without all poſſible hopes of recouery? This was but a Father of the fleſh, by whom, if *Abſalom* liued at firſt, yet in him he liued not, yea, not without him onely, but againſt him that Sonne found he could liue; God is the Father of Spirits, in whom we ſo liue; that without him can be no life, no being; to bee euer excluded from him, in whom we liue and are, what can it bee but an eternall dying, an eternall periſhing? If in thy preſence, O God, be the fulneſſe of ioy, in thine abſence, muſt needs bee the fulneſſe of horror and torment; Hide not thy face from vs, O Lord, but ſhew vs the light of thy countenance, that we may liue, and praiſe thee.

Euen the fire of *Ioabs* field, warmed the heart of *Dauid*, whiles it gaue him proofe of the heat of *Abſaloms* filiall affection. As a man therefore inwardly weary of ſo long diſpleaſure, at laſt he receiues *Abſalom* to his ſight, to his fauour; and ſeales his pardon with a kiſſe: Naturall Parents, know not how to retayne an euerlaſting anger towards the fruit of their loynes; How much leſſe ſhall the GOD of mercies, be vnreconcileably diſpleaſed with his owne; and ſuffer his wrath to burne like fire that cannot be quenched? Hee will not alwayes chide, neither will hee keepe his anger for euer; His wrath endureth but a moment, in his fauour is life; weeping

Hall, J.

ping may endure for a Night, but ioy commeth in the Morning.

Abſalom is now as great, as faire; Beautie and Greatneſſe make him proud; Pride workes his ruine; Great ſpirits will not reſt content with a moderate proſperity: Ere two yeares be runne out, *Abſalom* runnes out into a deſperate plot of rebellion; None but his owne Father was aboue him in Iſrael; None was ſo likely, in humane exſpectation, to ſucceede his Father; If his ambition could but haue contayned it ſelfe for a few yeares, (as *Dauid* was now neere his period) dutifull carriage might haue procured, that by ſucceſſion, which now he ſought by force. An aſpiring minde is euer impatient, and holds Time it ſelfe an enemy, if it thruſt it ſelfe importunately betwixt the hopes and fruition: Ambition is neuer but in trauell, and can finde no intermiſſion of painefull throwes, till ſhee haue brought forth her abortiue Deſires: How happie were we, if our affectation could be ſo eager of ſpirituall and heauenly promotions; Oh that my Soule could finde it ſelfe ſo reſtleſſe, till it feele the weight of that Crowne of Glorie.

Outward pompe, and vnwonted ſhewes of Magnificence, are wont much to affect the light mindes of the vulgar. *Abſalom* therefore to the incomparable comelineſſe of his perſon, addes the vnuſuall ſtate of a more then Princely Equipage. His Charets rattle, and his Horſes trample proudly in the Streetes; Fiftie Foot-men run before their glittering Maſter: Ieruſalem rings of their glorious Prince; and is readie to adore theſe continuall Triumphs of Peace. Exceſſe and Noueltie, of expenſiue Brauery and Oſtentation in publike perſons, giues iuſt cauſe to ſuſpect either vanitie, or a plot; True-hearted *Dauid* can miſdoubt nothing in him, to whom he had both giuen life, and forgiuen this. Loue conſtrued all this, as meant to the honour of a Fathers Court, to the expreſſion of ioy and thankfulneſſe for his reconcilement: The eyes and tongues of men are thus taken vp: Now hath *Abſalom* laid ſnares for their hearts alſo: *He riſes early, and ſtands beſide the way of the gate*: Ambition is no niggard of her paines; ſeldome euer is good meaning ſo induſtrious; The more he ſhined in Beautie and Royall Attendance, ſo much more glory it was to neglect himſelfe, and to preferre the care of Iuſtice to his owne eaſe: Neither is *Abſalom* more painfull then plauſible; his eare is open to all Plaintiues, all Petitioners: there is no cauſe which hee flatters not, *See, thy matters are good and right*; his hand flatters euery commer with a ſalutation, his lips with a kiſſe. All men, all matters are ſoothed ſauing the ſtate and gouernement; the cenſure of that is no leſſe deepe, then the applauſe of all others, (*There is none deputed of the King to heare thee.*) What inſinuations could bee more powerfull; No Muſicke can bee ſo ſweet to the eares of the vnſtable multitude, as to heare well of themſelues, ill of their Gouernours: *Abſalom* needs not to wiſh himſelfe vpon the Bench: Euery man ſayes, Oh, what a curious Prince is *Abſalom*? What a iuſt and carefull Ruler would *Abſalom* be? How happie were we, if we might be iudg'd by *Abſalom*? Thoſe qualities which are wont ſingle to grace others, haue conſpired to meete in *Abſalom*; Goodlineſſe of Perſon, Magnificence of State, gracious Affabilitie, vnwearied Diligence, Humilitie in Greatneſſe, feeling Pittie, loue of Iuſtice, care of the Common-wealth; The World hath not ſo compleat a Prince as *Abſalom*: Thus the hearts of the people are not won, but ſtolne by a cloſſe Traytor from their lawfully Annointed Soueraigne. Ouer-fayre ſhewes are a iuſt Argument of vnſoundneſſe; no naturall Face hath ſo cleere a White and Redde, as the painted: Nothing wants now but a cloake of Religion, to perfect the Treachery of that vngracious Sonne, who carried Peace in his Name, Warre, in his heart: and how eaſily is that put on? *Abſalom* hath an holy Vow to be paid in Hebron: The deuout man had made it long ſince, whiles hee was exiled in Syria, and now he haſts to performe it, (*If the Lord ſhall bring me backe againe to Ieruſalem, then will I ſerue the Lord*;) wicked Hypocrites, care not to play with God, that they may mocke men. The more deformed any act is, the fayrer Viſor it ſtill ſeeketh.

How glad is the good old King, that he is bleſſed with ſo Godly a Sonne; whom hee diſmiſſeth laden with his cauſeleſſe bleſſings: What truſt is there in fleſh and blood, when *Dauid* is not ſafe from his owne Loynes? The Conſpiracie is now fully forged, there lacked nothing but this gilt of Pietie to winne fauour and value in all eyes; and now it is a wonder, that but two hundred honeſt Citizens goe vp with *Abſalom* from Ieruſalem: The true-hearted lye moſt open to Credulitie: How eaſie it is to beguile harmeleſſe intentions? The name of *Dauids* Sonne carries them againſt the Father of *Abſalom*, and now theſe ſimple Iſraelites, are vnwittingly made loyall Rebels. Their hearts are free from a plot, and they meane nothing, but fidelitie in the attendance of a Traytor. How many thouſands are thus ignorantly miſled into the traine of Errour; Their ſimplicity is as worthy of pitty, as their miſguidance of indignation. Thoſe that will ſuffer themſelues to be carryed with ſemblances of truth and Faithfulneſſe, muſt needs be as farre from ſafety, as innocence.

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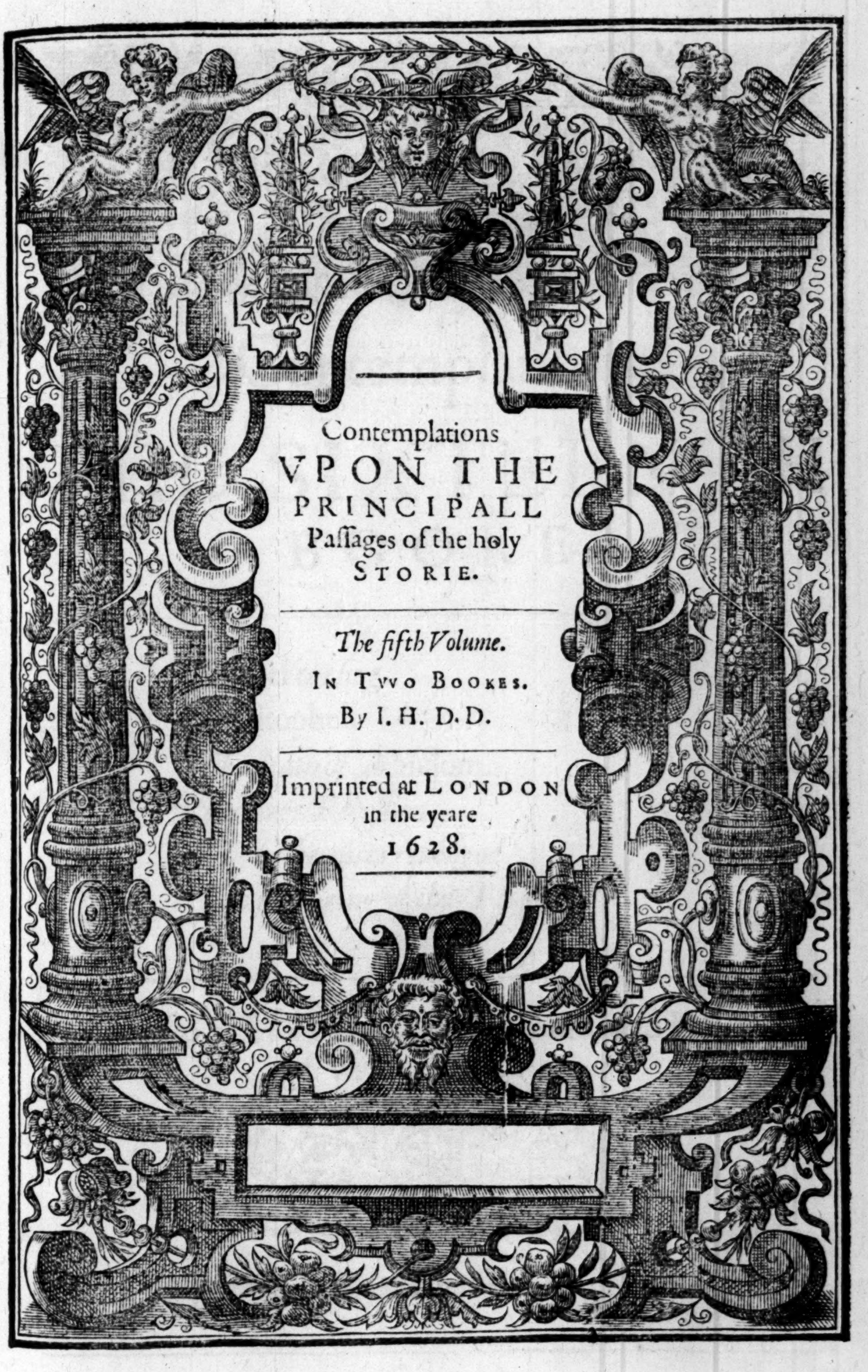

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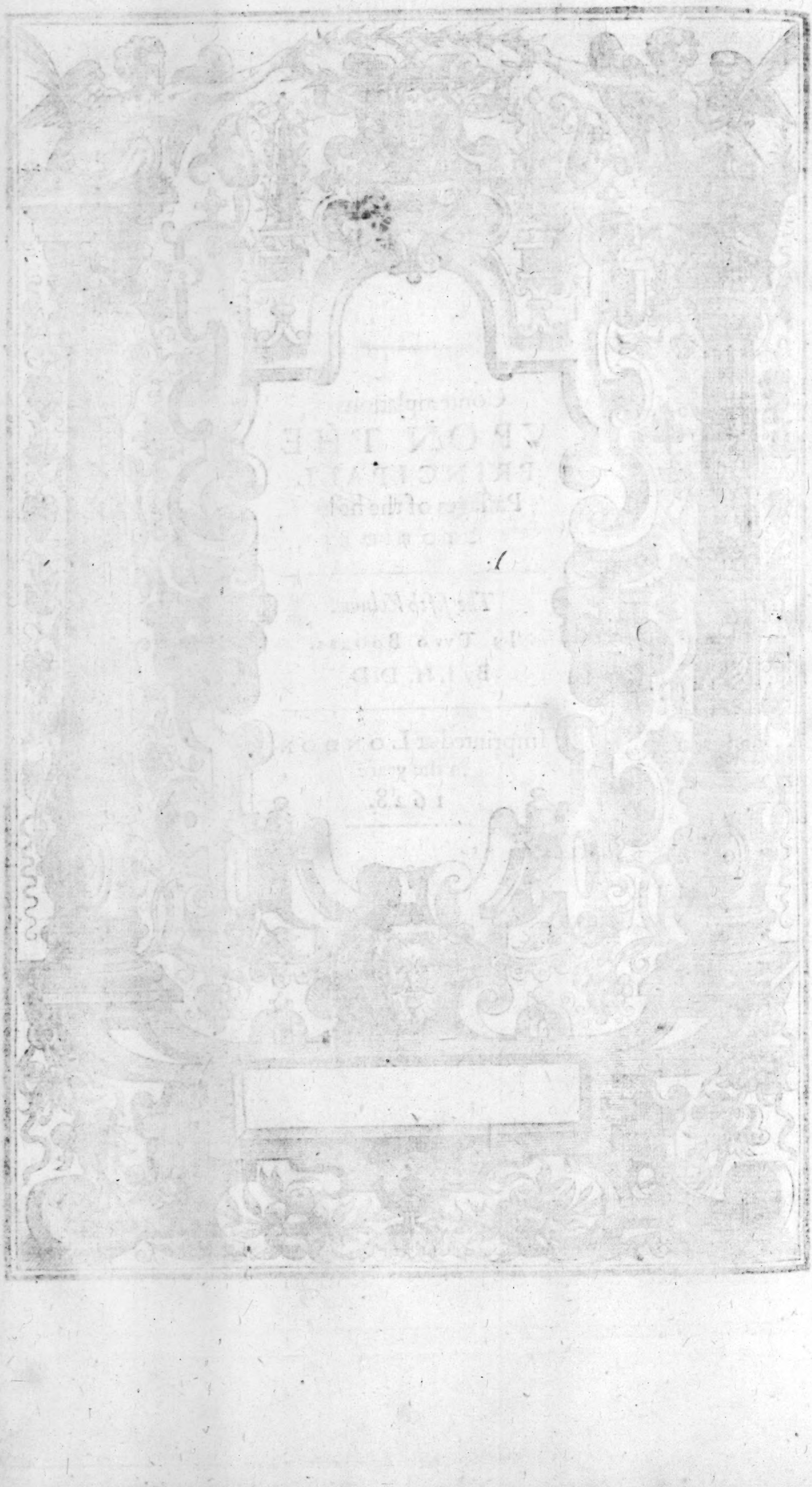

Contemplations
VPON THE
PRINCIPALL
Passages of the holy
STORY.

The fift Edition
In Two Bookes.
By I.H. D.D.

Imprinted at LONDON
in the yeare
1628.

Contemplations.

THE SIXTEENTH BOOKE.

Containing
- Shimei *curſing.*
- Achitophel.
- *The death of* Abſalom.
- Shebaes *Rebellion.*
- *The Gibeonites reuenged.*
- *The numbring of the People.*

By Ios. Hall, D. of Diuinitie, and Deane
of Worcester.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE AND TRVLY NOBLE LORD,

FRANCIS Lord RVSSEL, Baron of *Thornhaugh*, all increaſe of
Honour and Happineſſe.

Right Honourable:

YOu ſhall not need to impute it to any other reaſon beſides your vertues, that I haue preſumed to ſhroud this peece of my Labours vnder your Noble Patronage. The world hath taken iuſt notice how much the Goſpell is graced by your reall profeſsion; whom neither Honour hath made ouerlie, nor wealth lauiſh, nor charge miſerable, nor greatneſſe licentious. Goe on happily in theſe ſafe and gainfull ſteps of goodneſſe; and ſtill honour the God that hath honoured you; In the meane time, accept from my vnworthy hands theſe poore Meditations, more hie for their ſubiect, then meane for their author: Wherein Shimeies *curſes ſhall teach you how vnable either greatneſſe, or innocence is to beare off the blowes of ill tongues; and how baſenes euer molds it ſelfe according to the aduantage of times.* Achitophels *depth compared with his end ſhall ſhew how witleſſe and inſenſate craft is, when it ſtriues againſt honeſtie; and how iuſtly are they forſaken of their reaſon, that haue abandoned*

God; The blood of Abſalom *and* Sheba *proclaime the ineuitable reuenge of rebellion, which neyther in woods nor walls can finde ſafety. The late famine of Iſrael for the forgotten violence offered to the Gibeonites, ſhewes what note God takes of our oathes, and what ſure vengeance of their violation:* Dauids *muſter ſeconded with the plague of Iſrael teaches, how highly God may be offended with ſinnes of the leaſt appearance, how ſeuere to his owne, how mercifull in that ſeuerity. If theſe my thoughts ſhall be approued beneficiall to any ſoule, I am rich. I ſhall vow my prayers to their ſucceſſe; and to the happineſſe of your honourable Family, both in the root and branches; Whereto I am in all*

humble Duty deuoted.

IOS. HALL.

Contemplations.

SHIMEI *curſing.*

WIth an heauy heart, and a couered head, and a weeping eye, and bare feet, is *Dauid* gone away from Hieruſalem; neuer did hee with more ioy come vp to his City, then now hee left it with ſorrow: how could he doe otherwiſe, whom the inſurrection of his owne Sonne droue out from his houſe, from his throne, from the Arke of God? and now, when the depth of this griefe deſerued nothing but compaſſion, the foule mouth of *Shimei* entertaines *Dauid* with curſes: There is no ſmall crueltie in the picking out of a time for miſchiefe; That word would ſcarce gall at one ſeaſon, which at another killeth. The ſame ſhaft flying with the winde pierces deepe, which againſt it, can hardly find ſtrength to ſticke vpright. The valour, and iuſtice of children condemnes it for iniuriouſly cowardly to ſtrike their aduerſarie when he is once downe. It is the murder of the tongue to inſult vpon thoſe, whom God hath humbled, and to draw blood of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not preſumed vpon *Dauids* deiection, he durſt not haue beene thus bold; now he that perhaps durſt not haue lookt at one of thoſe Worthies ſingle, defies them all at once, and doth both caſt, and ſpeake ſtones againſt *Dauid*, and all his army. The malice of baſe ſpirits ſometimes caries them further, then the courage of the valiant.

In all the time of *Dauids* proſperity, we heard no newes of *Shimei*; his ſilence and colourable obedience made him paſſe for a great ſubiect, yet all that while was his heart vnſound and trayterous. Peace and good ſucceſſe hides many a falſe heart; (like as the Snow-drift couers an heape of dung) which once melting away deſcryes the rottenneſſe that lay within: Honour and welfare are but flattering glaſſes of mens affections: aduerſity will not deceiue vs, but will make a true report as of our owne powers, ſo of the diſpoſition of others.

He that ſmiled on *Dauid* in his throne, curſeth him in his flight: if there be any quarrels, any exceptions to be taken againſt a man, let him look to haue them layd in his diſh when he fares the hardeſt. This practice haue wicked men learnt of their maſter, to take the vtmoſt aduantages of our afflictions; Hee that ſuffers had need to be double armed, both againſt paine, and cenſure.

Euery word of *Shimei* was a ſlaunder; Hee that tooke *Sauls* ſpeare from his head, and repented to haue but cut the lap of his garment, is reproched as a man of blood.

The man after Gods owne heart is branded for a man of *Belial.* He that was ſent for out of the fields to be anointed, is taxed for an vſurper: If *Dauids* hands were ſtained with blood, yet not of *Sauls* Houſe; It was his ſeruant, not his maſter that bled by him; yet is the blood of the Lords anointed caſt in *Dauids* teeth, by the ſpight of a falſe tongue. Did we not ſee *Dauid* (after all the proofes of his humble loyaltie) ſhedding the blood of that Amalekite who did but ſay he ſhed *Sauls?* Did wee not heare him lament paſſionately for the death of ſo ill a maſter, chiding the mountaines of Gilboa on which he fell; and angerly wiſhing that no dew might fall where that blood was poured out; and charged the daughters of Iſrael to weepe ouer *Saul*, who had clothed them in ſcarlet? Did we not heare and ſee him inquiring for any remainder of the Houſe of *Saul*, that he might ſhew him the kindneſſe of God? Did wee not ſee him honouring lame *Mephiboſheth* with a princely ſeat at his owne table? Did we not ſee him reuenging the blood of his riuall *Iſhboſheth*, vpon the heads of *Rechab* and *Baanah?* What could any liuing man haue done more to wipe off theſe bloody aſperſions? Yet is not a *Shimei* aſhamed to charge innocent *Dauid* with all the blood of the Houſe of *Saul.*

How is it likely this clamorous wretch had ſecretly traduced the name of *Dauid*, all the time of his gouernment, that dares thus accuſe him to his face, before all the mighty men of Iſrael, who were witneſſes of the contrary? The greater the perſon is, the more open doe his actions lie to miſ-interpretation, and cenſure. Euery tongue ſpeakes partially according to the intereſt he hath in the cauſe, or the patient. It is not poſſible that eminent perſons ſhould be free from imputations; Innocence can no more protect them, then power.

If the patience of *Dauid* can digeſt this indignity, his traine cannot; their fingers could not but itch to returne iron for ſtones. If *Shimei* raile on *Dauid, Abiſhai* railes on *Shimei, Shimei* is of *Sauls* Family, *Abiſhai* of *Dauids*; each ſpeakes for his owne: *Abiſhai* moſt iuſtly bends his tongue againſt *Shimei*, as *Shimei* againſt *Dauid* moſt vniuſtly: Had *Shimei* beene any other then a dog, he had neuer ſo rudely barked at an harmleſſe paſſenger; neither could he deſerue leſſe then the loſſe of that head, which had vttered ſuch blaſphemies againſt Gods anointed: The zeale of *Abiſhai* both but plead for iuſtice, and is checked; *What haue I to doe with you ye ſonnes of Zeruiah? Dauid* ſaid not ſo much to his reuiler, as to his abettor: He well ſaw that a reuenge was iuſt, but not ſeaſonable; he found the preſent a fit time to ſuffer wrongs, not to right them: hee therefore giues way rather meekely to his owne humiliation, then to the puniſhment of another: There are ſeaſons wherein lawfull motions are not fit to bee cheriſhed; Anger doth not become a mourner; One paſſion at once is enough for the ſoule. Vnaduiſed zeale may be more preiudiciall, then a cold remiſneſſe.

What if the Lord for the correction of his ſeruant, haue ſaid vnto *Shimei*, Curſe *Dauid*; yet is *Shimeies* curſe no leſſe worthy of *Abiſhaies* ſword; the ſinne of *Shimeies* curſe was his owne, the ſmart of the curſe was Gods; God wils that as *Dauids* chaſtiſement, which hee hates as *Shimeies* wickedneſſe; That lewd tongue moued from God, it moued lewdly from Satan. Wicked men are neuer the freer from guilt, or puniſhment, for that hand which the holy God hath in their offenſiue actions; Yet *Dauid* can ſay, *Let him alone, and let him curſe, for the Lord hath bidden him*; as meaning to giue a reaſon of his owne patience, rather then *Shimeies* impunitie: The iſſue ſhewed how well *Dauid* could diſtinguiſh betwixt the act of God, and of a traitor; how hee could both kiſſe the rod, and burne it: There can be none ſo ſtrong motiue of our meeke ſubmiſſion to euils, as the acknowledgement of their originall; Hee that can ſee the hand of God ſtriking him by the hand or tongue of an enemy, ſhall more awe the firſt mouer of his harme, then maligne the inſtrument. Euen whiles *Dauid* laments the rebellion of his ſonne, he gaines by it; and makes that the argrment of his patience, which was the exerciſe of it. *Behold, my ſon which came forth of my bowels ſeeketh my life; how much more now may this Beniamite doe it?* The wickedneſſe of an *Abſalom* may rob his father of comfort, but ſhall helpe to adde to his fathers goodneſſe: It is the aduantage of great croſſes, that they ſwallow vp the leſſe; One mans ſin cannot be excuſed by anothers, the leſſer by the greater; If *Abſalom* be a traytor, *Shimei* may not curſe and rebell: But the paſſion conceiued from the indignity of a ſtranger may be abated by the harder meaſure of our owne; If we can therefore ſuffer becauſe we haue ſuffered, we haue profited by our affliction. A weake heart faints with euery addition of ſucceeding trouble; the ſtrong recollects it ſelfe, and is growne ſo skilfull that it beares off one miſchiefe with another.

It is not either the vnnaturall inſurrection of *Abſalom*, nor the vniuſt curſes of *Shimei*, that can put *Dauid* quite out of heart; *It may be that the Lord will looke on mine affliction, and will requite good for his curſing, this day.* So well was *Dauid* acquainted with the proceedings of God, that hee knew cheriſhing was euer wont to follow ſtripes; after vehement euacuation, cordials; after a darke night, the cleare light of the morning: Hope therefore doth not only vphold, but cheare vp his heart, in the midſt of his ſorrow; If we can looke beyond the cloud of our affliction, and ſee the Sun ſhine of comfort on the other ſide of it, we cannot bee ſo diſcouraged with the preſence of euill, as heartned with the iſſue; As on the contrary, let a man be neuer ſo merry within, and ſee paine and miſery waiting for him at the doore, his expectation of euill ſhall eaſily daunt all the ſenſe of his pleaſure; the retributions of temporall fauours goe but by peraduentures; *It may be the Lord will looke on mine affliction*; of eternall, are certaine and infallible: If we ſuffer, we ſhall raigne; why ſhould not the aſſurance of raigning make vs triumph in ſuffering?

Dauids patience drawes on the inſolence of *Shimei*. Euill natures grow preſumptuous vpon forbearance: In good diſpoſitions, iniury vnanſwered growes weary of it ſelfe, and dyes in a voluntary remorſe; but in thoſe dogged ſtomackes, which are onely capable of the reſtraints of feare, the ſilent digeſtion of a former wrong prouokes a ſecond; Mercy had need to bee guided with wiſedome, leſt it proue cruell to it ſelfe.

Oh the baſe minds of inconſtant Time-ſeruers! Stay but a while, till the wheele be a little turned, you ſhall ſee humble *Shimei* fall downe on his face before *Dauid*, in his returne ouer Iordan; now his ſubmiſſion ſhall equall his former rudeneſſe; his praiers ſhall requite his curſes, his teares make amends for his ſtones, *Let not my Lord impute iniquitie vnto me; neither doe thou remember that which thy ſeruant did peruerſly, the day that my Lord the King went out of Ieruſalem, that the King ſhould take it to heart; for thy ſeruant doth know that I haue ſinned*; Falſe-hearted *Shimei*, had *Abſalom* proſpered, thou hadſt not ſinned, thou hadſt not repented; then hadſt thou bragged of thine inſultation ouer his miſeries, whoſe pardon thou now beggeſt with teares. The changes of worldly mindes are thankleſſe, ſince they are neither wrought out of conſcience nor loue, but onely by a ſlauiſh feare of a iuſt puniſhment.

Dauid could ſay no more to teſtifie his ſorrow (for his hainous ſinnes againſt God) to *Nathan*, then *Shimei* ſayes of himſelfe to *Dauid*; whereto may be added the aduantage of a voluntary confeſſion in this offender, which in *Dauid* was extorted by the reproofe of a Prophet: yet is *Dauids* confeſſion ſeriouſly penitent, *Shimeis* craftily hypocriticall: Thoſe alterations are iuſtly ſuſpected, which are ſhaped according to the times and outward occaſions: the true penitent lookes onely at God, and his ſinne, and is changed when all other things are themſelues.

Great offences had need of anſwerable ſatisfactions; As *Shimei* was the onely man of the houſe of *Beniamin* that came forth and curſed *Dauid* in his flight, ſo is hee the firſt man (euen before thoſe of the Houſe of *Ioſeph*, though nearer in ſituation) that comes to meet *Dauid* in his returne with prayers and gratulation: Notorious offenders may not thinke to ſit downe with the taske of ordinary ſeruices; The retributions of their obedience muſt be proportionable to their crimes.

ACHITOPHEL.

SO ſoone as *Dauid* heard of *Achitophels* hand in that conſpiracie, hee fals to his prayers, *O Lord, I pray thee turne the counſell of Achitophel into fooliſhneſſe*; The knowne wiſedome of his reuolted counſellor made him a dangerous and dreadfull aduerſary : Great parts miſ-imployed cannot but poue moſt miſchieuous : when wickedneſſe is armed with wit, and power, none but a God can defeat it ; when we are matched with a ſtrong and ſubtle enmity, it is high time (if euer) to be deuout; If the bounty of God haue thought good to furniſh his creatures with powers to warre againſt himſelfe, his wiſedome knowes how to turne the abuſe of thoſe powers to the ſhame of the owners, and the glory of the giuer.

Oh the policy of this Machiauell of Iſrael, no leſſe deepe then hell it ſelfe: *Goe in to thy fathers concubines, which he hath left to keepe the houſe; and when all Iſrael ſhall heare that thou art abhorred of thy father, the hands of all that are with thee ſhall be ſtrong* The firſt care muſt be to ſecure the faction : There can be no ſafety in ſiding with a doubtfull rebell : if *Abſalom* be a traytor, yet he is a Sonne; Nature may returne to it ſelfe ; *Abſalom* may relent, *Dauid* may remit; where then are we that haue helpt to promote the conſpiracie: the danger is ours, whiles this breach may bee peeced; There is no way but to ingage *Abſalom* in ſome further act, vncapable of forgiueneſſe; Beſides the throne, let him violate the bed of his Father; vnto his treaſon let him adde an inceſt, no leſſe vnnaturall; now ſhall the world ſee that *Abſalom* neither hopes nor cares for the reconciliation of a father; Our quarrell can neuer haue any ſafe end but victory; the hope whereof depends vpon the reſolution of our followers; they cannot bee reſolute, but vpon the vnpardonable wickedneſſe of their Leader : Neither can this villany be ſhamefull enough, if it be ſecret. The cloſeneſſe of euill argues feare, or modeſty; neither of which can beſeeme him that would be a ſucceſſefull traytor : Set vp a Tent on the top of the houſe, and let all Iſrael be witneſſes of thy ſinne, and thy Fathers ſhame : Ordinary crimes are for vulgar offenders; Let *Abſalom* ſinne eminently; and doe that which may make the world at once to bluſh, and wonder.

Who would euer haue thought that *Achitophel* had liued at Court, at the Counſell-table of a *Dauid?* Who would thinke that mouth had euer ſpoken well ? Yet had hee beene no other then as the Oracle of God to the religious Court of Iſrael; euen whiles he was not wiſe enough to be good : Policy and grace are not alwayes lodged vnder one roofe : This man whiles he was one of *Dauids* deepe Counſellors, was one of *Dauids* fooles that ſaid in their hearts, *There is no God*; elſe hee could not haue hoped to make good an euill with worſe, to build the ſucceſſe of treaſon vpon inceſt.

Prophane hearts doe ſo contriue the plots of their wickedneſſe, as if there were no ouer-ruling power to croſſe their deſignes, or to reuenge them : Hee that ſits in heauen laughes them to ſcorne, and ſo farre giues way to their ſinnes, as their ſinnes may proue plagues vnto themſelues.

Theſe two Sonnes of *Dauid* met with peſtilent counſell; *Amnon* is aduiſed to inceſt with his ſiſter; *Abſalom* is aduiſed to inceſt with his fathers Concubines : That by *Ionadab*, this by *Achitophel* : Both preuaile. It is as eaſie at leaſt to take ill counſell, as to giue it : Proneneſſe to villany in the great, cannot want eyther proiecters to deuiſe, or paraſites to execute the moſt odious ſinnes.

The Tent is ſpred (leſt it ſhould not be conſpicuous enough) on the top of the houſe. The act is done, in the ſight of all Iſrael : The filthineſſe of the ſinne was not ſo great, as the impudency of the manner. When the Prophet *Nathan* came with that heauy meſſage of reproofe, and menace to *Dauid*, after his ſinne with *Bathſheba*, hee could ſay from God, *Behold I will raiſe vp euill againſt thee, out of thine owne houſe, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this Sunne: For thou didſt it ſecretly, but I will doe this thing before all Iſrael, and before this Sunne.* The counſell of *Achitophel*, and the luſt of *Abſalom*, haue fulfilled the iudgement of God. Oh the wiſedome of the Almightie, that can vſe the worſt of euils, well; and moſt iuſtly make the ſinnes of men his executioners!

It was the ſinne of *Reuben* that he defiled his fathers bed; yet not in the ſame height of lewdneſſe: what *Reuben* did in a youthfull wantonneſſe, *Abſalom* did in a malicious deſpight: *Reuben* ſinned with one, *Abſalom* with ten; *Reuben* ſecretly, *Abſalom* in the open eyes of heauen and earth; yet old *Iacob* could ſay of *Reuben*, *Thou ſhalt not excell; thy dignity is gone*,; whiles *Achitophel* ſayes to *Abſalom*, *Thy dignity ſhall ariſe from inceſt; Climbe vp to thy Fathers bed, if thou wilt ſit in his throne*; If *Achitophel* were a politician, *Iacob* was a Prophet; if the one ſpake from carnall ſenſe, the other from diuine reuelation. Certainly to ſinne is not the way to proſper; what euer vaine fooles promiſe to themſelues, there is no wiſdome, nor vnderſtanding, nor counſell againſt the Lord.

After the rebellion is ſecured for continuance, the next care is that it may end in victory; this alſo hath the working head of *Achitophel* proiected. Wit & experience told him, that in theſe caſes of aſſault, celeritie vſes to bring forth the happieſt diſpatch: whereas protraction is no ſmall aduantage to the defendant. *Let me* (ſaith he) *chooſe out now twelue thouſand men, and I will vp, and follow after Dauid this night; and I will come vpon him while he is weare and weak-handed.* No aduice could be more pernitious: For, beſides the wearineſſe and vnreadineſſe of *Dauid*, and his army, the ſpirits of that worthy Leader were daunted, and deiected with ſorrow, and offered way to the violence of a ſudden aſſault. The field had beene halfe won ere any blow ſtriken. *Achitophel* could not haue beene reputed ſo wiſe, if he had not learned the due proportion betwixt actions and times: He that obſerueth euery winde ſhall neuer ſow; but hee that obſerues no winde at all, ſhall neuer reape.

The likelieſt deuices doe not alwayes ſucceed; The God that had appointed to eſtabliſh *Dauids* throne, and determined *Salomon* to his ſucceſſion, findes meanes to croſſe the plot of *Achitophel* by a leſſe probable aduice: *Huſhai* was not ſent backe for nothing: where God hath in his ſecret will decreed any euent, hee inclines the wills of men to approue that which may promote his owne purpoſes: Neither had *Huſhai* ſo deepe an head: neither was his counſell ſo ſure, as that of *Achitophel*, yet his tongue ſhall refell *Achitophel*, and diuert *Abſalom*: The pretences were fayrer, though the grounds were vnſound: Firſt, to ſweeten his oppoſition, he yeelds the prayſe of wiſdome to his aduerſary in all other counſels, that he may haue leaue to deny it in this: His very contradiction in the preſent inſinuates a generall allowance. Then, he ſuggeſts certaine apparent truths concerning *Dauids* valour, and skill, to giue countenance to the inferẽces of his improbabilities. Laſtly, he cunningly feeds the proud humor of *Abſalom*, in magnifying the power and extent of his commands, and ends in the glorious boaſts of his fore-promiſed victory; As it is with faces, ſo with counſell, that is faire that pleaſeth. He that giues the vttrance to words, giues alſo their ſpeed: Fauour both of ſpeech and men is not euer according to deſert, but according to fore-ordination: The tongue of *Huſhai*, & the heart of *Abſalom* is guided by a power aboue their owne; *Huſhai* ſhall therefore preuaile with *Abſalom*, that the treaſon of *Abſalom* may not preuaile; Hee that worketh all in all things, ſo diſpoſeth of wicked men and ſpirits, that whiles they doe moſt oppoſe his reuealed will, they execute his ſecret, and whiles they thinke moſt to pleaſe, they ouerthrow themſelues.

When *Abſalom* firſt met *Huſhai* returned to Hieruſalem, hee vpbraided him pleaſantly with the ſcoffe of his profeſſed friendſhip to *Dauid*; *Is this thy kindneſſe to thy friend?* Sometimes there is more truth in the mouth then in the heart, more in ieſt then in earneſt; *Huſhai* was a friend, his ſtay was his kindnes; and now he hath done that for which he was left at Hieruſalem, diſappointed *Achitophel*, preſerued *Dauid*;

Neither

Hall, J.

Neither did his kindneſſe to his friend reſt here, but (as one that was iuſtly iealous of him with whom he was allowed to temporize) he miſtruſts the approbation of *Abſalom*; and not daring to put the life of his Maſter vpon ſuch an hazard, he giues charge to *Zadok* and *Abiathar*, of this intelligence vnto *Dauid*: we cannot bee too ſuſpicious when we haue to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafety of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable worke: *Zadok* and *Abiathar* are faſt within the gates of Ieruſalem; their ſonnes lay purpoſely abroad in the fields; this meſſage that concerned no leſſe then the life of *Dauid*, and the whole kingdome of Iſrael, muſt bee truſted with a Maid: Sometimes it pleaſeth the wiſedome of God, who hath the variety of heauen and earth before him, to ſingle out weake inſtruments for great ſeruices: and they ſhall ſerue his turne, as well as the beſt: No councellor of State could haue made this diſpatch more effectually: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerued: The fidelitie of a Maid inſtructed them in their meſſage, the ſuttlety of a woman ſaued their liues. At the Well of Rogel they receiued their meſſage, in the Well of Bahurim was their life ſaued: The ſudden wit of woman hath choked the mouth of her Well with dryed corne, that it might not bewray the meſſengers: and now *Dauid* heares ſafely of his danger, and preuents it: and though weary with trauell, and laden with ſorrow, he muſt ſpend the night in his remoue. Gods promiſes of his deliuerance, and the confirmation of his kingdome may not make him neglect the means of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligence and care are appointed for the factors of that diuine prouidence; The acts of God muſt abate nothing of ours; rather muſt we labour, by doing that which he requireth, to further that which he decreeth.

There are thoſe that haue great wits for the publike, none for themſelues: Such was *Achitophel*, who whiles he had powers to gouerne a State, could not tell how to rule his owne paſſions: Neuer till now doe we finde his counſell balked, neither was it now reiected as ill, onely *Huſhaies* was allowed for better: he can liue no longer now that he is beaten at his owne weapon: this alone is cauſe enough to ſaddle his Aſſe, and to goe home, and put the haltar about his owne necke. Pride cauſes men both to miſinterpret diſgraces, and to ouer-rate them: Now is *Dauids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe:* Deſperate *Achitophel*, what if thou bee not the wiſeſt man of all Iſrael? Euen thoſe that haue not attained to the hieſt pitch of wiſedome, haue found contentment in a mediocritie: what if thy counſell were deſpiſed? A wiſe man knowes to liue happily in ſpight of an vniuſt contempt: what madneſſe is this, to reuenge another mans reputation vpon thy ſelfe? And whiles thou ſtriueſt for the higheſt roome of wiſedome, to runne into the groſſeſt extremitie of folly? Worldly wiſedome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmall affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there bee not higher reſpects then the world can yeeld, to maintaine vs in being, it ſhould be a miracle if indignation did not kill more then diſeaſe: now, that God, by whoſe appointment we liue here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

What a mixture doe we finde here of wiſedome and madneſſe? *Achitophel* will needs hang himſelfe, there is madneſſe; Hee will yet ſet his houſe in order; there is an act of wiſedome: And could it be poſſible that hee, who was ſo wiſe as to ſet his houſe in order, ſhould be ſo mad as to hang himſelfe? That hee ſhould bee carefull to order his houſe, who regarded not to order his impotent paſſions? That hee ſhould care for his houſe, who cared not for either body or ſoule? How vaine it is for a man to be wiſe, if he be not wiſe in God? How prepoſterous are the cares of idle worldlings, that preferre all other things to themſelues, and whiles they looke at what they haue in their cofers, forget what they haue in their breaſts?

The death of ABSALOM.

THE ſame God that raiſed enmity to *Dauid* from his owne loynes, procured him fauour from forainers; Strangers ſhall relieue him, whom his owne ſonne perſecutes; Here is not a loſſe, but an exchange of loue: Had *Abſalom* beene a ſonne of *Ammon*, and *Shobi* a ſonne of *Dauid*, *Dauid* had found no cauſe of complaint: If God take with one hand, he giues with another: whiles that diuine bounty ſerues vs in, good meat, though not in our owne diſhes, we haue good reaſon to be thankefull. No ſooner is *Dauid* come to *Mehanaim*, then *Barzillai*, *Machir*, and *Shobi* refreſh him with prouiſions. Who euer ſaw any childe of God left vtterly deſtitute? Whoſoeuer bee the meſſenger of our aide, we know whence he comes; Heauen ſhall want power, and earth meanes, before any of the houſhold of faith ſhall want maintenance.

Hee that formerly was forced to imploy his armes for his defence againſt a tyrannous father in law, muſt now bucle them on againſt an vnnaturall ſonne: Now therefore he muſters his men, and ordaines his Commanders, and marſhalls his troupes; and, ſince their loyall importunitie will not allow the hazard of his perſon, he at once incourages them by his eye, and reſtraines them with his tongue, *Deale gently with the young man Abſalom, for my ſake:* How vnreaſonably fauorable are the warres of a father? O holy *Dauid*, what meanes this ill-placed loue, this vniuſt mercy? Deale gently with a Traytor? but of all traitors with a Sonne? of all ſonnes with an *Abſalom*, the graceleſſe dareling of ſo good a father; and all this for my ſake, whoſe Crowne, whoſe blood he hunts after? For whoſe ſake ſhould *Abſalom* be purſued, if he muſt be forborne for thine? He was ſtill courteous to thy followers, affable to ſutors, plauſible to all Iſrael, onely to thee hee is cruell: Wherefore are thoſe armes if the cauſe of the quarrell muſt be a motiue of mercie? Yet thou ſayeſt *deale gently with the young man Abſalom, for my ſake:* Euen in the holieſt Parents nature may bee guilty of an iniurious tenderneſſe, of a bloody indulgence.

Or, whether ſhall wee not rather thinke this was done in type of that vnmeaſurable mercy of the true King, and redeemer of Iſrael, who prayed for his perſecutors, for his murderers; and euen whiles they were at once ſcorning and killing him, could ſay, *Father forgiue them, for they know not what they doe?* If wee bee ſonnes, we are vngracious, we are rebellious, yet ſtill is our heauenly Father thus compaſſionately regardfull of vs: *Dauid* was not ſure of the ſucceſſe; there was great inequalitie in the number; *Abſaloms* forces were more them double to his; It might haue come to the contrary iſſue, that *Dauid* ſhould haue beene forced to ſay, *Deale gently with the Father of Abſalom*; but, in a ſuppoſition of that victory, which onely the goodneſſe of his cauſe bade him hope for, hee ſaith, *Deale gently with the young man Abſalom*. As for vs, we are neuer but vnder mercie; our God needes no aduantages to ſweepe vs from the earth, any moment, yet hee continues that life, and thoſe powers to vs, whereby wee prouoke him, and bids his Angels deale kindely with vs, and beare vs in their armes, whiles wee lift vp our hands, and bend our tongues againſt heauen. O mercie paſt the comprehenſion of all finite ſpirits, and onely to bee conceiued by him whoſe it is: Neuer more reſembled by any earthly affection then by this of his Deputy and Type, *Deale gently with the young man Abſalom, for my ſake.*

The battell is ioyned; *Danids* followers are but an handfull to *Abſaloms*. How eaſily may the fickle multitude bee tranſported to the wrong ſide? What they wanted in abettors, is ſupplied in the cauſe. Vnnaturall ambition drawes the ſword of

Abſalom, *Dauids*, a neceſſary and a iuſt defence. They that in ſimplicitie of heart followed *Abſalom*, cannot in malice of heart, perſecute the father of *Abſalom*: with what courage could any Iſraelite draw his ſword againſt a *Dauid*? or on the other ſide, who can want courage to fight for a righteous Soueraigne, and father, againſt the conſpiracie of a wicked ſon? The God of Hoſts, with whom it is all one to ſaue with many or with few, takes part with iuſtice, and lets Iſrael feele what it is to beare armes for a traiterous vſurper. The ſword deuours twenty thouſand of them, and the wood deuoures more then the ſword; It muſt needs be a very vniuerſall rebellion, wherein ſo many periſhed; What vertue or merits can aſſure the hearts of the vulgar, when ſo gracious a Prince findes ſo many reuolters? Let no man looke to proſper by rebellion; the very thickets, and ſtakes, and pits, and wild beaſts of the wood ſhall conſpire to the puniſhment of traytors; Amongſt the reſt, ſee how a fatall Oke hath ſingled out the ringleader of this hatefull inſurrection; and will at once ſerue for his hangman and gallowes; by one of thoſe ſpreading armes ſnatching him away to ſpeedy execution. *Abſalom* was comely, and hee knew it well enough; His haire was no ſmall peece of his beauty, nor matter of his pride: It was his wont to cut it once a yeere; not for that it was too long, but too heauy; his heart could haue borne it longer, if his neck had not complained; And now the iuſtice of God had platted an haltar of thoſe locks: Thoſe treſſes had formerly hanged looſely diſheueld on his ſhoulders, now he hangs by thē; He had wont to weigh his haire, and was proud to finde it ſo heauy; now his hayre poiſeth the weight of his body, and makes his burden his torment: It is no maruell if his owne haire turn'd traytor to him, who durſt riſe vp againſt his father. That part which is miſuſed by man to ſinne, is commonly imployed by God to reuenge; The reuenge that it worketh for God, makes amends for the offence, whereto it is drawne againſt God; The very beaſt whereon *Abſalom* ſat, as weary to beare ſo vnnaturall a burden, reſignes ouer his lode to the tree of Iuſtice; There hangs *Abſalom* betweene heauen and earth, as one that was hated, and abandoned both of earth and heauen: As if God meant to preſcribe this puniſhment for Traytors, *Abſalom*, *Achitophel*, and *Iudas* dye all one death: So let them periſh that dare lift vp their hand againſt Gods anointed.

The honeſt ſouldier ſees *Abſalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *Dauid*, *Beware that none touch the young man Abſalom*; *Ioab*, vpon that intelligence, ſees him, and ſmites him, with no leſſe then three darts; What the ſouldier forbore in obedience, the Captaine doth in zeale: not fearing to preferre his Soueraignes ſafety, to his command; and more tendring the life of a King, and peace of his Countrey, then the weake affection of a father; I dare not ſit Iudge betwixt this zeale and that obedience, betwixt the Captaine and the Souldier; the one was a good ſubiect, the other a good Patriot: the one loued the King, the other loued *Dauid*; and out of loue diſobeyed; the one meant as well as the other ſped: As if God meant to fulfill the charge of his Anointed, without any blame of his ſubiects, it pleaſed him to execute that immediate reuenge vpon the rebell, which would haue diſpatcht him without hand, or dart: only the Mule and the Oke conſpired to this execution; but that death would have required more leaſure, then it was ſafe for Iſrael to giue; and ſtill life would giue hope of reſcue; to cut off all feares, *Ioab* lends the Oke three darts to helpe forward ſo needfull a worke of Iuſtice: All Iſrael did not afford ſo firme a friend to *Abſalom*, as *Ioab* had beene; who but *Ioab* had ſuborned the wittie widow of *Tekoah*, to ſue for the recalling of *Abſalom*, from his three yeeres exile? Who but he went to fetch him from *Geſhur* to Ieruſalem? Who but he fetcht him from his houſe at Ieruſalem (whereto hee had beene two yeeres confined) to the face, to the lips of *Dauid*? Yet now he that was his ſollicitor for the Kings fauor, is his executioner againſt the Kings charge: With honeſt hearts all reſpects either of blood or friendſhip ceaſe in the caſe of Treaſon; well hath *Ioab* forgotten himſelfe to bee friend to him who had forgotten himſelfe to bee a ſonne. Euen ciuilly, the King is our common father, our Countrey our common mother; Nature hath no priuate relations which ſhould not gladly giue place to theſe; He is neither father, nor ſonne, nor brother, nor friend, that conſpires againſt the common parent: Well doth he who ſpake parables for his Maſters ſonne, now ſpeake darts to his Kings enemy; and pierces that heart which was falſe to ſo good a father: Thoſe darts are ſeconded by *Ioabs* followers; each man tries his weapon vpon ſo faire a marke. One death is not enough for *Abſalom*; he is at once hanged, ſhot, mangled, ſtoned: Iuſtly was he lift vp to the Oke, who had lift vp himſelfe againſt his father, and ſoueraigne; Iuſtly is hee pierced with darts, who had pierced his fathers heart with ſo many ſorrowes; Iuſtly is he mangled, who hath diſmembred and diuided all Iſrael; Iuſtly is he ſtoned, who had not onely curſed, but purſued his owne parent.

Now *Ioab* ſounds the retrait; and cals off his eager troupes from execution: howeuer he knew what his rebellious Countrymen had deſerued in following an *Abſalom*; Wiſe Commanders know how to put a difference betwixt the heads of a faction, and the miſ-guided multitude; and can pity the one, whiles they take reuenge on the other.

So did *Abſalom* eſteeme himſelfe, that hee thought it would bee a wrong to the world, to want the memoriall of ſo goodly a perſon. God had denied him ſons; How iuſt it was that he ſhould want a ſonne, who had robd his father of a ſonne, who would haue robd himſelfe of a father, his father of a Kingdome? It had beene pity ſo poyſonous a plant ſhould haue beene fruitfull; His pride ſhall ſupply nature, he reares vp a ſtately pillar in the Kings dale, and calls it by his owne name, that hee might liue in dead ſtones, who could not ſuruiue in liuing iſſue: and now, behold this curious pile ends in a rude heape, which ſpeakes no language but the ſhame of that carcaſſe which it couers: Here this ye glorious fooles, that care not to perpetuate any memory of your ſelues to the world, but of ill-deſeruing greatneſſe; the beſt of this affectation is vanity: the worſt infamy and diſhonour: whereas the memoriall of the iuſt ſhall bee bleſſed: and if his humilitie ſhall refuſe an Epitaph, and choſe to hide himſelfe vnder the bare earth, God himſelfe ſhall ingraue his name vpon the pillar of eternity.

There now lyes *Abſalom* in the pit, vnder a thouſand graue-ſtones, in euery of which is written his euerlaſting reproach: well might this heape ouer-liue that pillar, for when that ceaſed to be a pillar it began to be an heape, neither will it ceaſe to bee a monument of *Abſaloms* ſhame, whiles there are ſtones to bee found vpon earth: Euen at this day very Pagans and Pilgrimes that paſſe that way, caſt each man a ſtone vnto that heape, and are wont to ſay in a ſolemne execration, *Curſed bee the paricide Abſalom, and curſed bee all vniuſt perſecutors of their parents, for euer*: Faſten your eyes vpon this wofull ſpectacle, O all yee rebellious and vngracious children, which riſe vp againſt the loynes and thighes from which yee fell: and know that it is the leaſt part of your puniſhment, that your carcaſſes rot in the earth, and your name in ignominie: theſe doe but ſhaddow out thoſe eternall ſufferings, of your ſoules, for your foule and vnnaturall diſobedience.

Abſalom is ſped, who ſhall report it to his father? Surely *Ioab* was not ſo much afraid of the fact, as of the meſſage: There are buſie ſpirits that loue to cary newes, though thankleſſe, though purpoſeleſſe: ſuch was *Abimaaz*, the ſonne of *Zadock*, who importunately thruſt himſelfe into this ſeruice: wiſe *Ioab*, who well ſaw, how vnwelcome tydings muſt be the burthen of the firſt poſt, diſſwades him in vaine: hee knew *Dauid* too well to imploy a friend to that errād. An Ethiopian ſeruant was a fitter bearer of ſuch a meſſage, then the ſon of the Prieſt. The entertainment of the perſon doth ſo follow the quality of the newes, that *Dauid* could argue a far off, *He is a good man he commeth with good tydings*. Oh how welcome deſerue thoſe meſſengers to bee that bring vs the glad tydings of ſaluation, that aſſure vs of the foyle of all ſpirituall enemies, and tell vs of nothing but victories, and Crownes, and Kingdomes; If wee thinke not their feet beautifull, our hearts are foule with infidelitie, and ſecure worldlineſſe.

So wiſe is *Abimaaz* growne by *Ioabs* intimation, that though he out-went *Cuſhi* in his pace, he ſuffers *Cuſhi* to out-goe him in his tale, cunningly ſuppreſſing that part, which he knew muſt be both neceſſarily deliuered, and vnpleaſingly receiued.

As our care is wont to be where our loue is; *Dauids* firſt word is not, how fares the Hoſt, but *how fares the young man Abſalom:* Like a wiſe and faithfull meſſenger, *Cuſhi* anſwers by honeſt inſinuation, *The enemies of my Lord the King, and all that riſe againſt thee to doe thee hurt, be as that young man is*; implying both what was done, and, why *Dauid* ſhould approue it being done; How is the good King thunder-ſtrooke, with that word of his Black-more? who, as if he were at once bereaued of all comfort, and cared not to liue, but in the name of *Abſalom*, goes and weepes and cryes out, *O my ſon Abſalom, my ſon, my ſon Abſalom, Would God I had dyed for thee; O Abſalom my ſon, my ſon.* What is this we heare? that hee whoſe life Iſrael valued at ten thouſand of theirs, ſhould be exchanged with a taytors? that a good King whoſe life was ſought, ſhould wiſh to lay it downe for the preſeruation of his murtherer? The beſt men haue not wont to be the leaſt paſſionate; But what ſhall we ſay to that loue of thine, O Sauiour, who haſt ſaid of vs wreched traytors, not, *Would God I had dyed for you*; But I will dye, I doe dye, I haue dyed for you; Oh loue, like thy ſelfe, infinite, incomprehenſible, whereat the Angels of Heauen ſtand yet amazed; wherewith thy Saints are rauiſhed, *Turne away thine eyes from mee, for they ouercome mee*; Oh thou that dwelleſt in the Gardens, the companions hearken to thy voyce: cauſe vs to heare it; that we may in our meaſure anſwer thy loue, aud enioy it for euer.

SHEBAES *Rebellion.*

IT was the doome which God paſſed vpon the man after his owne heart by the mouth of *Nathan*, that the ſword ſhould neuer depart from his houſe, for the blood of *Vriah*: After that wound healed by remiſſion, yet this ſcarce remaines; *Abſalom* is no ſooner caſt downe into the pit, then *Sheba* the ſon of *Bichri* is vp in armes; If *Dauid* be not plagued, yet he ſhall bee corrected; Firſt by the rod of a ſonne, then of a ſubiect: He had lift vp his hand againſt a faithfull ſubiect, now a faithleſſe dares to lift vp his hand againſt him. Malice like ſome hereditary ſickneſſe runs in a blood: *Saul* and *Shimei*, and *Sheba* were all of an houſe: That ancient grudge was not yet dead: The fire of the houſe of *Iemini* was but raked vp, neuer throughly out; and now, that which did but ſmoake in *Shimei*, flames in *Sheba*: Although euen through this chaſtiſement it is not hard to diſcerne a Type of that perpetuall ſucceſſion of enmity, which ſhould be raiſed againſt the true King of Iſrael. O Son of *Dauid*, when didſt thou euer want enemies? How wert thou deſigned by thine eternall Father, for a ſigne that ſhould be ſpoken againſt? How did the Gentiles rage, and the people imagine vaine things? The Kings of the earth aſſembled, and the Rulers came together againſt thee? Yea, how doe the ſubiects of thine owne kingdome daily conſpire againſt thee? Euen now whiles thou enioyeſt peace, and glory at thy Fathers right hand, as ſoone ſhalt thou want friends, as enemies vpon earth.

No eye of any traytor could eſpie a iuſt quarrell in the gouernment of *Dauid*, yet *Sheba* blowes the trumpet of rebellion; and whiles Iſrael and Iudah are ſtriuing who ſhould haue the greateſt part in their re-eſtabliſhed Soueraigne, hee ſticks not to ſay, *We haue no part in Dauid, neither haue wee inheritance in the ſon of Iſhai*; and whiles he ſayes, *Euery man to his tents O Iſrael*, hee calls euery man to his owne; So in proclaiming a libertie from a iuſt and loyall ſubiection, he inuites Iſrael to the bondage of an vſurper.

That a Lewd Conſpirator ſhould breathe Treaſon, it is no wonder; but is it not wonder and ſhame, that vpon euery mutinous blaſt, Iſrael ſhould turne Traytor to Gods anointed? It was their late expoſtulation with *Dauid*, why their brethren the men of Iudah ſhould haue ſtolne him from them; now might *Dauid* more iuſtly expoſtulate, why a rebell of their brethren ſhould haue ſtolne them from him: As nothing is more vnſtable then the multitude, ſo nothing is more ſubiect to diſtaſtes, then Soueraignty; for as weake mindes ſeeke pleaſure in change, ſo euery light conceit of irritation ſeemes ſufficient colour of change: Such as the falſe diſpoſitions of the vulgar are, loue cannot bee ſecuritie enough for Princes, without the awfulneſſe of power; What hold can there be of popularitie, when the ſame hands that euen now fought for *Dauid* to be all theirs, now fight againſt him, vnder the ſonne of *Bichri*, as none of theirs? As Bees when they are once vp in a ſwarme, are ready to light vpon euery bow, ſo the Iſraelites, being ſtirred by the late commotion of *Abſalom*, are apt to follow euery *Sheba*: It is vnſafe for any State, that the multitude ſhould once know the way to an inſurrection; the leaſt track in this kinde is eaſily made a path, Yet, if Iſrael rebell, Iudah continues faithfull; neither ſhall the ſonne of *Dauid* euer be left deſtitute of ſome true ſubiects in the worſt of Apoſtaſies: Hee that could command all hearts, will euer bee followed by ſome; God had rather glorifie himſelfe by a remnant.

Great Commanders muſt haue actiue thoughts: *Dauid* is not ſo taken vp with the embroiled affaires of his ſtate, as not to intend domeſticke iuſtice: His ten concubines, which were ſhameleſly defiled by his inceſtuous ſon, are condemned to ward, and widowhood. Had not that conſtupration beene partly violent, their puniſhment had not been ſo eaſie; had it not alſo beene partly voluntary, they had not beene ſo much puniſhed: But how much ſo euer the act did partake of either force, or will, iuſtly are they ſequeſtred from *Dauids* bed: *Abſalom* was not more vnnaturall in his rebellion, then in his luſt: If now *Dauid* ſhould haue returned to his owne bed, hee had ſeconded the inceſt: How much more worthy of ſeparation are they, who haue ſtayned the mariage-bed with their wilfull ſinne?

Amaſa was one of the witneſſes, and abettors of *Abſaloms* filthineſſe, yet is he (out of policie) receiued to fauour and imployment, whiles the concubines ſuffer: Great men yeeld many times to thoſe things, out of reaſons of ſtate, which if they were priuate perſons could not be eaſily put ouer: It is no ſmall wiſedome to ingage a new reconciled friend, that he may be confirmed by his owne act: Therefore is *Amaſa* commanded to leauie the forces of Iudah: *Ioab* after many great merits and atchieuements lies ruſting in neglect: he that was ſo intire with *Dauid* as to bee of his counſell for *Vriahs* blood; and ſo firme to *Dauid* as to lead all his battels againſt the houſe of *Sauls*, the Ammonites, the Aramites, *Abſalom*, is now caſhierd, & muſt yeeld his place to a ſtranger, late an enemy: Who knowes not that this ſonne of *Zeruiah* had ſhed the blood of war in peace? But if the blood of *Abſalom* had not bin louder then the blood of *Abner*, I feare this change had not beene; Now *Ioab* ſmarteth for a loyall diſobedience; How ſlippery are the ſtations of earthly honors, and ſubiect to continuall mutabilitie? Happy are they who are in fauour with him, in whom there is no ſhaddow of change.

Where men are commonly moſt ambitious to pleaſe with their firſt imployments, *Amaſa* ſlackens his pace; The leaſt delay in matters of rebellion is perillous, may be irrecouerable; The ſons of *Zeruiah* are not ſullen, *Abiſhai* is ſent, *Ioab* goes vnſent to the purſuit of *Sheba*. *Amaſa* was in their way; whom no quarrell but their enuy had made of a brother an enemy: Had the heart of *Amaſa* beene priuy to any cauſe of grudge, he had ſuſpected the Kiſſe of *Ioab*; now his innocent eyes looke to the lips, not to the hand of his ſecret enemy: The lips were ſmooth, *Art thou in health my brother?* the hand was bloody, which ſmote him vnder the fift ribbe; That vnhappy hand knew well this way vnto death; which with one wound hath let out the ſoules of two great Captaines, *Abner* and *Amaſa*; both they were ſmitten by *Ioab*, both vnder the fift ribbe, both vnder a pretence of friendſhip. There is no enmity ſo dangerous as that which comes masked with loue; Open hoſtilitie cals vs to our guard; but there is no fence againſt a truſted trecherie: Wee need not bee bidden to auoyde an enemy, but who would runne away from a friend? Thus ſpiritually deales the world with our ſoules; it kiſſes vs, and ſtabs vs at once: If it did not embrace vs with one hand, it could not murther vs with the other; Onely God deliuer vs from the danger of our truſt, and we ſhall be ſafe.

Ioab is gone, and leaues *Amaſa* wallowing in blood; That ſpectacle cannot but ſtay all paſſengers: The death of great perſons drawes euer many eyes: Each man ſayes, *Is not this my Lord Amaſa?* Wherefore doe wee goe to fight, whiles our Generall lyes in the duſt? What a ſad preſage is this of our owne miſcariage; The wit of *Ioabs* followers hath therefore ſoone both remoued *Amaſa* out of the way, and couered him, not regarding ſo much the loſſe, as the eye-ſore of Iſrael. Thus wicked Politicks care not ſo much for the commiſſion of villany, as for the notice: Smothered euils are as not done; If oppreſſions, if murder, if treaſons may be hid from view, the obdured heart of the offender complaines not of remorſe.

Bloody *Ioab*, with what face, with what heart canſt thou purſue a Traytor to thy King, whiles thy ſelfe art ſo foule a Traytor to thy friend, to thy cozen-german, and (in ſo vnſeaſonable a ſlaughter) to thy Soueraigne, whoſe cauſe thou profeſſeſt to reuenge? If *Amaſa* were now in an act of loyaltie, iuſtly (on Gods part) payd for the arerages of his late rebellion, yet that it ſhould bee done by thy hand, then and thus, it was flagitiouſly cruell: Yet, behold *Ioab* runs away ſecurely with the fact, haſting to plague that in another, whereof himſelfe was no leſſe guiltie; So vaſt are the gorges of ſome conſciences, that they can ſwallow the greateſt crimes, and find no ſtraine in the paſſage.

It is poſſible for a man to be faithfull to ſome one perſon, and perfidious to al others; I doe not finde *Ioab* other then firme and loyall to *Dauid*, in the midſt of all his priuate falſhoods, whoſe iuſt quarrell he purſues againſt *Sheba*, through all the Tribes of Iſrael. None of all the ſtrong Forts of reuolted Iſrael can hide the Rebell from the zeale of his reuenge: The City of Abel lends harbour to that conſpirator; whom all Iſrael would, and cannot protect; *Ioab* caſts vp a Mount againſt it, and hauing inuironed it with a ſiege, begins to worke vpon the wall; and now, after long chaſe, is in hand to dig out that Vermin, which had earthed himſelfe in this borough of Bethmaachah. Had not the City beene ſtrong and populous, *Sheba* had not caſt himſelfe for ſuccor within thoſe wals; yet of all the inhabitants, I ſee not any one man moue for the preſeruation of their whole body: Onely a woman vndertakes to treat with *Ioab*, for their ſafety: Theſe men whoſe ſpirits were great enough to maintaine a Traytor againſt a mighty King, ſcorne not to giue way to the wiſdome of a matron; There is no reaſon that ſexe ſhould diſparage, where the vertue and merit is no leſſe then maſculine: Surely the ſoule acknowledgeth no ſex, neither is varied according to the outward frame; How oft haue we knowne female hearts in the breaſts of Men, and contrarily manly powers in the weaker veſſels? It is iniurious to meaſure the act by the perſon, and not rather to eſteeme the perſon for the act.

She, with no leſſe prudence then courage challengeth *Ioab* for the violence of his aſſault; and layes to him that law which he could not bee an Iſraelite, and diſauow; the Law of the God of peace, whoſe charge it was, that when they ſhould come neere to a City to fight againſt it, they ſhould offer it peace; and if this tender muſt be made to forainers, how much more to brethren? So as they muſt inquire of Abel, ere they battered it: War is the extreame act of vindicatiue iuſtice; neither doth God euer approue it for any other then a deſperate remedy, and if it haue any other end then peace, it turnes into publike murder: It is therefore an inhumane crueltie to ſhed blood, where we haue not profered faire conditions of peace: The refuſall whereof is iuſtly puniſhed with the ſword of reuenge.

Ioab was a man of blood, yet when the wiſe woman of Abel charged him with going about to deſtroy a mother in Iſrael; and ſwallowing vp the inheritance of the Lord, with what vehemency doth hee deprecate that challenge, *God forbid, God forbid it mee, that I ſhould deuoure, or deſtroy it*; Although that City with the reſt had engaged it ſelfe in *Shebaes* ſedition, yet how zealouſly doth *Ioab* remoue from himſelfe the ſuſpition of an intended vaſtation? How fearefull ſhall their anſwer be, who vpon the quarrell of their owne ambition haue not ſpared to waſte whole Tribes of the Iſrael of God? It was not the faſhion of *Dauids* Captaines to aſſault any City ere they ſummond it; here they did: There bee ſome things that in the very fact carie their owne conuiction. So did *Abel* in the entertaining, and abetting a knowne conſpirator; *Ioab* challenges them for the offence, and requires no other ſatisfaction then the head of *Sheba*: This Matron had not deſerued the name of Wiſe, and faithfull in Iſrael, if ſhe had not both apprehended the iuſtice of the condition, and commended it to her Citizens; whom ſhe hath eaſily perſwaded to ſpare their owne heads, in not ſparing a Traytors: It had beene pity thoſe wals ſhould haue ſtood if they had beene to hye to throw a Traitors head ouer.

Spiritually, the caſe is ours: Euery mans breſt is as a City incloſed: Euery ſinne is a Trator, that lurkes within thoſe walls; God calls to vs for *Shebaes* head; neyther hath hee any quarrell to our perſon, but for our ſinne: If wee loue the head of our Traytor, aboue the life of our Soule, we ſhall iuſtly periſh in the vengeance: wee cannot be more willing to part with our ſinne, then our mercifull God is to withdraw his iudgements.

Now is *Ioab* returned with ſucceſſe, and hopes by *Shebaes* head to pay the price of *Amaſaes* blood: *Dauid* hates the murder, entertaines the man, defers the reuenge; *Ioab* had made himſelfe ſo great, ſo neceſſary, that *Dauid* may neither miſſe nor puniſh him: Policie led the King to conniue at that which his heart abhorred; I dare not commend that wiſedome which holds the hands of Princes from doing Iuſtice. Great men haue euer held it a point of worldly ſtate, not alwayes to pay where they haue beene conſcious to a debt of either fauour, or puniſhment; but to make Time their ſeruant for both: *Salomon* ſhall once defray the arrerages of his father: In the meane time *Ioab* commands and proſpers; and *Dauid* is faine to ſmile on that face, whereon he hath in his ſecret deſtination written the characters of Death.

The Gibeonites reuenged.

THE raigne of *Dauid* was moſt troubleſome towards the ſhutting vp; wherein both warre and famine conſpire to afflict him: Almoſt forty yeares had hee ſate in the throne of Iſrael, with competency, if not abundance of all things; now at laſt are his people viſited with a long dearth; we are not at firſt ſenſible of common euils: Three yeeres drought and ſcarcitie are gone ouer ere *Dauid* conſults with God, concerning the occaſion of the iudgement, now he found it high time to ſeeke the face of the Lord; The continuance of an affliction ſends vs to God, and cals vpon vs to aske for a reckoning; Whereas like men ſtrucken in their ſleepe, a ſudden blow cannot make vs to finde our ſelues; but rather aſtoniſheth, then teacheth vs.

Dauid was himſelfe a Prophet of God, yet had not the Lord all this while acquainted him with the grounds of his proceedings againſt Iſrael; this ſecret was hid from him, till hee conſulted with the Vrim; Ordinarie meanes ſhall reueale that to him, which no viſion had deſcried: And if God will haue Prophets to haue recourſe vnto the Prieſts, for the notice of his will, how much more muſt the people? Euen thoſe that are inwardeſt with God muſt haue vſe of the Ephod.

Iuſtly it is preſuppoſed by *Dauid* that there was neuer iudgement from God, where hath not beene a prouocation from men; therefore when he ſees the plague, he inquires for the ſinne. Neuer man ſmarted cauſeleſly from the hand of diuine iuſtice; Oh

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that when we ſuffer, we could aske what wee haue done, and could guide our repentance to the root of our euils.

That God whoſe counſels are ſecret, euen where his actions are open, will not bee cloſe to his Prophet, to his Prieſt: without inquirie we ſhall know nothing; vpon inquirie nothing ſhall be concealed from vs, that is fit for vs to know.

Who can chooſe but wonder at once, both at *Dauids* ſlackneſſe in conſulting with God, and Gods ſpeed in anſwering ſo ſlow a demand? He that ſo well knew the way to Gods Oracle, ſuffers Iſrael to be three yeares pinched with famine, ere hee askes why they ſuffer; Euen the beſt hearts may be ouertaken with dulneſſe in holy duties; But oh the maruellous mercy of God, that takes not the aduantage of our weakneſſes. *Dauids* queſtion is not more ſlow, then his anſwer is ſpeedy, *It is for* Saul, *and for his bloody houſe, becauſe he ſlew the Gibeonites.* Iſrael was full of ſinnes, beſides thoſe of *Sauls* houſe; *Sauls* houſe was full of ſinnes, beſides thoſe of blood: Much blood was ſhed by them, beſides that of the Gibeonites; yet the iuſtice of God ſingles out this one ſinne of violence offered to the Gibeonites (contrary to the league made by *Ioſhua,* ſome foure hundred yeeres before) for the occaſion of this late vengeance. Where the cauſes of offence are infinite, it is iuſt with God to pitch vpon ſome; it is mercifull not to puniſh for all: Welneer forty yeares are paſt betwixt the commiſſion of the ſinne, and the reckoning for it. It is a vaine hope that is rayſed from the delay of iudgement: No time can be any preiudice to the ancient of dayes: When wee haue forgotten our ſins, when the world hath forgotten vs, he ſues vs afreſh for our arerages. The ſlaughter of the Gibeonites was the ſinne not of the preſent, but rather the former generation; and now poſteritie payes for their forefathers: Euen we men hold it not vniuſt to ſue the heires and executors of our debtors; Eternall payments God vſes onely to require of the perſon, temporary oft-times of ſucceſſion.

As *Saul* was higher by the head and ſhoulders then the reſt of Iſrael, both in ſtature and dignitie, ſo were his ſinnes more conſpicuous then thoſe of the vulgar. The eminence of the perſon makes the offence more remarkable to the eyes both of God and men.

Neyther *Saul* nor Iſraell were faultleſſe in other kindes, yet God fixes the eye of his reuenge vpon the maſſacre of the Gibeonites. Euery ſinne hath a tongue, but that of blood ouer-cryes and drownes the reſt. Hee who is Mercy it ſelfe abhorres crueltie in his creature aboue all other inordinateneſſe; That holy ſoule which was heauy preſſed with the weight of an hainous adultery, yet cryes out, *Deliuer me from blood, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

If God would take account of blood, hee might haue entered the action vpon the blood of *Vriah* ſpilt by *Dauid*; or (if hee would rather inſiſt in *Sauls* houſe) vpon the blood of *Abimelech* the Prieſt, and fourſcore and fiue perſons that did weare a linnen Ephod; but it pleaſed the wiſedome and iuſtice of the Almighty rather to call for the blood of the Gibeonites, though drudges of Iſrael, and a remnant of Amorites. Why this? There was a periury attending vpon this ſlaughter; It was an ancient Oath wherein the Princes of the congregation had bound themſelues (vpon *Ioſhua's* league) to the Gibeonites, that they would ſuffer them to liue; an oath extorted by fraud, but ſolemne, by no leſſe name, then the Lord God of Iſrael; *Saul* will now thus late, either not acknowledge it, or not keepe it: out of his zeale therefore to the children of Iſrael, and Iudah, he roots out ſome of the Gibeonites, whether in a zeale of reuenge of their firſt impoſture, or in a zeale of inlarging the poſſeſſions of Iſrael, or in a zeale of executing Gods charge vpon the brood of Canaanites, he that ſpared *Agag* whom he ſhould haue ſmitten, ſmites the Gibeonites whom he ſhould haue ſpared: Zeale and good intention is no excuſe, much leſſe a warrant for euill: God holds it an high indignity that his name ſhould be ſworne by, and violated. Length of time cannot diſpenſe with our oathes, with our vowes: The vowes and oathes of others may binde vs, how much more our owne!

There was a famine in Iſrael; a naturall man would haue aſcribed it vnto the drought;

and that drought perhaps to ſome conſtellations; *Dauid* knowes to looke higher; and ſees a diuine hand ſcourging Iſrael for ſome great offence; and ouer-ruling thoſe ſecond cauſes to his moſt iuſt executions. Euen the moſt quick-ſighted worldling is pore-blind to ſpirituall obiects; and the weakeſt eyes of the regenerate pierce the heauens, and eſpie God in all earthly occurrences.

So well was *Dauid* acquainted with Gods proceedings, that he knew the remouall of the iudgement muſt begin at the ſatisfaction of the wronged. At once therefore doth he pray vnto God, and treat with the Gibeonites; *What ſhall I doe for you, and wherewith ſhall I make the atonement, that I may bleſſe the inheritance of the Lord?* In vaine ſhould *Dauid* (though a Prophet) bleſſe Iſrael; if the Gibeonites did not bleſſe them: Iniuries done vs on earth giue vs power in heauen; The oppreſſor is in no mans mercy but his whom he hath trampled vpon.

Little did the Gibeonites thinke that God had ſo taken to heart their wrongs, that for their ſakes all Iſrael ſhould ſuffer. Euen when wee thinke not of it, is the righteous Iudge auenging our vnrighteous vexations; Our hard meaſures cannot bee hid from him, his returnes are hid from vs; It is ſufficient for vs, that God can be no more neglectiue, then ignorant of our ſufferings. It is now in the power of theſe deſpiſed Hiuites to make their owne termes with Iſrael; Neither Siluer, nor Gold will ſauour with them towards their ſatisfaction; nothing can expiate the blood of their fathers, but the blood of ſeuen ſonnes of their deceaſed perſecutor; Here was no other then a iuſt retaliation; *Saul* had puniſhed in them the offence of their predeceſſors; they will now reuenge *Sauls* ſinne in his children. The meaſure we mete vnto others, is with much equitie re-meaſured vnto our ſelues. Euery death would not content them, of *Sauls* ſonnes, but a curſed and ignominious, hanging on the Tree; Neither would that death content them vnleſſe their owne hands might bee the executioners; Neither would any place ſerue for the execution but Gibeah, the Court of *Saul*; neither would they doe any of this for the wreaking of their own fury, but for the appeaſing of Gods wrath, *We will hang them vp vnto the Lord in Gibeah of Saul.*

Dauid might not refuſe the condition: Hee muſt deliuer, they muſt execute: Hee chooſes out ſeuen of the ſonnes, and grand-children of *Saul*; That houſe had raiſed long an vniuſt perſecution againſt *Dauid*, now God payes it vpon anothers ſcore. *Dauids* loue and oath to *Ionathan*, preſerues lame *Mephiboſheth*: How much more ſhall the Father of all mercies doe good vnto the children of the faithfull, for the couenant made with their Parents?

The fiue ſonnes of *Adriel* the Meholathite, *Dauids* ancient riuall in his firſt loue which were borne to him by *Merab*, *Sauls* Daughter, and brought vp by her barren ſiſter *Michol* the wife of *Dauid*, are yeelded vp to death; *Merab* was after a promiſe of marriage to *Dauid*, vniuſtly giuen away by *Saul*, to *Adriel*; *Michol* ſeemes to abet the match in breeding the children; now in one act (not of *Dauids* ſeeking) the wrong is thus late auenged vpon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer iniurie to any of Gods faithfull ones; If their meekneſſe haue eaſily remitted it, their God will not paſſe it ouer without a ſeuere retribution.

Theſe fiue, together with two ſonnes of *Rizpah*, *Sauls* Concubin, are hanged vp at once before the Lord; yea and before the eyes of the World; No place but an Hill will ſerue for this execution; The acts of iuſtice as they are intended for example, ſo they ſhould be done in that eminent faſhion that may make them both moſt inſtructiue, and moſt terrifying; Vnwarrantable courſes of priuate reuenge ſeeke to hide their heads in ſecreſie; The beautifull face of Iuſtice both affects the light, and becomes it.

It was the generall charge of Gods Law that no corps ſhould remaine all night vpon the gibbet; The Almighty hath power to diſpenſe with his owne command; ſo doubtleſſe he did in this extraordinarie caſe; theſe carcaſſes did not defile, but expiate. Sorrowfull *Rizpah* ſpreads her a Tent of Sackcloth vpon the Rocke, for a ſad attendance vpon thoſe ſonnes of her wombe; Death might bereaue her of them, not them of her loue; This ſpectacle was not more grieuous to her, then pleaſing to God, and happy to

Iſrael. Now the clouds drop fatneſſe, and the earth runs forth into plenty. The Gibeonites art ſatisfied, God reconciled, Iſrael relieued.

How bleſſed a thing it is for any Nation that iuſtice is vnpartially executed euen vpon the mighty. A few drops of blood haue procured large ſhowers from Heauen. A few carcaſſes are a rich compoſt to the earth; The drought and dearth remoue away with the breath of thoſe pledges of the offender: Iudgements cannot tyrannize where iuſtice raignes: as contrarily, there can be no peace where blood cryes vnheard, vnregarded.

The numbring of the people.

ISrael was growne wanton and mutinous: God puls them downe firſt by the ſword, then by famine, now by peſtilence: Oh the wondrous, & yet iuſt wayes of the Almightie! Becauſe Iſrael hath ſinned, therefore *Dauid* ſhall ſinne, that Iſrael may be puniſhed: Becauſe God is angry with Iſrael, therefore *Dauid* ſhall anger him more, and ſtrike himſelfe in Iſrael, and Iſrael through himſelfe.

The ſpirit of God elſewhere aſcribes this motion to Satan, which here it attributes to God: Both had their hand in the worke; God by permiſſion, Satan by ſuggeſtion; God as a Iudge, Satan as an enemy: God as in a iuſt puniſhment for ſinne; Satan as in an act of ſinne: God in a wiſe ordination of it to good; Satan in a malicious intent of confuſion. Thus at once God moued, and Satan moued: Neither is it any excuſe to Satan or *Dauid*, that God moued: neither is it any blemiſh to God, that Satan moued: The rulers ſinne is a puniſhment to a wicked people: though they had many ſinnes of their owne, whereon God might haue grounded a Iudgment, yet as before he had puniſht them with dearth for *Sauls* ſinne, ſo now hee will not puniſh them with plague, but for *Dauids* ſinne: If God were not angry with a people, hee would not giue vp their gouernous to ſuch euils as whereby he is prouoked to vengeance; and if their gouernours be thus giuen vp, the people cannot be ſafe: The body drownes not whiles the head is aboue the water; when that once ſinkes, death is neere: Iuſtly therefore are we charged to make prayers and ſupplications, as for all, ſo eſpecially for thoſe that are in eminent authoritie; when we pray for our ſelues, we pray not alwayes for them, but we cannot pray for them, and not pray for our ſelues; the publique weale is not compriſed in the priuate, but the priuate in the publique.

What then was *Dauids* ſinne? He will needs haue Iſrael and Iudah numbred: Surely there is no malignity in numbers; Neither is it vnfit for a Prince to know his owne ſtrength; this is not the firſt time that Iſrael hath gone vnder a reckoning: The act offends not, but the miſ-affection; The ſame thing had bin commendably done out of a Princely prouidence, which now through the curioſitie, pride, miſ-confidence of the doer, proues hainouſly vicious; Thoſe actions which are in themſelues indifferent, receiue either their life, or their bane from the intentions of the agent: *Moſes* numbreth the people with thankes, *Dauid* with diſpleaſure: Thoſe ſinnes which carie the ſmootheſt foreheads, and haue the moſt honeſt apperances, may more prouoke the wrath of God, then thoſe which beare the moſt abomination in their faces. How many thouſand wickedneſſes paſſed through the hands of Iſrael, which wee men would rather haue branded out for iudgement, then this of *Dauids*? The righteous Iudge of the world cenſures ſinnes, not by their ill lookes, but by their foule hearts.

Who can but wonder to ſee *Ioab* the Saint, and *Dauid* the treſpaſſer? No Prophet could ſpeake better then that man of blood; *The Lord thy God increaſe the people an hundred fold more then they be, and that the eyes of my Lord the King may ſee it; but why* *doth my Lord the King deſire this thing?* There is no man ſo lewd as not to be ſomtimes in good moods, as not to diſlike ſome euill: contrarily no man on earth can be ſo holy, as not ſometimes to ouerlaſh: It were pittie that either *Ioab* or *Dauid* ſhould be tryed by euery act; How commonly haue we ſeene thoſe men ready to giue good aduice to others for the auoiding of ſome ſins, who in more groſſe outrages haue not had grace to counſell their owne hearts? The ſame man that had deſerued death from *Dauid* for his treacherous crueltie, diſſwades *Dauid* from an act that caried but a ſuſpition of euill; It is not ſo much to be regarded who it is that admoniſheth vs, as what hee brings; Good counſell is neuer the worſe for the foule cariage; there are ſome diſhes that we may eate euen from ſluttiſh hands.

The purpoſe of ſinne in a faithfull man is odious, much more the reſolution: Notwithſtanding *Ioabs* diſcreet admonition *Dauid* will hold on his courſe; and will know the number of the people, onely that he may know it; *Ioab* and the Captaines addreſſe themſelues to the worke: In things which are not in themſelues euill, it is not for ſubiects to diſpute but to obey; That which authority may ſinne in commanding, is done of the inferiour, not with ſafety onely, but with praiſe. Nine moneths and twenty dayes is this generall muſter in hand; at laſt the number is brought in: Iſrael is found eight hundred thouſand ſtrong, Iudah fiue hundred thouſand; the ordinary companies which ſerued by courſe for the roiall guard (foure and twenty thouſand each moneth) needed not be reckoned; the addition of them with their ſeuerall Captaines raiſes the ſumme of Iſrael to the rate of eleuen hundred thouſand. A power able to puffe vp a carnall heart; but how can an heart that is more then fleſh truſt to an arme of fleſh? Oh holy *Dauid* whither hath a glorious vanity tranſported thee? Thou which once didſt ſing ſo ſweetly, *Put not your truſt in Princes, nor in the ſonne of man, for there is no helpe in him. His breath departeth, and hee returneth to his earth, then his thoughts periſh. Bleſſed is he that hath the God of* Iacob *for his helpe, whoſe hope is in the Lord his God*; How canſt thou now ſtoope to ſo vnſafe and vnworthy a confidence?

As ſome ſtomackfull horſe that will not be ſtopt in his career with the ſharpeſt bit; but runnes on headily till he come to ſome wall, or ditch, and there ſtands ſtill and trembles; ſo did *Dauid*; All the diſſwaſions of *Ioab* could not reſtraine him from his intended courſe; almoſt ten moneths doth hee runne on impetuouſly, in a way of his owne, rough and dangerous, at laſt his heart ſmites him; the conſcience of his offence, and the feare of iudgement haue fetcht him vpon his knees, *O Lord I haue ſinned exceedingly in that I haue done; therefore now, Lord, I beſeech thee take away the treſpaſſe of thy ſeruant, for I haue done very fooliſhly*. It is poſſible for a ſinne not to bait onely, but to ſoiourne in the holieſt ſoule: but though it ſoiourne there as a ſtranger, it ſhall not dwell there as an owner; the renewed heart after ſome rouings of errour will once (ere ouerlong) returne home to it ſelfe, and fall out with that ill guide, wherewith it was miſled, and with it ſelfe for being miſled; and now it is reſolued into teares, and breaths forth nothing but ſighs, and confeſſions and deprecations.

Here needed no *Nathan* by a parabolicall circumlocution to fetch in *Dauid* to a ſight and acknowledgment of his ſinne; the heart of the penitent ſupplyed the Prophet; no others tongue could ſmite him ſo deepe as his owne thoughts: But though his reines chaſtiſed him in the night, yet his Seer ſcourges him in the morning, *Thus ſaith the Lord, I offer thee three things, chooſe thee which of them I ſhall doe vnto thee.* But what ſhall we ſay to this? When vpon the Prophets reproofe for an adultery cloked with murder, *Dauid* did but ſay, *I haue ſinned*, it was preſently returned, *God hath put away thy ſinne*; neither did any ſmart follow, but the death of a miſ-begotten infant; & now when hee voluntarily reproued himſelfe for but a needleſſe muſter, and ſought for pardon vnbiddē with great humiliation, God ſends him the three terrible ſcourges, Famine, Sword, or Peſtilence; that he may chooſe with which of them he had rather to bleed, he ſhall haue the fauour of an election, not of a remiſſion. God is more angred with a ſpirituall, and immediate affront offered to his Maieſtie, in our pride, and falſe confidence in earthly things, then with a fleſhly crime though hainouſly ſeconded.

It was an hard and woefull choiſe; of three yeeres famine added to three fore-paſt; or of three moneths flight from the ſword of an enemy, or three dayes peſtilence; The Almighty that had fore-determined his iudgement, referres it to *Dauids* will as fully, as if it were vtterly vndetermined; God hath reſolued, yet *Dauid* may chooſe; That infinite wiſdome hath foreſeene the very will of his creature; which whiles it freely inclines it ſelfe to what it had rather, vnwittingly wils that which was fore-appointed in heauen.

We doe well beleeue thee, O *Dauid*, that thou wert in a wonderfull ſtrait; this very libertie is no other then fetters; Thou needſt not haue famine, thou needſt not haue the ſword, thou needſt not haue peſtilence; one of them thou muſt haue; There is miſery in all, there is miſery in any; thou and thy people can dye but once; and once they muſt dye, either by famine, warre, or peſtilence. Oh God, how vainely doe we hope to paſſe ouer our ſinnes with impunity, when all the fauour that *Dauid* and Iſrael can receiue is to chooſe their bane?

Yet behold, neither ſinnes, nor threats, nor feares can bereaue a true penitent of his faith, *Let vs fall now into the hands of the Lord, for his mercies are great.* There can be no euill of puniſhment wherein God hath not an hand; their could be no famine, no ſword without him, but ſome euils are more immediate from a diuine ſtroke; ſuch was that plague into which *Dauid* is vnwillingly willing to fall: He had his choyce of dayes, months, yeares in the ſame number; and though the ſhortneſſe of time prefixed to the threatned peſtilence might ſeeme to offer ſome aduantage for the leading of his election, yet God meant (and *Dauid* knew it) herein to proportion the difference of time to the violence of the plague; neither ſhould any fewer periſh by ſo few dayes peſtilence, then by ſo many yeares famine: The wealthieſt might auoid the dearth, the ſwifteſt might runne away from the ſword; no man could promiſe himſelfe ſafety from that peſtilence: In likelihood Gods Angell would rather ſtrike the moſt guilty; How euer therefore *Dauid* might well looke to be inwrapped in the common deſtruction; yet he rather chooſeth to fall into that mercy which hee had abuſed, and to ſuffer from that iuſtice which he had prouoked; *Let vs now fall into the hands of the Lord.*

Humble confeſſions, and deuout penance cannot alwayes auert temporall iudgements; Gods Angell is abroad, and within that ſhort compaſſe of time ſweepes away ſeuenty thouſand Iſraelites; *Dauid* was proud of the number of his ſubiects, now they are abated; that he may ſee cauſe of humiliation in the matter of his glory; In what we haue offended, we commonly ſmart: Theſe thouſands of Iſrael were not ſo innocent, that they ſhould onely periſh for *Dauids* ſinne: Their ſinnes were the motiues both of this ſinne, and puniſhment; beſides the reſpect of *Dauids* offence, they die for themſelues.

It was no ordinarie peſtilence that was thus ſuddenly and vniuerſally mortall; Common eyes ſaw the botch, and the markes, ſaw not the Angell, *Dauids* clearer ſight hath eſpyed him (after that killing peragration through the Tribes of Iſrael) ſhaking his ſword ouer Ieruſalem, and houering ouer Mount Sion; and now hee who doubtleſſe had ſpent thoſe three diſmall dayes in the ſaddeſt contrition, humbly caſts himſelfe downe at the feet of the auenger, and layes himſelfe ready for the fatall ſtroke of iuſtice; It was more terrour that God intended in the viſible ſhape of his Angell, and deeper humiliation; and what hee meant he wrought; Neuer ſoule could be more deiected, more anguiſhed with the ſenſe of a iudgement; in the bitterneſſe whereof hee cryes out, *Behold I haue ſinned, yea I haue done wickedly; But theſe Sheepe what haue they done? Let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.* The better any man is, the more ſenſible he is of his owne wretchedneſſe: Many of thoſe Sheepe were Wolues to *Dauid*; What had they done? They had done that which was the occaſion of *Dauids* ſinne, and the cauſe of their owne puniſhment; But that gracious penitent knew his owne ſinne, he knew not theirs; and therefore can ſay, *I haue ſinned, What haue they done?* It is ſafe accuſing, where we may bee boldeſt, and are beſt acquainted our ſelues.

Oh the admirable charitie of ***Dauid***, that would haue ingroſſed the plague to himſelfe, and his houſe, from the reſt of Iſrael; and ſues to interpoſe himſelfe betwixt his people and the vengeance; He that had put himſelfe vpon the pawes of the Beare, and Lyon, for the reſcue of his Sheepe, will now caſt himſelfe vpon the ſword of the Angell, for the preſeruation of Iſrael: There was hope in thoſe conflicts, in this yeeldance there could be nothing but death. Thus didſt thou, O ſonne of ***Dauid***, the true and great Shepheard of thy Church, offer thy ſelfe to death for them who had their hands in thy blood; who both procured thy death and deſerued their owne. Here he offered himſelfe that had ſinned for thoſe whom he profeſſed to haue not done euill; thou that didſt no ſinne, vouchſafedſt to offer thy ſelfe for vs that were all ſinne; Hee offered and eſcaped, thou offeredſt, and diedſt; and by thy death we liue, and are freed from euerlaſting deſtruction.

But O Father of all mercies, how little pleaſure doeſt thou take in the blood of ſinners? it was thine owne pitie that inhibited the Deſtroyer: Ere ***Dauid*** could ſee the Angell thou hadſt reſtrayned him; ***It is ſufficient, hold now thy hand***: If thy compaſſion did not both withhold and abridge thy iudgements, what place were there for vs out of hell?

How eaſie and iuſt had it beene for God to haue made the ſhutting vp of that third euening red with blood? his goodneſſe repents of the ſlaughter; and cals for that Sacrifice wherewith he will be appeaſed: An Altar muſt be built in the threſhing floore of ***Araunah*** the Iebuſite; Lo, in that very Hill where the Angell held the ſword of ***Abraham*** from killing his Sonne, doth God now hold the Sword of the Angel from killing his people; Vpon this very ground ſhall the Temple after, ſtand; here ſhall be the holy Altar, which ſhall ſend vp the acceptable oblations of Gods people in ſucceeding generations.

O God, what was the threſhing-floore of a Iebuſite to thee aboue all other ſoiles? What vertue, what mirit was in this earth? As in places, ſo in perſons, it is not to be heeded what they are, but what thou wilt; That is worthieſt which thou pleaſeſt to accept.

Rich and bountifull ***Araunah*** is ready to meete ***Dauid*** in ſo holy a motion; and munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts, & Ploughs, and other Vtenſils of his Husbandry for the wood: Two franke hearts are well met; ***Dauid*** would buy, ***Araunah*** would giue; The Iebuſite would not ſell, ***Dauid*** will not take: Since it was for God, and to ***Dauid***, ***Araunah*** is loth to bargaine: Since it was for God, ***Dauid*** wiſheth to pay deare, ***I will not offer burnt-offerings to the Lord my God, of that which doth coſt me nothing***: Heroicall ſpirits doe well become eminent perſons; He that knew it was better to giue then to receiue, would not receiue but giue: There can be no deuotion in a niggardly heart: As vnto dainty palates, ſo to the Godly ſoule, that taſts ſweeteſt, that coſts moſt: Nothing is deare enough for the Creator of all things. It is an heartleſſe piety of thoſe baſe-minded Chriſtians, that care onely to ſerue God good cheape.

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Contemplations.

THE SEVENTEENTH BOOKE.

Containing
- Adonijah *defeated.*
- Dauids *end and* Salomons *beginning.*
- *The execution of* Ioab *and* Shimei.
- Salomons *choice, with his iudgement vpon the two Harlots.*
- *The Temple.*
- Salomon *with the Queene of Sheba.*
- Salomons *defection.*

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

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hall, J.

TO MY WORTHILY MVCH HONOVRED FRIEND, SIR *HENRY MILDMAY* Knight, Maſter of the Iewell-houſe;

All Grace and Peace.

SIR,

Beſides all priuate obligations, your very name challengeth from mee all due ſeruices of loue, and honour; If I haue receiued mercy to beare any fruit, next vnder heauen, I may thanke the ſtocke wherein I was ymped; which was ſet by no other then the happy hand of your Right Honorable Grandfather; How haue I ſo long forborne the publike Teſtimony of my iuſt gratulations, and thankfull reſpects to ſo true an heyre of his noble Vertues. Pardon me that I pay this debt ſo late; and accept of this parcell of my well-meant labours: wherein you ſhall ſee Salomon *both in his riſing and ſetting; his riſing hopefull and glorious, his declination fearfull: You ſhall ſee the proofes of his earely graces; of mercy, in ſparing* Adonijah, *and* Abiathar; *of iuſtice, in puniſhing that riuall* *of his, with* Ioab, *and* Shimei *: of wiſedome, in his award betwixt the two Harlots, and the adminiſtration of his Court, and State: of pietie, in building and hallowing the Temple; all daſhed in his fall, repayred in his repentance. I haue no cauſe to miſdoubt eyther the acceptation or vſe of theſe mine high pitched thoughts: which, together with your ſelfe, and your worthy and vertuous Lady, I humbly commend to the care and bleſsing of the Higheſt; who am bound by your worth and merits to be euer*

Yours ſyncerely and thankfully
deuoted in all obſeruance,

IOS. HALL.

Contemplations.

THE SEVENTEENTH BOOKE.

ADONIJAH *Defeated.*

DAVID had not ſo carefully husbanded his yeeres, as to maintaine a vigorous age; he was therfore what through warres, what with ſorrowes, what with ſickneſſe, decrepit betimes; By that time hee was Seuentie yeeres old, his naturall heat was ſo waſted, that his clothes could not warme him; how many haue wee knowne of more ſtrength, at more age? The holieſt ſoule dwels not in an impregnable fort; If the reuenging Angel ſpared *Dauid*, yet age and death will not ſpare him; Neither his new altar, nor his coſtly ſacrifice can bee of force againſt decay of nature; Nothing but death can preuent the weakeneſſes of age.

None can blame a people if when they haue a good King, they are deſirous to hold him; *Dauids* ſeruants and ſubiects haue commended vnto his bed a fayre young Virgin; not for the heat of luſt, but of life; that by this meanes they might make an outward ſupply of fuell for that vitall fire which was well-neere extinguiſhed with age.

As it is in the market, or the ſtage, ſo it is in our life; One goes in, another comes out, when *Dauid* was withering, *Adonijah* was in his bloſſome; That ſonne, as hee was next to *Abſalom* both in the beautie of his body, and the time of his birth, ſo was he too like him in practice; He alſo taking aduantage of his fathers infirmitie, will bee caruing himſelfe of the Kingdome of Iſrael; That he might no whit vary from his patterne, he gets him alſo Chariots and Horſmen, and fifty men to runne before him: Theſe two *Abſalom* and *Adonijah* were the darlings of their father; Their father had not diſpleaſed them from their childhood, therefore they both diſpleaſed him in his age; Thoſe children had need to bee very gracious, that are not marred with pampering; It is more then God owes vs, if we receiue comfort in thoſe children whom wee haue ouer-loued; The indulgence of parents at laſt payes them home in croſſes.

It is true that *Adonijah* was *Dauids* eldeſt ſon now remaining, and therefore might ſeeme to challenge the iuſteſt title to the Crowne; But the Kingdome of Iſrael (in ſo late an erection) had not yet knowne the right of ſucceſſion: God himſelfe that had ordayned the gouernment, was as yet the immediate elector; He fetcht *Saul* from among the ſtuffe, and *Dauid* from the Sheepfold; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonijah* (which is vnlike) had not knowne this, yet it had beene his part to haue taken his father with him in this claime of his ſucceſſion; and not ſo to preuent a brother, that he ſhould ſhoulder out a father; and not ſo violently to preoccupate the throne, that he ſhould rather be a rebell, then an heire.

As *Abſalom*, ſo *Adonijah* wants not furtherers in this vſurpation, whether ſpirituall, or temporall; *Ioab* the Generall, and *Abiathar* the Prieſt giue both counſell, and aid to ſo vnſeaſonable a challenge; Theſe two had beene firme to *Dauid* in all his troubles, in all inſurrections; yet now finding him faſtened to the bed of age, and death, they ſhew themſelues thus ſlipperie in the looſe: Outward happineſſe and friendſhip are not knowne till our laſt act; in the impotencie of either our reuenge or recompence, it will eaſily appeare who loued vs for our ſelues, who for their owne ends.

Had not *Adonijah* knowne that *Salomon* was deſigned to the kingdome both by God, and *Dauid*, hee had neuer inuited all the reſt of the Kings ſonnes, his brethren, and left out *Salomon*; who was otherwiſe the moſt vnlikely to haue beene his riuall in his honour; all the reſt were elder then hee; and might therefore haue had more pretence for their competition; Doubtleſſe the Court of Iſrael could not but know, that immediately vpon the birth of *Salomon*, God ſent him by *Nathan* the Prophet, a name and meſſage of loue; neither was it for nothing that God called him *Iedidiah*; and fore-promiſed him the honor of building an houſe to his Name; and (in returne of ſo glorious a ſeruice) the eſtabliſhment of the throne of his Kingdome ouer Iſrael for euer: Notwithſtanding all which, *Adonijah* backed by the ſtrength of a *Ioab*, and the grauitie of an *Abiathar*, will vnderworke *Salomon*, and iuſtle into the not-yet-vacant ſeat of his father *Dauid*. Vaine men, whiles like proud and yet brittle clay, they will bee knocking their ſides againſt the ſolid, and eternall decree of God, breake themſelues in peeces.

I doe not finde that *Adonijah* ſent any meſſage of threats or vnkindneſſe to *Zadock* the Prieſt, or *Nathan* the Prophet, or *Benaiah* the ſonne of *Iehoiada*, and the other Worthies; onely he inuited them not to his feaſt with the Kings ſonnes, and ſeruants; Sometimes a very omiſſion is an affront, and a menace. They well knew that ſince they were not called as gueſts, they were counted as enemies; Ceremonies of courteſie, though they bee in themſelues ſlieght, and arbitrarie, yet the neglect of them in ſome caſes may vndergoe a dangerous conſtruction.

Nathan was the man by whom God had ſent that errand of grace to *Dauid*, concerning *Salomon*, aſſuring him both to raigne, and proſper; yet now when *Adonijahs* plot was thus on foot, he doth not ſit ſtill and depend vpon the iſſue of Gods decree, but he beſtirres him in the buſineſſe, and conſults with *Bathſheba* how at once to ſaue their liues, and to aduance *Salomon*, and defeat *Adonijah*; Gods pre-determination includes the meanes as well as the end; the ſame prouidence that had ordained a Crowne to *Salomon*, a repulſe to *Adonijah*, preſeruation to *Bathſheba* and *Nathan*, had fore-appointed the wiſe and induſtrious indeauours of the Prophet to bring about his iuſt, and holy purpoſes; If wee would not haue God wanting to vs, wee muſt not bee wanting to our ſelues: Euen when we know what God hath meant to vs, wee may not be negligent.

The Prophets of God did not look for reuelation in all their affayres, in ſomethings they were left to the counſell of their owne hearts; the policie of *Nathan* was of vſe as well as his prophecie: that alone hath turned the ſtreame into the right channell: Nothing could be more wiſely contriued then the ſending in of *Bathſheba* to *Dauid*, with ſo ſeaſonable and forceable an expoſtulation, and the ſeconding of hers with his owne.

Though luſt were dead in *Dauid*, yet the reſpects of his old matrimoniall loue liued ſtill; the very preſence of *Bathſheba* pleaded ſtrongly; but her ſpeech more; the time was, when his affection offended in exceſſe towards her being then anothers, he cannot now neglect her being his owne; and if either his age, or the remorſe of his old offence ſhould haue ſet him off, yet ſhee knew his oath was ſure; *My Lord thou ſwareſt by the Lord thy God vnto thine handmaid*, ſaying, *Aſſuredly Salomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my throne*; His word had beene firme, but his oath was inuiolable; wee are engaged if wee haue promiſed, but if we haue ſworne, wee are bound.

Neither heauen nor earth hath any gieues for that man that can ſhake off the fetters of an oath; for he cares not for that God whom hee dares inuoke to a falſhood; and he that cares not for God will not care for man.

Ere *Bathſheba* can bee ouer the threſhold, *Nathan* (vpon compact) is knocking at the doore. Gods Prophet was neuer but welcome to the bed-chamber of King *Dauid*: In a ſeeming ſtrangeneſſe hee fals vpon the ſame ſuit, vpon the ſame complaint with *Bathſheba*: Honeſt policies doe not miſ-become the holieſt Prophets; Shee might ſeeme to ſpeake as a woman, as a mother, out of paſſion; the word of a Prophet could not be miſ-doubted: He therefore that had formerly brought to *Dauid* that chiding and bloody meſſage concerning *Bathſheba*, comes now to *Dauid*, to ſue for the life and honour of *Bathſheba*; and he that was ſent from God (to *Dauid*) to bring the newes of a gracious promiſe of fauour vnto *Salomon*, comes now to challenge the execution of it from the hands of a father; and hee whoſe place freed him from ſuſpition of a faction, complaines of the inſolent demeanure and proclamation of *Adonijah*; what he began with an humble obeyſance, ſhutting vp in a lowly and louing expoſtulation, *Is this thing done by my Lord the King, and thou haſt not ſhewed thy ſeruant who ſhould ſit on the Throne of my Lord the King after him?* As *Nathan* was of Gods Counſell vnto *Dauid*, ſo was he of *Dauids* Counſell both to God, and the State; As God therefore vpon all occaſions told *Nathan* what he meant to doe with *Dauid*, ſo had *Dauid* wont to tell *Nathan* what he meant to doe in his holy and moſt important ciuill affaires. There are caſes wherein it is not vnfit for Gods Prophets to meddle with matters of State: It is no diſparagement to religious Princes to impart their counſels vnto them, who can requite them with the counſels of God.

That wood which a ſingle iron could not riue, is ſoone ſplitted with a double wedge; The ſeaſonable importunitie of *Bathſheba* and *Nathan*, thus ſeconding each other, hath ſo wrought vpon *Dauid*, that now his loue to *Adonijah* giues place to indignation, nature to an holy fidelitie; and now he renewes his ancient oath to *Bathſheba* with a paſſionate ſolemnitie: *As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie, euen as I ſware vnto thee by the Lord God of Iſrael*, ſaying, *Aſſuredly Salomon thy ſonne ſhall raigne after mee, and he ſhall ſit vpon my throne in my ſtead; ſo will I certainly doe this day*: In the decay of *Dauids* bodie I finde not his intellectiue powers any whit impaired: As one therefore that from his bed could with a perfect (if weake) hand ſtere the gouernment of Iſrael; hee giues wiſe and full directions for the inauguration of *Salomon*; *Zadock* the Prieſt, and *Nathan* the Prophet, and *Benaiah* the Captaine receiue his graue and Princely charge for the cariage of that ſo weightie a buſineſſe. They are commanded to take with them the royall guard, to ſet *Salomon* vpon his fathers Mule, to carie him downe in ſtate to *Gihon*, to anoint him with the holy oyle of the Tabernacle, to ſound the trumpets and prolaime him in the ſtreets, to bring him backe with triumph and magnificence to the Court, and to ſet him in the royall Throne with all the due ceremonies of Coronation.

How pleaſing was this command to them who in *Salomons* glory ſaw their owne ſafety? *Benaiah* applauds it, and not fearing a fathers enuie, in *Dauids* preſence wiſheth *Salomons* throne exalted aboue his; The people are rauiſhed with the ioy of ſo hopefull a ſucceſſion; and breake the earth, and fill the heauen with the noyſe of their Muſicke and ſhouting.

Salomons gueſts had now at laſt better cheare then *Adonijahs*, whoſe feaſt (as all wicked mens) ended in horror; no ſooner are their bellies full of meat, then their eares are full of the ſound of thoſe trumpets, which at once proclaime *Salomons* triumph, and their confuſion; Euer after the meale is ended comes the reckoning; God could as eaſily haue preuented this iollitie as marred it: But hee willingly ſuffers vaine men to pleaſe themſelues for the time in the conceited ſucceſſe of their owne proiects, that afterwards their diſappointment may be ſo much the more grieuous; No doubt, at this feaſt there was many a health drunken to *Adonijah*, many a confident boaſt of their proſpering deſigne; many a ſcorne of the deſpiſed faction of *Salomon*; & now for their laſt diſh is ſerued vp aſtoniſhment, and fearefull expectation of a iuſt reuenge. *Ionathan* the ſonne of *Abiathar* the Prieſt, brings the newes of *Salomons* ſolemne and ioyfull enthronization; now all hearts are cold, all faces pale; and euery man hath but life enough to runne away; How ſuddenly is this brauing troupe diſperſed? *Adonijah* their new Prince flyes to the hornes of the Altar, as diſtruſting all hopes of life, ſaue the Sanctity of the place, and the mercy of his riuall.

So doth the wiſe and iuſt God befoole proud and inſolent ſinners in thoſe ſecret plots, wherein they hope to vndermine the true ſonne of *Dauid*, the Prince of Peace; he ſuffers them to lay their heads together, and to feaſt themſelues in a iocund ſecuritie, and promiſe of ſucceſſe; at laſt, when they are at the height of their ioyes, and hopes, he confounds all their deuices, and layes them open to the ſcorne of the world, and to the anguiſh of their owne guilty hearts.

DAVIDS *end, and* SALOMONS *beginning.*

IT well became *Salomon* to begin his Raigne in peace. *Adonijah* receiues pardon vpon his good behauiour, and findes the Throne of *Salomon*, as ſafe as the Altar. *Dauid* liues to ſee a wiſe ſonne warme in his ſeat; and now he that had yeelded to ſucceſſion, yeelds to nature. Many good counſels had *Dauid* giuen his Heire; now hee ſummes them vp in his end. Dying words are wont to bee weightieſt; The Soule when it is entring into glory breathes nothing but diuine. *I goe the way of all the earth*: How well is that Princely heart content to ſubſcribe to the conditions of humane mortalitie; as one that knew Soueraigntie doth not reach to the affayres of nature? Though a King, hee neither expects, nor deſires an immunitie from diſſolution; making not account to goe in any other then the common track, to the vniuerſall home of mankind, the houſe of age? Whither ſhould earth but to earth? and why ſhould we grudge to doe that, which all doe? *Be thou ſtrong therfore, and ſhew thy ſelfe a man*; Euen when his ſpirit was going out, hee puts ſpirit into his Sonne; Age puts life into youth, and the dying animates the vigorous. He had well found that ſtrength was requiſite to gouernment, that he had need to be no leſſe then a man that ſhould rule ouer men; If greatneſſe ſhould neuer receiue any oppoſition, yet thoſe worlds of cares, and buſineſſes that attend the chayre of State, are able to ouer-lay any meane powers. A weake man may obey, none but the ſtrong can gouerne. Graceleſſe courage were but the whetſtone of tyranny; *Take heede therefore to the charge of the Lord thy God, to walke in his wayes, and to keepe his Statutes.* The beſt legacie that *Dauid* bequeathes to his heire, is the care of pietie; himſelfe had found the ſweeteneſſe of a good conſcience, and now he commends it to his ſucceſſor. If there bee any thing that in our deſires of the proſperous condition of our children, takes place of goodneſſe, our hearts are not vpright. Here was the father a King, charging the King his ſonne to keepe the Statures tutes of the King of Kings; as one that knew greatneſſe could neither exempt from obedience, nor priuiledge ſinne; as one that knew the laſt deuiation in the greateſt and higheſt Orbe, is both moſt ſenſible, and moſt dangerous: Neither would he haue his ſonne to looke for any proſperity, ſaue onely from well-doing: That happineſſe is built vpon ſand or Ice, which is raiſed vpon any foundation beſides vertue. If *Salomon* were wiſe, *Dauid* was good; and if old *Salomon* had well remembred the counſell of old *Dauid*, he had not ſo foully miſ-caried.

After the precepts of pietie, follow thoſe of iuſtice, diſtributing in a due recompence, as reuenge to *Ioab* and *Shimei*, ſo fauour to the houſe of *Barzillai*. The bloodineſſe of *Ioab* had laien long vpon *Dauids* heart; the hideous noyſe of thoſe treacherous murders, as it had pierced heauen, ſo it ſtill filled the eares of *Dauid*; He could abhorre the villanie, though hee could not reuenge it; What hee cannot pay, hee will owe, and approue himſelfe at laſt a faithfull debtor: Now he will defray it by the hand of *Salomon*. The ſlaughter was of *Abner*, and *Amaſa*, *Dauid* appropriates it; *Thou knoweſt what Ioab did to me*: The Soueraigne is ſmitten in the Subiect; Neither is it other then iuſt, that the arraignment of meane malefactors runs in the ſtyle of wrong to the Kings Crowne and dignitie. How much more doſt thou, O Sonne of *Dauid*, take to thy ſelfe thoſe inſolencies which are done to thy pooreſt ſubiects, ſeruants, ſonnes, members here vpon earth? No *Saul* can touch a Chriſtian here below, but thou feeleſt it in heauen, and complaineſt.

But what ſhall we thinke of this? *Dauid* was a man of Warre, *Salomon* a King of Peace; yet *Dauid* referrs this reuenge to *Salomon*: How iuſt it was that he who ſhed the blood of warre in peace, and put the blood of war vpon his girdle that was about his loynes, ſhould haue his blood ſhed in peace, by a Prince of peace; Peace is fitteſt to rectifie the out-rages of Warre: Or whether is not this done in type of that diuine adminiſtration, wherein thou, O Father of heauen, haſt committed all iudgement vnto thine eternall Sonne? Thou who couldſt immediately either plague, or abſolue ſinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripeneſſe taught afterwards, *Take away the wicked from the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe*; Cruell *Ioab*, and malicious *Shimei*, muſt be therefore vpon the firſt opportunity remoued, The one lay open to preſent iuſtice, for abetting the conſpiracy of *Adonijah*; neither needes the help of time for a new aduantage; The other went vnder the protection of an oath from *Dauid*, and therefore muſt be fetcht in vpon a new challenge. The hoare head of both muſt bee brought to the graue with blood, elſe *Dauids* head could not bee brought to his graue in peace: Due puniſhment of malefactors is the debt of authority: If that holy King haue runne into arerages; yet as one that hates and feares to breake the banke, hee giues order to his pay-maſter; It ſhall be defrayed, if not by him, yet for him.

Generous natures cannot be vnthankfull: *Barzillai* had ſhewed *Dauid* ſome kindneſſe in his extremity; and now the good man will haue poſterity to inherite the thanks. How much more bountifull is the Father of mercies, in the remuneration of our poore vnworthy ſeruices? Euen ſucceſſions of generations ſhall fare the better for one good parent.

The dying words and thoughts of the man after Gods owne heart did not confine themſelues to the ſtraites of theſe particular charges, but inlarged themſelues to the care of Gods publike ſeruice; As good men are beſt at laſt, *Dauid* did neuer ſo buſily, and carefully marſhall the affaires of God, as when he was fixed to the bed of his age and death. Then did he lode his ſonne *Salomon* with the charge of building the houſe of God; then did hee lay before the eyes of his ſonne the modell and patterne of that whole ſacred worke, whereof if *Salomon* bare the name, yet *Dauid* no leſſe merits it: He now giues the platforme of the Courts, and buildings; Hee giues the gold and ſiluer for that holy vſe; an hundred thouſand talents of gold, a thouſand thouſand talents of ſiluer; beſides braſſe and yron paſſing weight; Hee weighes out thoſe precious metalls for their ſeuerall deſignements; Euery future veſſell is laid out already in his poiſe, if not in his forme; Hee excites the Princes of Iſrael to their aſſiſtance, in ſo high a worke; He takes notice of their bountifull offerings; He numbers vp the Leuites for the publique ſeruices, and ſets them their taskes. Hee appoints the Singers, and other Muſitians to their ſtations; the Porters to the Gates that ſhould be; And now when he hath ſet all things in a deſired order, and forwardneſſe, he ſhuts vp with a zealous bleſſing of his *Salomon*, and his people, and ſleepes with his fathers. Oh bleſſed ſoule, how quiet a poſſeſſion haſt thou now taken (after ſo many tumults) of a better Crowne! Thou that haſt prepared all things for the houſe of thy God, how happily art thou now welcomed to that houſe of his, not made with hands, eternall in the heauens! Who now ſhall enuie vnto good Princes the honour of ouerſeeing the buſineſſes of God, and his Church; when *Dauid* was thus punctuall in theſe diuine prouiſions? What feare can bee of vſurpation where they haue ſo glorious a precedent?

Now is *Salomon* the ſecond time crowned King of Iſrael, and now in his owne right (as formerly in his fathers) ſits peaceably vpon the Throne of the Lord; His awe and power come on faſter then his yeeres; Enuie and ambition where it is once kindled, may ſooner be hid in the aſhes, then quite put out; *Adonijah* yet hangs after his old hopes; He remembers how ſweet he found the name of a King; and now hath laid a new plot for the ſetting vp of his crackt title: He would make the bed a ſtep to the throne: His old complices are ſure enough: His part would gather much ſtrength, if he might inioy *Abiſhag* the relect of his father, to wife; If it were not the Iewiſh faſhion (as is pretended) that a Kings widow ſhould mary none but a King, yet certainly the power both of the alliance, and friendſhip of a Queene muſt needes not a little aduance his purpoſe: The crafty riuall dare not either moue the ſuit to *Salomon*, or effect the mariage without him; but would cunningly vndermine the ſonne by the ſuit of that mother, whoſe ſuit had vndermined him. The weaker veſſells are commonly vſed in the moſt dangerous ſuggeſtions of euill.

Bathſheba was ſo wiſe a woman that ſome of her counſels are canonized for diuine, yet ſhe ſaw not the depth of this drift of *Adonijah*; therefore ſhe both entertaines the ſuit, and moues it: But what euer were the intent of the ſuitor, could ſhe chooſe but ſee the vnlawfulneſſe of ſo inceſtuous a match? It is not long ſince ſhee ſaw her late husband *Dauid* abominating the bed of thoſe his Concubines, that had beene touched by his ſonne *Abſalom*; and can ſhe hold it lawfull that his ſonne *Adonijah* ſhould climb vp to the bed of his fathers wife? Sometimes euen the beſt eyes are dimme and diſcerne not thoſe things which are obuious to weaker ſights: Or whether did not *Bathſheba* well ſee the fouleneſſe of the ſuit, and yet in compaſſion of *Adonijahs* late repulſe (wherein ſhe was the chiefe agent) and in a deſire to make him amends for the leſſe of the Kingdome, ſhe yeelds euen thus to gratifie him. It is an iniurious weakeneſſe to bee drawne vpon any by-reſpects to the furtherance of faulty ſuits, of vnlawfull actions.

No ſooner doth *Bathſheba* come in place, then *Salomon* her ſoone riſes from his chaire of State and meets her and bowes to her, and ſets her on his right hand; as not ſo remembring himſelfe to be a King, that he ſhould forget he was a ſonne. No outward dignity can take away the rights and obligations of nature; Had *Bathſheba* beene as meane as *Salomon* was mighty, ſhe had caried away this honor from a gracious ſonne: Yet for all theſe due complements *Bathſheba* goes away with a deniall; Reuerence ſhe ſhall haue, ſhe ſhall not haue a condeſcent.

In the acts of Magiſtracie, all regards of naturall relations muſt giue way; That which ſhe propounded as a ſmall requeſt, is now, after a generall and confuſed ingagement reiected as vnreaſonable. It were pity wee ſhould bee heard in all our ſuits. *Bathſheba* makes a petition againſt herſelfe, and knowes it not; her ſafetie and life depends vpon *Salomons* raign, yet ſhe vnwittingly moues for the aduancement of *Adonijah*.

Salomon was too dutifull to checke his mother, and too wiſe to yeeld to her: In vnfit ſupplications wee are moſt heard when we are repelled. Thus doth our God many times anſwer our prayers with mercifull deniall*s*: and moſt bleſſeth vs in croſſing our deſires.

Wiſe *Salomon* doth not find himſelfe perplexed with the ſcruple of his promiſe; he that had ſaid *Aske on, for I will not ſay thee nay*, can now ſware, *God doe ſo to mee, and more alſo, if Adonijah haue not ſpoken this word againſt his owne life*. His promiſe was according to his ſuppoſition; his ſuppoſition was of no other then of a ſuit, honeſt, reaſonable, expedient; now he holds himſelfe free from that grant, wherein there was at once both ſin and danger, No man can be intangled with generall words againſt his owne iuſt and honeſt intentions.

The policies of wicked men befoole them at laſt; this interceſſion hath vndone *Adonijah*, and in ſtead of the Throne haſtens his graue: The ſword of *Benaiah* puts an end to that dangerous riuality. *Ioab* and *Abiathar* ſtill held Champerty with *Adonijah*, Their hand was both in his claime of the Kingdome, and in the ſuit of *Abiſhag*; There are crimes wherein there are no acceſſories, ſuch is this of treaſon. *Abiathar* may thanke his burden that he liues; Had he not borne the Arke of the Lord before *Dauid*, he had not now caried his head vpon his ſhoulders; Had he not been afflicted with *Dauid*, he had periſhed with *Adonijah*; now though he were, in his owne merit, a man of death, yet he ſhall ſuruiue his partners, *Get thee to Anathoth vnto thine owne fields*. The Prieſthood of *Abiathar*, as it aggrauated his crime, ſo it ſhall preſerue his life: Such honor haue good Princes giuen to the Miniſters of the Sanctuarie, that their very coat hath beene defence enough againſt the ſword of iuſtice, how much more ſhould it be of proofe againſt the contempt of baſe perſons?

Beſides his function, reſpect is had to his ſufferings, The father and brethren of *Abiathar* where ſlaine for *Dauids* ſake, therefore for *Dauids* ſake *Abiathar* (though worthy of death) ſhall liue; He had beene now a dead man, if he had not beene formerly afflicted; Thus doth our good God deale with vs; by the rod he preuents the ſword, and therefore will not condemne vs for our ſins, becauſe we haue ſuffered. If *Abiathar* doe not forfait his life, yet his office he ſhall, he muſt change Ieruſalem for Anathoth, and the Prieſthood for a retired priuacie. It was fourſcore yeares agoe ſince the ſentence of iudgement was denounced againſt the houſe of *Eli*; now doth it come to execution; This iuſt quarrell againſt *Abiathar* (the laſt of that line) ſhall make good the threatned iudgement: The wickedneſſe of *Elies* houſe was neither purged by ſacrifice, nor obliterated by time: If God pay ſlowly, yet he payes ſure: Delay of moſt certaine puniſhment is neither any hindrance to his iuſtice, nor any comfort to our miſeries.

The Execution of IOAB, *and* SHIMEI.

ABiathar ſhall liue though he ſerue not; It is in the power of Princes to remit (at leaſt) thoſe puniſhments which attend the breach of humane Lawes; good reaſon they ſhould haue power to diſpence with the wrongs done to their owne perſons. The newes of *Adonijahs* death, and *Abiathars* remouall cannot but affright *Ioab*; who now runnes to *Gibeon*, and takes ſanctuary in the Tabernacle of God; all his hope of defence is in the hornes of the Altar. Fond *Ioab*, hadſt thou formerly ſought for counſell from the Tabernacle, thou hadſt not now needed to ſeeke to it for refuge; if thy deuotions had not beene wanting to that Altar, thou hadſt not needed it for a ſhelter: It is the faſhion of our fooliſh preſumption to looke for protection, where wee haue not cared to yeeld obedience.

Euen a *Ioab* clings faſt to Gods Altar in his extremity, which in his ruffe and welfare he regarded not; The worſt men would be glad to make vſe of Gods ordinances, for their aduantage; Neceſſity will driue the moſt profane and lawleſſe man to God; But what doe theſe bloody hands touching the holy Altar of God? Miſerable *Ioab*, what helpe canſt thou expect from that ſacred pile: Thoſe hornes that were ſprinkled with the blood of beaſts, abhorre to be touched by the blood of men, that Altar was for the expiation of ſin by blood, not for the protection of the ſin of blood. If *Adonijah* fled thither and eſcaped, it is murder that perſues thee more then conſpiracie; God hath no ſanctuary for a wilfull Homicide.

Yet ſuch reſpect doth *Benaiah* giue to that holy place, that his ſword is vnwilling to touch him that touches the Altar: Thoſe hornes ſhall put off death from the time; and giue protraction of the execution though not preſeruation of life; How ſweet is life euen to thoſe who haue been prodigall of the blood of others, that *Ioab* ſhifts thus to hold it but ſome few houres? *Benaiah* returnes with *Ioabs* anſwer, in ſtead of his head; *Nay, but I will dy here*; as not daring to vnſheath his ſword againſt a man ſheltered in Gods tabernacle, without a new commiſſion. Yong *Salomon* is ſo well acquainted with the Law of God, in ſuch a caſe, that he ſticks not at the ſentence: he knew that God had enacted, *If a man came preſumptuouſly vpon his neighbour, to ſlay him with guile, thou ſhalt take him from mine Altar, that he may die*: He knew *Ioabs* murders had not been more preſumptuous, the guilfull, and therefore he ſends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No ſubiect had merited more then *Ioab*; When proclamation was made in Iſrael, that who euer ſhould ſmite the Iebuſites firſt, he ſhould be the Chiefe and Captaine; *Ioab* was the man; When *Dauid* built ſome part of Ieruſalem, *Ioab* built the reſt; ſo as Ieruſalem owes it ſelfe to *Ioab*, both for recouery, and reparation; No man held ſo cloſe to *Dauid*; no man was more intent to the weale of Iſrael, none ſo ſucceſſefull in victories; yet now is he cald to reckon for his old ſinnes, and muſt repay blood to *Amaſa*, and *Abner*: It is not in the power of all our deſerts to buy off one ſinne, either with God or man: where life is ſo deepely forfaited, it admits of no redemption.

The honeſt ſimplicity of thoſe times knew not of any infamy in the execution of iuſtice. *Benaiah*, who was the great Marſhall vnder *Salomon*, thinkes not his fingers defiled with that fatall ſtroke. It is a fooliſh niceneſſe to put more ſhame in the doing of iuſtice, then in the violating of it.

In one act *Salomon* hath approued himſelfe both a good Magiſtrate, and a good ſonne, fulfilling at once the will of a father and the charge of God; concluding vpon this iuſt execution, that, *vpon Dauid, and vpon his ſeed, and vpon his houſe, and vpon his Throne, there ſhall be peace for euer from the Lord*; and inferring, that without this there could haue beene no peace.

Blood is a reſtleſſe ſuitor, and will not leaue clamoring for iudgement, till the mouth bee ſtopped with reuenge. In this caſe fauour to the offender is cruelty to the fauourer.

Now hath *Ioab* paid all his arerages by the ſword of *Benaiah*; there is no ſuit againſt his corps; that hath the honor of a buriall fit for a Peere of Iſrael, for the neere cozen to the King. Death puts an end to all quarrells; *Salomon* ſtrikes off the ſkore, when God is ſatisfied; The reuenge that ſuruiues death and will not be ſhut vp in the Coffin, is barbarous, and vnbeſeeming true Iſraelites.

Onely *Shimei* remaines vpon the file; his courſe is next, yet ſo, as that it ſhall be in his owne liberty to haſten his end; Vpon *Dauids* remiſſion, *Shimei* dwels ſecurely in Bahurim, a town of the Tribe of *Beniamin*; Doubtleſſe, when he ſaw ſo round iuſtice done vpon *Adonijah*, and *Ioab*, his guilty heart could not think *Salomons* meſſage portended ought but his execution; and now he cannot but be well pleaſed with ſo eaſie conditions, of dwelling at Ieruſalem, and not paſſing ouer the brooke Kidron; What more delightful place could he chooſe to liue in, the that city, which was the glory to the whole earth? What more pleaſing bounds could he wiſh then the ſweet bankes of Kidron & Ieruſalem could be no priſon to him, whiles it was a Paradiſe to his betters;

and if he had a deſire to take freſh ayre, hee had the ſpace of ſix furlongs to walke from the city to the brooke, Hee could not complaine to bee ſo delectably confined; And beſides, thrice euery yeere he might bee ſure to ſee all his friends without ſtirring his foot.

Wiſe *Salomon* whiles he cared to ſeeme not too ſeuere an exactor of that, which his father had remitted; prudently laies inſenſible twigs for ſo foule an offender; Beſides the old grudge, no doubt *Salomon* ſaw cauſe to ſuſpect the fidelitie of *Shimei*; as a man who was euer knowne to be hollow to the houſe of *Dauid*; the obſcuritie of a Countrylife would eaſily afford him more ſafe opportunities of ſecret miſchiefe; Many eyes ſhall watch him in the citie; he cannot looke out vnſeene, he cannot whiſper vnheard: Vpon no other termes ſhall hee enioy his life, which the leaſt ſtraying ſhall forfait.

Shimei feeles no paine in this reſtraint; How many Nobles of Iſrael doe that for pleaſure, which he doth vpon command? Three yeers hath he liued within compaſſe; limited both by *Salomons* charge and his owne oath: It was ſtill in his power (notwithſtanding *Dauids* Caueat) to haue laid downe his hoare-head in the graue, without blood: The iuſt God infatuates thoſe whom he meanes to plague: Two of *Shimeies* ſeruants are fled to Gath; and now hee ſaddles his Aſſe and is gone to fetch them backe; Either (he thinkes) this word of *Salomon* is forgotten, or in the multitude of greater affayres, not heeded; or this ſo ſmall an occurrence will not come to his eare: Couetouſneſſe and preſumption of impunitie are the deſtruction of many a ſoule; *Shimei* ſeekes his ſeruants, and loſes himſelfe; How many are there who crie out of this folly, and yet imitate it: Theſe earthly things either are our ſeruants or ſhould be; how commonly doe we ſee men run out of the bounds, ſet by Gods Law, to hunt after them, till their ſoules incurre a fearefull iudgment?

Princes haue thouſands of eies & eares! If *Shimei* will for more ſecreſie ſaddle his own Aſſe, and take (as is like) the benefit of night, for his paſſage; his iourney cannot be hid from *Salomon*; How warie had thoſe men need to be which are obnoxious? Without delay is *Shimei* complained of, conuented, charged with violation both of the oath of God, and the iniunction of *Salomon*; and that all theſe might appeare to be but an occaſion of that puniſhment, whoſe cauſe was more remote, now is all that old venome laid before him, which his malice had long ſince ſpit at Gods anointed: *Thou knoweſt all the wickedneſſe, whereto thine heart is priuie, that thou didſt to Dauid my father.*

Had this old tallie beene ſtriken off; yet could not *Shimei* haue pleaded ought for his life: For, had he ſayd, Let not my Lord the King be thus mortally diſpleaſed for ſo ſmall an offence: Who euer died for paſſing ouer Kidron? What man is the worſe for my harmeleſſe iourney? It had ſoone been returned; If the act be ſmall, yet the circumſtances are deadly: The Commands of Soueraigne authoritie make the ſleighteſt duties weighty; If the iourney be harmeleſſe, yet not the diſobedience: It is not for ſubiects to poyſe the Princes charge in the ſcales of their weake conſtructions; but they muſt ſuppoſe it euer to be of ſuch importance, as is pretended by the Commander. Beſides the precept, here was a mutuall adiuration; *Shimei* ſwore not to goe; *Salomon* ſwore his death if he went; the one oath muſt be reuenged, the other muſt be kept: If *Shimei* were falſe in offending, *Salomon* will be iuſt in puniſhing. Now therefore, that which *Abiſhai* the ſonne of *Zeruiah* wiſhed to haue done in the greeneneſſe of the wound, and was repelled; after long feſtering *Benaiah* is commanded to doe: The ſtones that *Shimei* threw at *Dauid* ſtrucke not ſo deepe, as *Benaiahs* ſword; The tongue that curſed the Lords anointed hath paid the head to boot. Vengeance againſt rebels may ſleepe, it cannot die: A ſure, if late, iudgement attends thoſe that dare lift vp either the hand or tongue againſt the ſacred perſons of Gods Vice-gerents. How much leſſe will the God of heauen ſuffer vnreuenged the inſolencies, and blaſphemies againſt his owne diuine Maieſtie? It is a fearefull word, hee ſhould not be iuſt, if hee ſhould hold theſe guiltleſſe.

SALOMONS *Choyce, with his iudgement vpon the two Harlots.*

AFter ſo many meſſages and proofes of grace, *Salomon* begins doubtfully both for his match, and for his deuotion: If *Pharaohs* daughter were not a Proſelyte, his earely choyce was (beſides vnwarrantable) dangerous: The high places not onely ſtood, but were frequented, both by the people, and King; I doe not finde *David* climbing vp thoſe miſ-hallowed hills, in an affection of the varietie of Altars; *Salomon* doth ſo, and yet loues the Lord, and is loued of God againe: Such is the mercy of our God, that he will not ſuffer our well meant weakneſſes to bereaue vs of his fauours: he rather pities, then plagues vs for the infirmities of vpright hearts.

Gibeon was well worthy to be the chiefe, yea the onely high place; There was the allowed Altar of God, there was the Tabernacle, though (as then) ſeuered from the Arke, thither did yong *Salomon* goe vp; and, as deſiring to begin his raigne with God, there he offers no leſſe then a thouſand ſacrifices.

Salomon worſhips God by day; God appeares to *Salomon* by night; Well may we looke to enioy God, when we haue ſerued him; The night cannot but bee happie whoſe day hath beene holy.

It was no vnuſuall courſe with God to reueale himſelfe vnto his ſeruants by dreams; So did he here to *Salomon*; who ſaw more with his eyes ſhut, then euer they could ſee open, euen him that was inuiſible: The good King had offred vnto God a thouſand burnt ſacrifices, and now God offered him his option, *Aske what I ſhall giue thee:* He whoſe the beaſts are on a thouſand mountaines graciouſly accepts a ſmall returne of his owne. It ſtands not with the munificence of a bountifull God to bee indebted to his creature, we cannot giue him ought vnrecompenſed: There is no way wherein we can be ſo liberall to our ſelues, as by giuing to the poſſeſſor of all things. And art thou ſtill, O God, leſſe free vnto vs thy meaner ſeruants vnder the Goſpell? Haſt thou not ſaid, *Whatſoeuer ye ſhall aske the Father in my name, it ſhall bee giuen you?* Onely giue vs grace not to be wanting vnto thee, and we know thou canſt not ſuffer any thing to be wanting vnto vs.

The night followes the temper of the day; and the heart ſo vſeth to ſleepe, as it wakes: Had not the thoughts of *Salomon* beene intent vpon wiſdome by day, he had not made it his ſuit in his dreame: There needs no leiſure of deliberation: The heart was ſo fore-ſtalled with the loue, and admiration of wiſdome, that not abiding the leaſt motion of a competition, it faſtens on that grace it had longed for: *Giue vnto thy ſeruant an vnderſtanding heart, to iudge thy people.* Had not *Salomon* beene wiſe before, he had not knowne the worth of wiſdome, he had not preferred it in his deſires; The dung-hill cockes of the World cannot know the price of this pearle; thoſe that haue it, know that all other excellencies are but traſh, and rubbiſh vnto it. *Salomon* was a great King, and ſaw that he had power enough, but withall, hee found that royaltie, without wiſdome, was no other then eminent diſhonour; There is no trade of life whereto there belongs not a peculiar wiſdome; without which there is nothing but a tedious vnprofitableneſſe; much more to the higheſt, and buſieſt vocation, the regiment of men: As God hath no reaſon to giue his beſt fauours vnasked; ſo hath hee no will to with-hold them where they are asked.

He that in his cradle had the title of *Beloued of God*, is now beloued more in the throne for the loue & deſire of wiſdom; this ſoile could neuer haue borne this fruit alone; *Salo-*

mon could not ſo much as haue dreamed of wiſdome, if God had not put it into him; and now God takes the ſuit ſo well, as if he were beholden to his creature for wiſhing the beſt to it ſelfe: and becauſe *Salomon* hath asked what he ſhould, hee ſhall now receiue both what he asked, and what he asked not: Riches and honour ſhall bee giuen him into the match. So doth God loue a good choyce, that he recompences it with ouer-giuing: Could we but firſt ſeeke the Kingdome of God and his righteouſneſſe, all theſe earthly things ſhould bee ſuper-added to vs; Had *Salomon* made wealth his boone, he had failed both of riches and wiſdome; now he askes the beſt, and ſpeeds of all; They are in a faire way of happineſſe that can pray well; It was no diſ-comfort to *Salomon*, that he awaked and found it a dreame; for he knew this dreame was diuine, and oracular; and he already found in his firſt waking, the reall performance of what was promiſed him ſleeping: Such illumination did he ſenſibly finde in all the roomes of his heart, as if God had now giuen him a new ſoule: No maruell if *Salomon* now returning from the Tabernacle to the Arke, teſtified his ioy and thankfulneſſe by burnt-offerings, and peace offerings, and publique feaſtings; The heart that hath found in it ſelfe the liuely teſtimonies of Gods preſence, and fauour, cannot conteyne it ſelfe from outward expreſſions.

God likes not to haue his gifts lie dead where hee hath confered them; Iſrael ſhall ſoone witneſſe they haue a King enlightened from heauen; in whom wiſdome did not ſtay for heires; did not admit of any parallel in his predeceſſors; The all-wiſe God will finde occaſions to draw forth thoſe graces to vſe, and light, which hee had beſtowed on man. Two Harlots come before young *Salomon* with a difficult plea; It is not like the Princes eare was the firſt that heard this complaint; there was a ſubordinate courſe of iuſtice for the determination of theſe meaner incidences: the hardneſſe of this deciſion brought the matter, through all the benches of inferior iudicature, to the Tribunall of *Salomon*; The very Iſraelitiſh Harlots were not ſo vnnaturall as ſome now adayes that counterfait honeſty; Theſe ſtriue for the fruit of their wombe, ours to put thē off; One ſon is yet aliue, two mothers contend for him. The children were alike for feature, for age; the mothers were alike for reputation: here can be no euidence from others eyes; Whethers now is the liuing Child, and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the miſery of her loſſe; the weaker had been guilty, and the more able to heare, had carried away both the child and the victorie: The countenance of either of the mothers bewrayed an equalitie of paſſion; Sorrow poſſeſſed the one, for the ſonne ſhe had loſt; and the other, for the ſonne ſhee was in danger to leeſe: Both were equally peremptory, and importunate in their claime; It is in vaine to thinke that the true part can bee diſcerned by the vehemence of their challenge: Falſhood is oft-times more clamorous then truth; No witneſſes can bee produced; They two dwelt apart vnder one roofe: and if ſome neighbours haue ſeene the children at their birth, and circumciſion, yet how little difference, how much change is there in the fauour of infants? how doth death alter more confirmed lines?

The impoſſibilitie of proofe makes the guiltie more confident, more impudent; the true mother pleads that her child was taken away at midnight by the other; but in her ſleepe; ſhe ſaw it not, ſhee felt it not; and if all her ſenſes could habe witneſſed it, yet, here was but the affirmation of the one, againſt the deniall of the other, which in perſons alike credible doe but counterpoiſe. What is there now to leade the Iudge, ſince there is nothing either in the act, or circumſtances, or perſons, or plea, or euidence that might ſway the ſentence? *Salomon* well ſaw that when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would certainely bewray the true mother; hee knew ſorrow might more eaſily bee diſſembled then naturall loue; both ſorrowed for their owne; both could not loue, one, as theirs: To draw forth then this true proofe of motherhood, *Salomon* calls for a ſword: Doubtleſſe, ſome of the wiſer hearers ſmiled vpon each other; and thought in themſelues, What, will the young King cut th[illegible]e knottie cauſes in peeces? Will he diuide iuſtice with edge tooles? will hee ſmite at hazard before conuiction? The actions of wiſe Princes are ridles to vulgar constructions; neither is it for the ſhallow capacities of the multitude to fadome the deepe proiects of Soueraigne authoritie: That ſword which had ſerued of execution, ſhall now ſerue for triall; *Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other*; Oh diuine oracle of iuſtice, commanding that which it would not haue done, that it might find out that which could not be diſcouered; Neither God, nor his Deputies may bee ſo taken at their words, as if they alwayes intended their commands for action, and not ſometimes for probation.

This ſword hath already pierced the breſt of the true mother; and diuided her heart with feare, and griefe at ſo killing a ſentence: There needes no other racke to diſcouer nature; and now ſhe thinks, woe is me that came for iuſtice, and am anſwered with cruelty; *Diuide ye the liuing child?* Alas, what hath that poore infant offended that it ſuruiues, and is ſued for? How much leſſe miſerable had I beene, that my childe had beene ſmothered in my ſleepe, then mangled before mine eyes? If a dead carkaſſe could haue ſatisfied me, I needed not to haue complained: What a wofull condition am I falne into, who am accuſed to haue beene the death of my ſuppoſed childe already, and now ſhall be the death of my owne? If there were no loſſe of my childe, yet how can I endure this torment of mine owne bowels? How can I liue to ſee this part of my ſelfe ſprawling vnder that bloody ſword? And whiles ſhe thinkes thus, ſhe ſues to that ſuſpected mercy of her iuſt Iudge, *Oh my Lord, giue her the liuing childe, and ſlay him not*: as thinking, if he liue, he ſhall but change a mother; if he die, his mother loſeth a ſon; Whiles he liues, it ſhall be my comfort that I haue a ſon, though I may not call him ſo: dying, he periſheth to both; it is better he ſhould liue to a wrong mother, then to neither: Contrarily her enuious competitor, as holding her ſelfe well ſatisfied that her neighbour ſhould be as childleſſe, as her ſelfe, can ſay, *Let it be neither mine, nor thine, but diuide it*; Well might *Salomon*, and euery hearer conclude, that either ſhe was no mother, or a monſter, that could be content with the murder of her childe; and that if ſhe could haue been the true mother, and yet haue deſired the blood of her infant, ſhee had beene as worthy to be ſtript of her childe for ſo foule vnnaturalneſſe, as the other had beene worthy to enioy him for her honeſt compaſſion. Not more iuſtly then wiſely therefore doth *Salomon* trace the true mother by the footeſteps of loue, and pity; and adiudgeth the child to thoſe bowels that had yearned at his danger.

Euen in morality it is thus alſo: Truth as it is one, ſo it loues intireneſſe; falſhood, diuiſion: Satan that hath no right to the heart, would be content with a peece of it: God that made it all, will haue either the whole, or none: The erroneous Church ſtriues with the true, for the liuing childe of ſauing doctrine; each claimes it for her owne: Hereſie conſcious of her owne iniuſtice, could be content to goe away with a leg, or an arme of ſound principles, as hoping to make vp the reſt with her owne mixtures: Truth cannot abide to part with a ioynt and will rather endure to leeſe all by violence, then a peece through a willing conniuency.

The Temple.

IT is a weake and iniurious cenſure that taxeth *Salomons* ſlackneſſe in founding the houſe of God: Great bodies muſt haue but ſlow motions; Hee was wiſe that ſaid, the matters muſt be all prepared without, ere we build within: And if *Dauid* haue laid ready a great part of the metals and timber, yet many a tree muſt be felled and ſquared, and many a ſtone hewne and poliſhed, ere this foundation could be laid; neither could thoſe large Cedars be cut, ſawne, ſeaſoned in one yeare; Foure yeares are ſoone gone in ſo vaſt a preparation: ***Dauid*** had not beene ſo intire a friend to ***Hiram***, if ***Hiram*** had not beene a friend to God; ***Salomons*** wiſdome hath taught him to make vſe of ſo good a neighbour, of a fathers friend; he knew that the Tyrians skill was not giuen them for nothing; Not Iewes onely, but Gentiles muſt haue their hand in building the Temple of God; Onely Iewes medled with the Tabernacle, but the Temple is not built without the aide of Gentiles; They, together with vs, make vp the Church of God.

Euen Pagans haue their Arts from heauen; how iuſtly may we improue their graces to the ſeruice of the God of Heauen; if there be a Tyrian that can worke more curiouſly in gold, in ſiluer, in braſſe, in iron, in purple, and blew ſilke, then an Iſraelite, why ſhould not hee be imployed about the Temple? Their heatheniſme is their own; their skill is their Makers: Many a one workes for the Church of God, that yet hath no part in it.

Salomon raiſes a tribute for the worke; not of mony, but of men: Thirty thouſand Iſraelites are leauied for the ſeruice; yet not continuedly, but with intermiſſion, their labour is more generous, and leſſe preſſing: it is enough if they keep their courſes one moneth in Lebanon, two at home; ſo as euer ten thouſand worke, whiles twentie thouſand breathe. So fauourable is God to his creature, that he requires vs not to be ouer toyled in the workes of his owne ſeruice. Due reſpirations are requiſite in the holieſt acts. The maine ſtreſſe of the worke lyes vpon Proſelytes; whoſe both number, and paines was herein more then the Natiues: An hundred and fifty thouſand of them are imployed in bearing burthens, in hewing ſtones; beſides their three thouſand three hundred ouer-ſeers: Now were the deſpiſed Gibeonites of good vſe, and in vaine doth Iſrael wiſh that the zeale of ***Saul*** had not robbed them of ſo ſeruiceable druges.

There is no man ſo meane but may bee ſome way vſefull to the Houſe of God; Thoſe that cannot worke in gold, and ſiluer, and ſilke, yet may cut and hew; and thoſe that can doe neither, yet may cary burdens: Euen the ſeruices that are more homely, are not leſſe neceſſarie: Who can diſ-hearten himſelfe in the conſcience of his owne inſufficiency, when he ſees God can as well ſerue himſelfe of his labour, as of his skill.

The Temple is framed in Lebanon, and ſet vp in Sion; Neither hammer nor axe was heard in that holy ſtructure; There was nothing but noiſe in Lebanon, nothing in Sion but ſilence and peace. What euer tumults are abroad, it is fit there ſhould bee all quietneſſe and ſweet concord in the Church; Oh God, that the axes of ſchiſme, or the hammers of furious contentions ſhould bee heard within thy Sanctuary! Thine houſe is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy ſeruants together in the vnity of the ſpirit, and the bond of peace; that we may minde and ſpeake the ſame things, that thou who art the God of peace, maiſt take pleaſure to dwell vnder the quite-roofe of our hearts.

Now is the foundation laid, and the wals riſing of that glorious fabricke, which all Nations admired, and all times haue celebrated; Euen thoſe ſtones which were laid in the Baſe of the building were not ragged and rude, but hewne and coſtly: the part that lyes couered with earth from the eyes of all beholders, is no leſſe precious, then thoſe that are moſt conſpicuous: God is not all for the eye, he pleaſeth himſelfe with the hidden value of the liuing ſtones of his ſpirituall Temple; How many noble graces of his ſeruants haue beene buried in obſcuritie; not deſcerned ſo much as by their owne eyes? which yet as hee gaue, ſo hee crowneth: Hypocrites regard nothing but ſhew; God nothing but truth.

The matter of ſo goodly a frame ſtriues with the proportion, whether ſhall more excell: Here was nothing but white Marble without; nothing but Cedar and Gold within: vpon the Hill of Sion ſtands that glittering and ſnowy pile, which both inuiteth and dazeleth the eyes of paſſengers a farre off; ſo much more precious within;

as Cedar is better then ſtone, gold then Cedar; No baſe thing goes to the making vp of Gods Houſe: If Satan may haue a dwelling, he cares not though he patch it vp of the rubbiſh of ſtone, or rotten ſticks, or droſſe of metals: God will admit of nothing that is not pure and exquiſite; His Church conſiſts of none but the faithfull, his habitation is in no heart but the gratious.

The faſhion was no other then that of the Tabernacle; onely this was more coſtly, more large, more fixed; God was the ſame that dwelt in both, hee varied not; the ſame myſterie was in both; Onely it was fit there ſhould be a proportion betwixt the worke and the builder: The Tabernacle was erected in a popular eſtate, the Temple in a Monarchy; it was fit this ſhould ſauour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Iſrael in the deſert: this, in their ſetled reſidence in the promiſed Land: it was fit therefore that ſhould bee framed for motion, this for reſt. Both of them were diſtinguiſhed into three remarkable diuiſions, whereof each was more noble, more reſerued then other.

But what doe we bend our eyes vpon ſtone, and wood, and metals? God would neuer haue taken pleaſure in theſe dead materials for their owne ſakes, if they had not had a further intendment: Me thinkes I ſee foure Temples in this one. It is but one in matter, as the God that dwels in it is but one: three yet more in reſemblance: according to the diuiſion of them in whom it pleaſes God to inhabite: For where euer God dwels, there is his Temple; Oh God, thou vouchſafeſt to dwell in the beleeuing heart; as we thy ſilly creatures haue our being in thee, ſo thou the Creator of heauen & earth haſt thy dwelling in vs. The heauen of heauens is not able to containe thee and yet thou diſdaineſt not to dwel in the ſtrait lodgings of our renewed ſoule. So then, becauſe Gods children are many, and thoſe many diuided in reſpect of themſelues, though vnited in their head, therefore this Temple which is but one in collection as God is one, is manifold in the diſtribution, as the Saints are many; each man bearing about him a little ſhrine of this infinite Maieſtie: And for that the moſt generall diuiſion of the Saints is in their place and eſtate; ſome ſtrugling, and toyling in this earthly warfare, others triumphing in heauenly glory; therefore hath God two other, more vniuerſall Temples; One the Church of his Saints on earth; the other, the higheſt heauen of his Saints glorified. In all theſe, O God, thou dwelleſt for euer, and this materiall houſe of thine is a cleare repreſentation of theſe three ſpirituall; Elſe what were a temple made with hands vnto the Gods of ſpirits? And though one of theſe was a true type of all, yet how are they all exceeded each by other? This of ſtone, though moſt rich and coſtly, yet what is it to the liuing Temple of the holy Ghoſt, which is our body? What is the Temple of this body of ours, to the Temple of Chriſts body which is his Church? And what is the Temple of Gods Church on earth, to that which triumpheth gloriouſly in heauen?

How eaſily doe wee ſee all theſe in this one viſible Temple: which as it had three diſtinctions of roomes; the Porch, the Holy-place, the Holy of Holies, ſo is each of them anſwered ſpiritually: In the Porch wee finde the regenerate ſoule entring into the bleſſed ſociety of the Church: In the holy place, the Communion of the true viſible Church on earth, ſelected from the world: In the Holy of Holies (whereinto the high-Prieſt entred once a yeare) the glorious heauen, into which our true high-Prieſt, Chriſt Ieſus, entred once for all to make an atonement betwixt God, and man. In all theſe what a meet correſpondence there is both in proportion, matter, ſituation?

In proportion; The ſame rule that skilfull caruers obſerue in the cutting out of the perfect ſtatue of a man, that the height bee thrice the breadth, and the breadth one third of the hight, was likewiſe duely obſerued in the fabricke of the Temple; whoſe length was double to the height, and treble to the breadth, as being ſixty cubits long, thirty high, ano twenty broad; How exquiſite a ſymmetry haſt thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that in heauen: how accurate in each of theſe, in all their powers and parts compared with other; So hath God ordered the beleeuing ſoule that it hath neither too much ſhortneſſe of grace, nor too much height of conceit, nor too much breadth of paſſion; So hath he ordered his viſible Church, that there is a neceſſarie inequalitie, without any diſproportion; an height of gouernment, a length of extent, a breadth of iuriſdiction duely anſwerable to each other; So hath he ordered his triumphant Church aboue, that it hath a length of eternitie, anſwered with an height of perfection, and a breadth of incomprehenſible glory.

In matter; All was here of the beſt; The wood was precious, ſweet, laſting: The ſtone beautifull, coſtly, inſenſible of age; The gold pure and glittering: So are the graces of Gods children, excellent in their nature, deare in their acceptation, eternall in their vſe: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified Saints incomparable, vnconceiuable.

In ſituation; the outer parts were here more common, the inner more holy, and peculiarly reſerued: I finde one Court of the Temple open to the vncleane, to the vncircumciſed: Within that, another, open onely to the Iſraelites; and of them, to the cleane; within that, yet another, proper onely to the Prieſts and Leuites; where was the Brazen Altar for ſacrifice, and the Brazen ſea for waſhings: The eyes of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the couered roomes of the Temple, there is, whither the Prieſts onely may enter, not the Leuites; there is, whither the high Prieſt onely may enter, not his brethren.

It is thus in euery renewed man, the indiuiduall temple of God; the outward parts are allowed common to God and the world; the inwardeſt and ſecreteſt, which is the heart, is reſerued onely for the God that made it. It is thus in the Church viſible, the falſe and foule-hearted hypocrite hath acceſſe to the holy ordinances of God, and treads in his Courts; onely the true Chriſtian hath intire and priuate conuerſation with the holy One of Iſrael: He only is admitted into the Holy of Holies, and enters within the glorious vaile of heauen.

If from the wals we looke vnto the furniture: What is the Altar whereon our ſacrifices of prayer and praiſes are offered to the Almightie but a contrite heart? What the golden Candleſtickes, but the illumined vnderſtanding, wherein the light of the knowledge of God, and his diuine will ſhineth for euer? What the Tables of Shewbread, but the ſanctified memory, which keepeth the bread of life continually? Yea, if we ſhall preſume ſo farre as to enter into the very cloſet of Gods Oracle; Euen there, O God, doe we finde our vnworthy hearts ſo honoured by thee, that they are made thy very Arke, wherein thy Royall law, and the pot of thy heauenly Manna is kept for euer; and from whoſe propitiatorie, ſhaded with the wings of thy glorious Angels, thou giueſt thy gracious Teſtimonies of thy good ſpirit, witneſſing with ours, that we are the children of thee the liuing God.

Behold, if *Salomon* built a Temple vnto thee, thou haſt built a Temple vnto thy ſelfe in vs? We are not onely through thy grace liuing ſtones in thy Temple, but liuing Temples in thy Sion: Oh doe thou euer dwell in this thine houſe; and in this thy houſe let vs euer ſerue thee: Wherefore elſe haſt thou a Temple, but for thy preſence with vs, and for our worſhipping of thee? The time was, when, as thy people, ſo thy ſelfe, didſt lodge in flitting Tents, euer ſhifting, euer mouing; thence thou thoughteſt beſt to ſoiourne both in Shilo; and the roofe of Obed-Edom; After that, thou condeſcendedſt to ſettle thine abode with men, and wouldeſt dwell in an houſe of thine owne, at thy Ieruſalem. So didſt thou in the beginning lodge with our firſt Parents in a Tent; Soiourne with Iſrael vnder the lawe; and now makeſt a conſtant reſidence vnder the Goſpell, in the hearts of thy choſen children; from whence thou wilt remoue no more; they ſhall remoue from the world, from themſelues, thou ſhalt not remoue from them.

Whereſoeuer thou art, O God, thou art worthy of adoration; Since thou euer wilt dwell in vs, be thou euer worſhipped in vs: Let the Altars of our cleane-hearts ſend vp euer to thee the ſweetly perfumed ſmoakes of our holy meditations and faithfull prayers, and cheerefull thanks-giuings: Let the pure lights of our faith, and godly conuerſation ſhine euer before thee, and men, and neuer be put out: let the bread of life ſtand euer ready vpon the pure, and precious tables of our hearts. Locke vp thy Law, and thy Manna within vs; and ſpeake comfortably to vs from thy Mercy-ſeat. Suffer nothing to enter in hither that is vncleane: Sanctifie vs vnto thy ſelfe, and be thou ſanctified in vs.

SALOMON, *and the Queene of Sheba.*

GOd hath no vſe of the darke lanternes of ſecret, and reſerued perfections; Wee our ſelues doe not light vp Candles to put them vnder buſhels. The great lights whether of heauen or earth, are not intended to obſcuritie; but as to giue light vnto others, ſo to bee ſeene themſelues; *Dan* and *Beerſheba* were too ſtrait bounds for the fame of *Salomon*; which now hath flowne ouer all lands and ſeas, and raiſed the world to an admiration of his more then humane wiſdome. Euen ſo, O thou euerlaſting King of Peace, thy Name is great among the Gentiles; There is no ſpeech nor language where the report of thee is not heard; The ſound of thee is gone forth through all the earth; Thy name is an ointment powred out, therefore the virgins loue thee.

No doubt many from all coaſts came to learne and wonder; none with ſo much note as this noble daughter of *Cham*: Who her ſelfe deſerues the next wonder to him whom ſhe came to heare, and admire; That a woman, a Princeſſe, a rich and great Queene, ſhould trauell from the remoteſt South, from Saba, a region famous for the greateſt delicacies of nature, to learne wiſdome, is a matchleſſe example. Wee know Merchants that venture to either Indies for wealth; Others wee know daily to croſſe the ſeas for wanton curioſitie. Some few Philoſophers we haue knowne to haue gone farre from learning, and amongſt Princes it is no vnuſuall thing to ſend their Embaſſadors to farre diſtant kingdomes, for tranſaction of buſineſſes either of State, or commerce; but that a royall Lady ſhould in perſon vndertake and ouercome ſo tedious a iourney, onely to obſerue, and inquire into the myſteries of nature, art, religion, is a thing paſt both parallel, and imitation; Why doe we thinke any labour great, or any way long, to heare a greater then *Salomon*? How iuſtly ſhall the Queene of the South riſe vp in iudgement, and condemne vs, who may heare wiſdome crying in our ſtreets, and neglect her?

Certainly ſo wealthy a Queene, and ſo great a louer of wiſdome could not want great ſchollers at home; them ſhe had firſt oppoſed with her enigmaticall demands; and now finding her ſelfe vnſatisfied, ſhe takes her ſelfe to this Oracle of God; It is a good thing to doubt, better to be reſolued: The minde that neuer doubts ſhall learne nothing; the minde that euer doubts ſhall neuer profit by learning: Our doubts onely ſerue to ſtirre vs vp to ſeeke truth; Our reſolutions ſettle vs in the truth wee haue found. There were no pleaſure in reſolutions if we had not beene formerly troubled with doubts; There were nothing but diſcomfort and diſquietneſſe in doubts, if it were not for the hope of reſolution: It is not ſafe to ſuffer doubts to dwell too long vpon the heart; there may be good vſe of them as paſſengers, dangerous as inmates: Happy are we if we can finde a *Salomon* to remoue them.

Fame as it is alwayes a blab, ſo oft-times a lyer. The wiſe Princeſſe found cauſe to diſtruſt ſo vncertaine an informer: whoſe reports are ſtill either doubtfull, or fabulous;

and like winds, or ſtreames, increaſe in paſſing: If very great things were not ſpoken of *Salomon*, fame ſhould haue wronged him; and if but iuſt rumours were ſpread of his wiſedome, there needed much credulitie to beleeue them. This great Queene would not ſuffer her ſelfe to be lead by the eares; but comes in perſon to examine the truth of forraine relations. How much more vnſafe is it in the moſt important buſineſſes of our ſoules, to truſt the opinions and reports of others? Thoſe eares and eyes are ill beſtowed that doe not ſerue to chooſe and iudge for their owners.

When we come to a rich treaſure, we need not bee bidden to carry away what wee are able. This wiſe Lady as ſhe came farre for knowledge, ſo finding the plenty of this veine, ſhe would not depart without her full lode: there was nothing wherein ſhee would leaue her ſelfe vnſatisfied: ſhee know that ſhe could not euery day meet with a *Salomon*; and therefore ſhe makes her beſt vſe of ſo learned a Maſter: Now ſhee empties her heart of all her doubts, and fils it with inſtruction. It is not good neglecting the opportunities of furniſhing our ſoules with profitable, with ſauing knowledge. There is much wiſedome in mouing a queſtion well, though there bee more in aſſoiling it: What vſe doe we make of *Salomons* Teacher, if ſitting at the feet of Chriſt we leaue our hearts either ignorant, or perplexed?

As if the errand of this wealthy Queene had beene to buy wiſedome, ſhee came with her Camels laden with gold, and precious ſtones, and rich odours: Though to a mighty King ſhe will not come to ſchoole empty-handed: If ſhe came to fetch an inualuable treaſure, ſhe finds it reaſon to giue thankes vnto him that kept it. As hee is a foole that hath a price in his hand to get wiſedome, and wants an heart: So is hee vnthankfull that hath an heart to get wiſedome, and hath no price in his hand; A price, not counteruailable to what hee ſeekes, but retributorie to him of whom hee ſeekes. How ſhamefull is it to come alwayes with cloſe hands to them that teach vs the great myſteries of ſaluation.

Expectation is no better then a kinde enemy to good deſerts: Wee leeſe thoſe obiects which we ouer-looke. Many had beene admired if they had not beene ouer-much befriended by fame; who now in our iudgement are caſt as much below their ranke, as they were fore-imagined aboue it. This diſaduantage had wiſe *Salomon* with this ſtranger; whom rumour had bid to looke for incredible excellencies; yet ſo wonderfull were the graces of *Salomon*, that they ouercame the higheſt expectation, and the liberalleſt beliefe: So as when ſhe ſaw the architecture of his buildings, the prouiſions of his tables, the order of his attendants, the religion of his ſacrifices, ſhe confeſſed both her vniuſt incredulitie in not beleeuing the report of his wiſedome, and the iniurie of report, in vnderſtanding it. *I beleeued not the words till I came, and mine eyes had ſeene it, and loe the one halfe was not told mee.* Her eyes were more ſure informers then her eares. She did not ſo much heare as ſee *Salomons* wiſedome in theſe reall effects: His anſwers did not ſo much demonſtrate it, as his prudent gouernment. There are ſome whoſe ſpeeches are witty, whiles their cariage is weake, whoſe deeds are incongruities, whiles their words are Apothegms. It is not worth the name of wiſedome that may bee heard onely, and not ſeene: Good diſcourſe is but the froth of wiſedome; the pure and ſolid ſubſtance of it is in well-framed actions; if wee know theſe things, happy are we if we doe them.

And if this great perſon admired the wiſedome, and buildings, the domeſticke order of *Salomon*, and chiefly his ſtately aſcent into the Houſe of the Lord; how ſhould our ſoules be taken vp with wonder at thee, O thou true ſonne of *Dauid*, and Prince of euerlaſting peace, who receiuedſt the ſpirit not by meaſure? who haſt built this glorious houſe, not made with hands, euen the heauen of heauens? whoſe infinite prouidence hath ſweetly diſpoſed of all the family of thy creatures, both in heauen and earth; and who laſtly didſt aſcend vp on high, and ledſt captiuity captiue, and gaueſt gifts to men?

So well had this ſtudious Ladie profited by the Lectures of that exquiſite Maſter, that now ſhee enuies, ſhee magnifies none but them who may liue within the ayre of

Salomon

Salomons wiſedome: *Happy are thy men, and happy are thy ſeruants, which ſtand continually before thee, and that heare thy wiſedome.* As if ſhee could haue beene content to haue changed her Throne for the footſtoole of *Salomon*. It is not eaſie to conceiue how great a bleſſing it is to liue vnder thoſe lips, which doe both preſerue knowledge, and vtter it: If we were not glutted with good counſell, wee ſhould finde no reliſh in any worldly contentment in compariſon thereof: But, hee that is full deſpiſeth an hony-combe.

She, whom her owne experience had taught how happy a thing it is to haue a skilfull Pilote ſitting at the ſterne of the State, bleſſeth Iſrael for *Salomon*, bleſſeth GOD for Iſrael, bleſſeth *Salomon* and Iſrael mutually in each other; *Bleſſed bee the Lord thy God which delighted in thee, to ſet thee on the Throne of Iſrael. Becauſe the Lord loued Iſrael for euer, therefore made hee thee King to doe iudgment and iuſtice.* It was not more *Salomons* aduancement to be King of Iſrael, then it was the aduancement of Iſrael to be gouerned by a *Salomon*. There is no earthly proofe of Gods loue to any Nation comparable to the ſubſtitution of a wiſe and pious gouernour: to him wee owe our peace, our life, and which is deſeruedly dearer, the life of our ſoules, the Goſpell. But, oh God how much haſt thou loued thine Iſrael for euer, in that thou haſt ſet ouer it that righteous Branch of *Ieſſe*, whoſe name is *Wonderfull, Counſellor, the mighty God, the euerlaſting Father, the Prince of Peace: In whoſe dayes Iudah ſhall be ſaued, and Iſrael ſhall dwell ſafely? Sing O heauen, and reioyce O earth, and breake forth into ſinging, O mountaines, for God hath comforted his people, and will haue euerlaſting mercy vpon his afflicted.*

The Queene of Sheba did not bring her gold and precious ſtones to looke on, or to re-carie, but to giue to a wealthier then her ſelfe. She giues therefore to *Salomon* an hundred and twenty talents of gold, beſides coſtly ſtones and odours. Hee that made ſiluer in Hieruſalem as ſtones, is yet richly preſented on all hands. The riuers ſtill runne into the Sea; To him that hath ſhall bee giuen: How ſhould wee bring vnto thee, O thou King of Heauen, the pureſt gold of thine owne graces, the ſweeteſt odours of our obediences? Was not this withall a type of that homage which ſhould be done vnto thee, O Sauiour, by the heads of the Nations? *The Kings of Tarſhiſh and the Iles bring preſents; the Kings of Sheba and Saba bring gifts; yea all Kings ſhall worſhip thee, all Nations ſhall ſerue thee.* They cannot enrich themſelues but by giuing vnto thee.

It could not ſtand with *Salomons* magnificence to receiue rich courteſies without a returne: The greater the perſon was, the greater was the obligation of requitall; The gifts of meane perſons are taken but as tributes of duty; it is diſhonourable to take from equals, and not to retribute: there was not therefore more freedome in her gift, then in her receit: Her owne will was the meaſure of both; She gaue what ſhe would, ſhee receiued whatſoeuer ſhee would aske; And ſhee had little profited by *Salomons* ſchoole, if ſhe had not learned to aske the beſt: Shee returnes therefore more richly laden then ſhe came: ſhe gaue to *Salomon* as a thankfull Client of wiſedome; *Salomon* returnes to her as a munificent Patrone, according to the liberalitie of a King: We ſhall be ſure to be gainers by whatſoeuer we giue vnto thee, O thou God of wiſedome and peace: Oh that we could come from the remote regions of our infidelitie, and worldlineſſe, to learne wiſedome of thee, who both teacheſt and giueſt it abundantly, without vpbraiding, without grudging; and could bring with vs the poore preſents of our faithfull deſires, and ſincere ſeruices: how wouldeſt thou receiue vs with a gracious acceptation, and ſend vs away laden with preſent comfort, with eternall glory?

SALOMONS *defection.*

SInce the firſt man *Adam*, the world hath not yeelded either ſo great an example of wiſedome, or ſo fearefull an example of apoſtaſie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infuſion; both fully, both from one fountaine: If *Adam* called all creatures by their names, *Salomon* ſpake from the Cedars or Lebanon, to the moſſe that ſprings out of the wall; and beſides theſe vegetables, there was no Beaſt, nor Fowle, nor Fiſh, nor creeping thing that eſcaped his diſcourſe. Both fell, both fell by one meanes; as *Adam*, ſo might *Salomon* haue ſaid; *The woman deceiued me*: It is true indeed, that *Adam* fell as all; *Salomon* as one; yet ſo as that this one is the patterne of the frailtie of all. If knowledge could haue giuen an immunity from ſinne, both had ſtood: Affections are thoſe feet of the ſoule, on which it either ſtands, or fals; Salomon *loued many out-landiſh women*: I wonder not if the wiſe King miſ-caried; Euery word hath bane enough for a man: Women, many women, outlandiſh, idolatrous, and thoſe not onely had, but doted on; Sexe, multitude, nation, condition, all conſpired to the ruine of a *Salomon*: If one woman vndid all mankind, what maruell is it if many women vndid one? yet had thoſe many beene the daughters of Iſrael, they had tempted him onely to luſt; not to miſdeuotion; now they were of thoſe Nations, whereof the Lord had ſaid to the Children of Iſrael, *Goe not ye into them, nor let them come in to you, for ſurely they will turne your hearts after their gods*; to them did *Salomon* ioyne in loue; who can maruell if they diſioyned his heart from God? Satan hath found this bait to take ſo well, that he neuer changed it ſince he crept into Paradiſe. How many haue we knowne whoſe heads haue beene broken with their owne rib?

In the firſt world the ſonnes of God ſaw the daughters of men, and tooke them wiues of all they liked; they multiplied not children, but iniquities: *Balaam* knew well if the dames of Moab could make the Iſraelites wantons, they ſhould ſoone make them Idolaters: All lyes open where the couenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Iſrael before they were, that they ſhould not multiply Wiues. *Salomon* hath gone beyond the ſtakes of the law, and now is readie to leeſe himſelfe amongſt a thouſand bedfellowes: Who ſo layes the reines in the necke of his carnall appetite, cannot promiſe where he will reſt. Oh *Salomon*, where was thy wiſedome, whiles thine affections runne away with thee into ſo wilde a voluptuouſneſſe? What bootes it thee to diſcourſe of all things; whiles thou miſ-knoweſt thy ſelfe? The perfections of ſpeculation doe not argue the inward powers of ſelfe-gouernment; The eye may be cleare whiles the hand is palſied. It is not ſo much to be heeded how the ſoule is informed, as how it is diſciplined; The light of knowledge doth well, but the due order of the affections doth better: Neuer any meere man ſince the firſt, knew ſo much as *Salomon*, many that haue knowne leſſe haue had more command of themſelues: A competent eſtate well husbanded, is better then a vaſt patrimony neglected.

There can be no ſafety to that ſoule where is not a ſtrait curbe vpon our deſires: If our luſts be not held vnder as ſlaues, they will rule as tyrants. Nothing can preuent the extremitie of our miſ-cariage but early and ſtrong denials of our concupiſcence: Had *Salomon* done thus, delicacie and lawleſſe greatneſſe had not led him into theſe bogs of intemperance.

The wayes of youth are ſteepe and ſlipperie, wherein as it is eaſie to fall, ſo it is commonly relieued with pitie; but the wanton inordinations of age are not more vnſeaſonable then odious; yet behold *Salomons* yonger yeares were ſtudious, and innocent, his ouer-haſtened age was licencious and miſgouerned; *For, when* Salomon *was old, his wiues turned away his heart after other gods:* If any age can ſecure vs from the danger of a ſpirituall fall, it is our laſt; and if any mans old-age might ſecure him, it was *Salomons*; the beloued of God, the Oracle, the miracle of wiſedome, who would haue looked but that the bloſſomes of ſo hopefull a ſpring, ſhould haue yeelded a goodly and pleaſant fruit, in the Autumne of age? yet behold euen *Salomons* old age vicious. There is no time wherein we can be ſafe, whiles we carie this body of ſin about vs: Youth is impetuous, mid-age ſtubborne, old age weake, all dangerous: Say not now; *The fury of my youthfull flaſhes is ouer, I ſhall henceforth finde my heart calme and impregnable*; whiles thou ſeeſt old *Salomon* doting vpon his Concubines, yea vpon their Idolatry.

It is no preſuming vpon time, or meanes, or ſtrength: how many haue begunne and proceeded well, who yet haue ſhamed themſelues in their laſt ſtage? If God vphold vs not, we cannot ſtand: If God vphold vs we cannot fal; when we are at the ſtrongeſt, it is the beſt to bee weake in our ſelues; and when at our weakeſt, ſtrong in him, in whom we can doe all things.

I cannot yet thinke ſo hard of *Salomon*, that he would proiect his perſon to *Aſhteroth* the goddeſſe of the Sidonians, or Milchom the Idol of the Ammonites, or Chemoſh the abomination of *Moab:* Hee that knew all things from the ſhrub of the Cedar, could not be ignorant that theſe ſtatues were but ſtocks, and ſtones, or metals, and the powers reſembled by them, Deuils. It is not like he could be ſo inſenſate to adore ſuch Deities; but ſo farre was the vxorious King blinded with affection, that hee gaue not paſſage onely to the Idolatry of his heatheniſh wiues, but furtherance.

So did he dote vpon their perſons, that he humoured them in their ſinnes: Their act is therefore his, becauſe his eyes winkt at it; his hand aduanced it: Hee that built a Temple to the liuing God, for himſelfe and Iſrael in Sion, built a Temple to Chemoſh in the mount of Scandall, for his Miſtreſſes of Moab, in the very face of Gods Houſe: No hill about Ieruſalem was free from a Chappell of Deuils: Each of his dames had their Puppets, their Altars their Incenſe; Becauſe *Salomon* feeds them in their ſuperſtition, he drawes the ſinne home to himſelfe, and is branded for what he ſhould haue forbidden. Euen our very permiſsion appropriates crimes to vs: Wee need no more guiltineſſe of any ſinne, then our willing toleration.

Who can but yearne, and feare to ſee the woefull wracke of ſo rich and goodly a veſſell: O *Salomon*, wert not thou hee whoſe yonger yeares God honoured with a meſſage and ſtile of loue? To whom God twice appeared; and in a gracious viſion renewed the Couenant of his fauour? Whom he ſingled out from all the generation of men to bee the founder of that glorious Temple which was no leſſe cleerely the Type of heauen, then thou wert of Chriſt the Sonne of the euerliuing God? Wert not thou that deep Sea of wiſedome which God ordained to ſend forth riuers and fountaines of all diuine, and humane knowledge to all Nations, to all ages? Wert not thou one of thoſe ſelect Secretaries, whoſe hand it pleaſed the Almighty to imploy in three pieces of the diuine monuments of ſacred Scriptures? Which of vs dares euer hope to aſpire vnto thy graces? Which of vs can promiſe to ſecure our ſelues from thy ruines? We fall, O God, we fall to the loweſt hell, if thou preuent vs not, if thou ſuſtaine vs not; *Vphold thou me according to thy Word that I may liue, and let me not bee aſhamed of my hope. Order my ſteps in thy word, and let not any iniquitie haue dominion ouer me.* All our weakneſſe is in our ſelues, all our ſtrength is in thee. O God bee thou ſtrong in our weakeneſſe, that our weake knees may bee euer ſteddy in thy ſtrength.

But in the midſt of the horror of this ſpectacle (able to affright all the ſonnes of men) behold ſome glimpſe of comfort: was it of *Salomon* that *Dauid* his father propheſied; *Though he fall, he ſhall not bee vtterly caſt downe; for the Lord vpholdeth him with his hand?* If ſenſible grace, yet ſinall mercy was not taken from that beloued of God; It the hardeſt of this winter, the ſap was gone downe to the root, though it ſhewed not in the branches: Euen whiles *Salomon* remoued, that word ſtood faſt, *Hee ſhall be my ſonne, and I will be his Father.* He that foreſaw his ſinne, threatned and limited his correction, *If he breake my ſtatutes, and keepe not my commandements, then will I viſit his tranſgreſsion with a rod, and his iniquitie with ſtripes; Neuertheleſſe my louing kindneſſe will I not vtterly take from him, nor ſuffer my faithfulneſſe to faile; My Couenant will I not breake; nor alter the thing that is gone out of my mouth;* Behold the fauour of God doth not depend vpon *Salomons* obedience: If *Salomon* ſhall ſuffer his faithfulneſſe to faile towards his God; God will not requite him with the failing of his faithfulneſſe to *Salomon*; If *Salomon* breake his Couenant with God; God will not breake his Couenant with the father of *Salomon*, with the ſonne of *Dauid*: He ſhall ſmart, hee ſhall not periſh. Oh gracious word of the God of all mercies, able to giue ſtrength to the languiſhing, comfort to the deſpairing, to the dying, life. Whatſoeuer wee are, thou wilt be ſtill thy ſelfe, O holy One of Iſrael, true to thy Couenant, conſtant to thy Decree; The ſinnes of thy choſen can neither fruſtrate thy counſell, nor out-ſtrip thy mercies.

Now I ſee *Salomon* of a wanton louer, a graue Preacher of mortification; I ſee him quenching thoſe inordinate flames with the teares of his repentance. Me thinks I heare him ſighing deepely betwixt euery word of that his ſolemne penance, which he would needs enioyne himſelfe before all the world. *I haue applyed my heart to know the wickedneſſe of folly, euen the fooliſhneſſe of madneſſe; and I finde more bitter then death the woman whoſe heart is as nets and ſnares; and her hands as bands: Who ſo pleaſeth God ſhall be deliuered from her, but the ſinner ſhall be taken by her.*

Salomon was taken as a ſinner, deliuered as a penitent. His ſoule eſcaped as a bird out of the ſnare of the fowlers; the ſnare was broken, and he deliuered: It is good for vs that he was both taken, and diliuered; Taken, that wee might not preſume; and that we might not deſpaire, deliuered. He ſinned, that we might not ſinne; hee recouered, that we may not ſinke vnder our ſinne.

But, oh the iuſtice of God inſeparable from his mercy; *Salomons* ſinne ſhall not eſcape the rod of men; Rather then ſo wiſe an offender ſhall want enemies, God ſhall raiſe vp three aduerſaries vnto *Salomon*; *Hadad* the Edomite, *Bezon* the King of Aram, *Ieroboam* the ſonne of *Nebat*; whereof two were foraine, one domeſticall: Nothing but loue and peace ſounded in the name of *Salomon*; nothing elſe was found in his raigne, whiles hee held in good tearmes with his God: But when once hee fell foule with his Maker, all things began to be troubled. There are whips laid vp againſt the time of *Salomons* fore-ſeene offence, which are now brought forth for his correction: On purpoſe was *Hadad* the ſonne of the King of Edom hid in a corner of Egypt from the ſword of *Dauid* and *Ioab*, that he might be reſerued for a ſcourge to the exorbitant ſonne of *Dauid*: God would haue vs make account that our peace ends with our innocence: The ſame ſinne that ſets debate betwixt God and vs, armes the creatures againſt vs; It were pitie wee ſhould be at any quiet whiles wee are falne out with the God of peace.

[illegible] chastisement was quite diuerse to the man [illegible] [illegible] sinnes, whiles *Salomon* repented, that was [illegible] [illegible] *Father*. He that so saw his sinne, therefore [illegible] *If he breake my statutes, and keepe not my commandements, then will I visit* [illegible] *transgression with a rod, and his iniquitie with stripes. Neuerthelesse my* [illegible] *I not vtterly take from him, nor suffer my faithfulnesse to faile. My Couenant* [illegible] *breake, nor alter the thing that is gone out of my lips.* [illegible] not depend vpon *Salomons* obedience. If *Salomon* [illegible] towards his God, God will not requite him with [illegible]. If *Salomon* breake his Couenant with God, God will not [illegible] with the [illegible] of *Salomon*, with the sonne of *Dauid*. He [illegible] Oh gracious word of the God of all mercies, able to giue life to [illegible] comfort to the despairing, to the dying, life. What [illegible] but that thy selfe, O holy One of Israel, art [illegible] constant to thy [illegible]. The sinnes of thy chosen can neither frustrate thy counsell, nor [illegible]

Now I see *Salomon* of a wanton louer, a graue Preacher of mortification [illegible] quenching those inordinate flames with the teares of his repentance [illegible] bewailing deeply betwixt euery word of that his solitarie sermon, which [illegible] would needs conuey in his name before all the world. *I haue applyed my heart to know* [illegible] *of folly, euen the foolishnesse of madnesse; and I finde more bitter then death the* [illegible] *whose heart is as nets and snares, and her hands as bands:* [illegible] *shall be deliuered from her, but the sinner shall be taken by her.*

Salomon was taken as a sinner, deliuered as a penitent; his soule escaped as a bird out of the snare of the fowlers; the snare was broken, and he deliuered. [illegible] vs that he was both taken, and deliuered. Taken, that we might not presume; [illegible] that we might not despaire, deliuered. He sinned, that we might not sinne; he recouered, that we may not sinke vnder our sinne.

But oh the iustice of God inseparable from his mercy! *Salomons* sinne shall not escape the rod of men; Rather then so wise an offender shall want enemies, God shall raise vp three aduersaries vnto *Salomon*; *Hadad* the Edomite, *Rezon* the King of Syria, *Ieroboam* the sonne of *Nebat*, whereof two were forraine, one domesticall. Nothing but loue and peace sounded in the name of *Salomon*, nothing else was found in his raigne, whiles hee held in good tearmes with his God; but when once hee fell foule with his Maker, all things began to be troubled. There are whips laid vp against the time of *Salomons* fore-seene offence, which are now brought forth for his correction. On purpose was *Hadad* the sonne of the King of Edom hid in a corner of Egypt from the sword of *Dauid* and *Ioab*, that he might be reserued for a scourge to the [illegible] sonne of *Dauid*: God would haue vs make account that our peace ends with our innocence: The same sinne that sets debate betwixt God and vs, armes the creatures against vs; It were pitie wee should be at any quiet whiles wee are falne out with the God of peace.

Contemplations VPON THE PRINCIPALL Paſſages of the holy STORIE.

The ſixt Volume.

IN TVVO BOOKES.

By I.H. D.D.

Imprinted at LONDON
in the yeare
1628.

Hall, J.

Contemplations.

THE EIGHTEENTH BOOKE.

Containing
- Rehoboam.
- Ieroboam.
- *The ſeduced Prophet.*
- Ieroboams *Wife.*
- Aſa.
- Elijah *with the Sareptan.*
- Elijah *with the Baalites.*
- Elijah *running before* Ahab, *flying from* Iezebel.

By IOS. HALL, D. of Diuinitie, and Deane
of WORCESTER.

Imprinted at *London* in the yeare 1628.

TO THE RIGHT HONOVRABLE IAMES LORD HAYE, BARON OF SALEY, Viſcount *Doncaſter,* Earle of *Carlile,* one of the Lords of his Maieſties moſt Honourable Priuie Councell.

Right Honourable:

I Cannot but thus gratulate to you your happy return from your many & noble imployments; which haue made you ſome yeares a ſtranger at home, and ſo renowned abroad, that all the better parts of Europe know and honour your name, no leſſe, then if you had beene borne theirs: Neyther is any of them ſo ſauage, as not to ſay, when they heare mention of your worth, that Vertue is a thouſand Eſcuchions.

If now your ſhort breathing-time may allow your Lordſhip the freedome of quiet and holy thoughts, caſt your eyes vpon Iſrael and Judah, vpon the Kings and Prophets of both, in ſuch beneficiall variety as prophane Hiſtory ſhall promiſe in vaine. Your Lordſhip ſhall ſee Rehoboam *following* Salomon *in nothing but his ſeat, and his fall, as much more wilfull then his father, as leſſe wiſe; all head, no heart; loſing thoſe ten Tribes with a churliſh breath, whom he would (and might not) recouer with blood.* Ieroboam *as crafty, as wicked; plotting a reuolt, creating a religion to his ſtate, marring Iſraelites to make ſubiects, branded in his name, ſmitten* *in his hand, in his loynes. You ſhall ſee a faithfull meſſenger of God, after miraculous proofe of his courage, fidelitie, power, good nature, paying deare for a little circumſtance of credulous diſobedience; The Lyon is ſent to call for his blood, as the price of his forbidden harbour: You ſhall ſee the blinde Prophet deſcrying the diſguiſe of a Queene, the iudgement of the King, the remouall of a Prince, too good for* Ieroboams *heire. You ſhall ſee the right ſtocke of royall ſucceſſion flouriſhing in* Aſa, *whiles that true heire of* Dauid *(though not without ſome blemiſhes of infirmity) inherits a perfect heart; purges his Kingdome of Sodomy, of Idolatry, not balking ſinne, euen where he honoured nature. You ſhall ſee the wonder of Prophets,* Elijah, *opening and ſhutting heauen, as his priuate cheſt; catored for by the Rauens, nor leſſe miraculouſly catoring for the Sareptan, conteſting with* Ahab, *confronting the Baalites, ſpeaking both fire and water (from heauen) in one euening; meekly lacquaying his Soueraigne, weakly flying from* Iezebel, *fed ſupernaturally by Angels, hid in the rocke of* Horeb, *confirmed by thoſe dreadfull apparitions, that had confounded ſome other; caſting his mantle vpon his homely ſucceſſor, and by the touch of that garment, turning him from a ploughman, to a Prophet. But what doe I with-hold your Lordſhip in the bare heads of this inſuing diſcourſe? In all theſe your piercing eyes ſhall eaſily ſee beyond mine, and make my thoughts but a ſtation for a further diſcouery. Your Lordſhips obſeruation hath ſtudyed men, more then bookes; here it ſhall ſtudy God, more then men; That of bookes hath made you full, that of men, iudicious, this of God ſhall make you holy, and happy: Hitherto ſhall euer tend the wiſhes and indeuours of*

Your Lordſhips humbly deuoted

in all faithfull obſeruance,

IOS. HALL.

Contemplations.

REHOBOAM.

WHO would not but haue looked that ſeuen hundred wiues, and three hundred concubines, ſhould haue furniſhed *Salomons* Palace with choyce of heires, and haue peopled Iſrael with royall iſſue? and now behold; *Salomon* hath by all theſe but one Sonne; and him by an Ammoniteſſe: Many a poore man hath an houſe-full of children by one wife; whiles this great King hath but one ſonne by many houſe-fulls of wiues: Fertilitie is not from the meanes, but from the author: It was for *Salomon* that *Dauid* ſung of old; *Lo, children are an heritage of the Lord; and the fruit of the wombe is his reward:* How oft doth God deny this heritage of heyres, where he giues the largeſt heritage of lands; and giues moſt of theſe liuing poſſeſſions, where he giues leaſt of the dead? that his bleſſings may be acknowledged free vnto both; entailed vpon neither.

As the greateſt perſons cannot giue themſelues children, ſo the wiſeſt cannot giue their children wiſedome: Was it not of *Rehoboam* that *Salomon* ſaid; *I hated all my labour which I had taken vnder the Sunne; becauſe I ſhould leaue it vnto the man that ſhall bee after me; and who knoweth whether he ſhall be a wiſe man or a foole: Yet he ſhall rule ouer all my labour, wherein I haue laboured, and ſhewed my ſelfe wiſe vnder the Sunne?* All Iſrael found that *Salomons* wit was not propagated: Many a foole hath had a wiſer ſonne, then this wiſeſt father: Amongſt many ſonnes it it no newes to finde ſome one defectiue: *Salomon* hath but one ſonne, and he no miracle of wiſedome: God giues purpoſely ſo eminent an inſtance, to teach men to looke vp to heauen, both for heires and graces.

Salomon was both the King of Iſrael, and the father of *Rehoboam*, when he was ſcarce out of his childhood; *Rehoboam* enters into the Kingdome at a ripe age; yet *Salomon* was the man, and *Rehoboam* the child: Age is no iuſt meaſure of wiſdome: There are beardleſſe ſages, and gray-headed children: Not the ancient are wiſe, but the wiſe is ancient: Iſrael wanted not for thouſands that were wiſer then *Rehoboam*: Yet becauſe they knew him to bee the ſonne of *Salomon*, no man makes queſtion of his gouernement: In the caſe of ſucceſſion into Kingdomes we may not looke into the qualities of the perſon, but into the right. So ſecure is *Salomon* of the peoples fidelity to *Dauids* ſeed, that he followes not his fathers example in ſetting his ſonne by him, in his owne throne; here was no danger of a riualitie to enforce it; no eminency in the ſonne to merit it; It ſufficeth him to know that no bond can bee ſurer then the naturall allegeance of ſubiects: I doe not finde that the following Kings ſtood vpon the confirmation of their people; but as thoſe that knew the way to their throne, aſcended thoſe ſteps without aid; As yet the ſoueraignty of *Dauids* houſe was greene, and vnſetled; Iſrael therefore doth not now come to attend *Rehoboam*, but *Rehoboam* goes vp to meet Iſrael. They come not to his Ieruſalem, but he goes to their *Shechem*: *To Shechem were all Iſrael come to make him King*; If loyaltie drew them together, why not rather to Ieruſalem? there the maieſtie of his fathers Temple, the magnificence of his palace, the very ſtones in thoſe walls, (beſides the ſtrength of his Guard) had pleaded ſtrongly for their ſubiection; *Shechem* had beene many wayes fatall, was euery way incommodious: It is an infinite helpe or diſaduantage that ariſes from circumſtances; the very place puts Iſrael in minde of a rebellion: There *Abimelec* had raiſed vp his treacherous vſurpation ouer, and againſt his brethren: There *Gaol* againſt *Abimelec*: There was *Ioſeph* ſold by his brethren: As if the very ſoile had beene ſtained with perfidiouſneſſe. The time is no leſſe ill choſen; *Rehoboam* had ill counſell ere he bewrayed it: For had he ſpeedily called vp Iſrael, before *Ieroboam* could haue beene ſent for out of Egypt, he had found the way cleere: A little delay may leeſe a great deale of opportunity: What ſhall we ſay of both, but that miſery is led in by infatuation.

Had not Iſrael beene ſomewhat prediſpoſed to a mutiny, they had neuer ſent into Egypt for ſuch a ſpokeſman as *Ieroboam*; a fugitiue, a traytor to *Salomon*; long had that crafty conſpirator lurked in a forraine Court: The alliances of Princes, are not euer neceſſary bonds of friendſhip: The bother in law of *Salomon* harbours this ſnake in his boſome, and giues that heat, which is repayed with a ſting to the poſteritie of ſo neere an allye: And now *Salomons* death calls him backe to his natiue ſoile. That Iſrael would entertaine a rebell, it was an ill ſigne: worſe yet that they would countenance him; worſt of all that they would imploy him: Nothing doth more bewray euill intentions, then the choyce of vicious Agents: Thoſe that meane well will not hazard either the ſucceſſe, or credit of their actions vpon offenſiue inſtruments: None but the ſluttiſh will wipe their faces with foule clothes. Vpright hearts would haue ſaid, as *Dauid* did to God, ſo to his anointed: *Doe not I hate them that hate thee? Yea I hate them with a perfect hatred. Ieroboams* head had been a fit preſent to haue been tendered vnto their new King: and now in ſtead thereof they tender themſelues to *Ieroboam*, as the head of their faction.

Had not *Rehoboam* wanted ſpirits, he had firſt (after *Salomons* example) done iuſtice to his fathers traytor, and then haue treated of mercy towards his ſubiects: The people ſoone found the weakneſſe of their new Soueraigne, elſe they durſt not haue ſpoken to him by ſo obnoxious a tongue: *Thy father made our yoke grieuous, make thou it lighter and wee will ſerue thee*; Doubtleſſe the craftie head of *Ieroboam* was in this ſuit, which his mouth vttered in the name of Iſrael; Nothing could haue beene more ſubtill: It ſeemed a promiſe, it was a threat; that which ſeemed a ſupplication was a complaint: humilitie was but a vaile for diſcontentment; One hand held a paper, the other a ſword: Had they ſaid, Free vs from Tributes, the capitulation had beene groſſe, and ſtrongly ſauouring of ſedition: now they ſay *Eaſe vs*, they profeſſe his power to impoſe, and their willingneſſe to yeeld; onely crauing fauour in the weight of the impoſition: If *Rehoboam* yeeld, he blemiſheth his father: If he denie, he indangers his Kingdome: His wilfulneſſe ſhall ſeeme worthily to abandon his ſcepter, if he ſticke at ſo reaſonable a ſuit: Surely Iſrael came with a purpoſe to cauill: *Ieroboam* had ſecretly troubled theſe waters, that he might fiſh more gainfully: One malecontent is enough to imbroile a whole Kingdome.

How harſhly muſt it needs ſound in the eares of *Rehoboam*, that the firſt word hee heares from his people, is a querulous challenge of his fathers gouernment: *Thy father made our yoke grieuous*: For ought I ſee, the ſuggeſtion was not more ſpightfull then vniuſt: where was the weight of this yoke, the toile of theſe ſeruices? Here were none of the turmoiles of warre; no traynings, marchings, encampings, entrenchings, watchings, minings, ſieges, fortifications; none of that tedious world of worke that attends hoſtilitie; *Salomon* had not his name for nought: All was calme during that long raigne: And if they had payed deare for their peace, they had no cauſe to complaine of an hard match; The warlike times of *Saul* and *Dauid* had exhauſted their blood together with their ſubſtance; what ingratitude was this to cry out of eaſe? Yea but that peace brought forth coſtly and laborious buildings: Gods houſe, and the Kings, the walls of Ieruſalem, *Hazor*, *Megiddo*, and *Gezer*, the Cities of ſtore, the cities of defence, could not riſe without many a ſhoulder: True, but not of any Iſraelites; The remainders of *Amorites*, *Hittites*, *Perizzites*, *Hiuites*, and *Iebuſites*, were put to all the drudgery of theſe great workes; the taskes of Iſrael were eaſie, and ingenuous; free from ſeruilitie, free from painfulneſſe. But the charge was theirs, whoſe-ſoeuer was the labour: The diet of ſo endleſſe a retinue, the attendance of his Seraglio, the purueyance for his forty thouſand ſtables, the coſt of his ſacrifices, muſt needs weigh heauy; Certainly, if it had layne on none but his owne; But wherefore went *Salomons* Nauy euery three yeares to *Ophir*? to what vſe ſerued the ſix hundred theeſcore and ſix Talents of Gold, that came in one yeare to his Exchequer? Wherefore ſerued the large tributes of forraine nations? How did he make ſiluer to be in Ieruſalem as ſtones if the exactions were ſo preſſiue? The multitude is euer prone to picke quarrels with their Gouernors; and whom they feared aliue, to cenſure dead; The benefits of ſo quiet and happie a raigne are paſt ouer in ſilence; the grieuances are recounted with clamor: Who can hope that merit or greatneſſe can ſhield him from obloquie, when *Salomon* is traduced to his owne loynes?

The propoſition of Iſrael puts *Rehoboam* to a deliberation; *Depart yee for three daies; then come againe to me*: I heare no other word of his that argued wiſdome; Not to giue ſudden reſolutions in caſes of importance was a point that might well beſeeme the ſon of *Salomon*: I wonder that he who had ſo much wit as to call for leiſure in his anſwer, ſhould ſhew ſo little wit in the improuing of that leiſure, in the returne of that anſwer: Who cannot but hope well to ſee the grey heads of *Salomons* ſecret Counſell called to *Rehoboams* Cabinet? As Counſellors, as ancient, as *Salomons*, they cannot chooſe but ſee the beſt the ſafeſt courſe for their new Soueraigne: They had learned of their old Maſter, that *a ſoft anſwer appeaſeth wrath*; wiſely therefore doe they aduiſe him, *If thou wilt be a ſeruant to this people this day; and ſpeake good words to them, they will be thy ſeruants for euer*: It was an eaſie condition; with one mouthfull of a breath to purchaſe an euerlaſting homage: with one gentle motion of his tongue, to binde all peoples hearts to his allegeance for euer. Yet (as if the motion had beene vnfit) a new Counſell Table is called: well might this people ſay; What will not *Rehoboam* grudge vs, if he thinke much to giue good words for a Kingdome. There is not more wiſedome in taking varietie of aduice, where the matter is doubtfull, then folly, when it is plaine: The young heads are conſulted; This very change argues weakeneſſe; Some reaſon might bee pleaded for paſſing from the younger Counſell to the aged; none, for the contrary: Age brings experience; and, it is a ſhame, if with the ancient be not wiſdome: Youth is commonly raſh, heady, inſolent, vngouerned, wedded to will, led by humour, a rebell to reaſon, a ſubiect to paſſion, fitter to execute then to aduiſe: Greene wood is euer ſhrinking and warping, whereas the well-ſeaſoning holds a conſtant firmneſſe: Many a life, many a ſoule, many a floriſhing ſtate hath beene ruined by vndiſciplined Monitors: Such were theſe of *Rehoboam*; whoſe great ſtomach tells them that this conditionating of Subiects, was no other then an affront to their new maſter, and ſuggeſts to them, how vnfit it is for Maieſtie to brooke ſo ſaucy a treaty: how requiſite and Princely, to cruſh this preſumption in the egge: As ſcorning therefore to bee braued by the baſe Vulgar, they put words of greatneſſe, and terror in their new Prince, *My little finger ſhall bee thicker then my fathers loynes*; *My father made your yoake heauy, I will adde to your yoake*; *My father hath chaſtiſed you with whips, I will chaſtiſe you with Scorpions*. The very words haue ſtings, Now muſt Iſrael needes thinke, How cruell will this mans hands bee, when hee thus drawes blood with his tongue? Men are not wont to ſpeake out their worſt: who can endure the hopes of him that promiſeth tyranny? There can be no good vſe of an indefinite profeſſion of rigour and ſeuerity; Feare is an vnſafe guardian of any ſtate, much leſſe of an vnſetled. Which was yet worſe, not the ſins of Iſrael were threatned, nor their purſes, but their perſons; neither had they deſired a remiſſion of iuſtice, but of exactions; and now, they heare of nothing but burthens, and ſcourges, and Scorpions.

Here was a prince and people well met; I doe not find them ſenſible of ought, ſaue their owne profit; They doe not ſay, Religion was corrupted in the ſhutting vp of thy fathers dayes; Idolatry found the free fauour of Prieſts, and Temples, and Sacrifices: Begin thy raigne with God; purge the Church, demoliſh thoſe piles of abomination: abandon thoſe Idol-mongers, reſtore deuotion to her puritie: They are all for their penny, for their eaſe: Hee on the other ſide, is all for his will, for an imperious Soueraigntie; without any regard either of their reformation or ſatisfaction: They were worthy of load that cared for nothing but their backs; and the worthy of ſuch ſubiects, who profeſſed to affect their miſery and torment.

Who would not but haue looked any whither for the cauſe of this euill, rather then to heauen? yet, the holy God challenges it to himſelfe: The cauſe was from the Lord, that he might performe his ſaying by *Abijah*, the Shilonite to *Ieroboam*: As ſinne is a puniſhment of ſinne, it is a part of iuſtice: The holy One of Iſrael doth not abhorre to vſe euen the groſſeſt ſinnes to his owne iuſt purpoſes; whiles our wils are free to our owne choice, his decrees are as neceſſary, as iuſt; Iſrael had forſaken the Lord, and worſhiped *Aſhtaroth*, the goddeſſe of the Zidonians, and *Chemoſh*, and *Milchom*: God owes them and *Salomon* a whipping; The frowardneſſe of *Rehoboam* ſhall pay it them; I ſee *Ieroboams* plot, the peoples inſolence, the young mens miſaduice, the Princes vnreaſonable auſteritie, meeting together (through the wiſe Prouidence of the Almighty) vnwittingly to accompliſh his moſt iuſt decree: All theſe might haue done otherwiſe for any force that was offered to their will; all would no more doe otherwiſe, then if there had beene no predetermination in heauen; that God may be magnified in his wiſedome, and iuſtice, whiles man wittingly periſheth in his folly.

That three dayes expectation had warmed theſe ſmoking Iſraelites, and made them ready for a combuſtion: vpon ſo peremptory a reſolution of rigour, the flame burſts out, which all the waters of the Well of *Bethlehem* could neuer quench: The furious multitude flies out into a deſperate reuolt; *What portion haue wee in Dauid, neither haue wee inheritance in the ſonne of Ieſſe: To your Tents O Iſrael*; now, *ſee to thine owne houſe Dauid*.

How durſt theſe ſeditious mouthes mention *Dauid* in defiance? One would haue thought that very name had beene able to haue tempered their furie, and to haue contained them within the limits of obedience: It was the father of *Rehoboam*, and the ſonne of *Dauid* that had led Iſrael into Idolatry: *Salomon* hath drawne contempt vpon his father, and vpon the ſonne: If Iſrael haue caſt off their God, is it maruell that they ſhake off his annointed? Irreligion is the way to diſobedience: There can bee no true ſubiection but out of conſcience: They cannot make conſcience of ciuill duties, who make none of diuine.

In vaine ſhall *Rehoboam* hope to preuaile by his Officer, when himſelfe is reiected: The perſons of Princes carry in them characters of Maieſty; when their preſence workes not, how ſhould that meſſage? If *Adoram* ſollicit the people too late with good word, they anſwer him with ſtones. Nothing is more vntractable and violent, then an inraged multitude; It was time for *Rehoboam* to betake himſelfe to his Charet; hee ſaw thoſe ſtones were throwne at him, in his *Adoram*: As the meſſenger ſuffers for his maſter, ſo the maſter ſuffers in his meſſenger: Had *Rehoboam* beene in *Adoram* clothes, this death had beene his: Onely flight can deliuer him from thoſe that might haue beene ſubiects: Ieruſalem muſt bee his refuge againſt the conſpiracie of *Shechem*.

Bleſſed bee GOD for lawfull gouernment: Euen a mutinous body cannot want an head: If the rebellious Iſraelites haue caſt off their true Soueraigne, they muſt chooſe a falſe: *Ieroboam* the ſonne of *Nebat* muſt be the man: He had need bee skilfull, and ſit ſure, that ſhall backe the horſe which hath caſt his Rider: Iſrael could not haue any where met with more craft and courage, then they found in this Leader.

Rehoboam returnes to Ieruſalem lighter by a crowne then he went forth; *Iudah* and *Beniamin* ſticke ſtill faſt to their loyaltie: the example of a generall rebellion cannot make them vnfaithfull to the houſe of *Dauid*: God will euer reſerue a remnant free from the common contagion: Thoſe tribes, to approue their valour, no leſſe then their fidelitie, will fight againſt their brethren, for their Prince; and will hazard their liues to reduce the crowne to the ſonne of *Salomon*: An hundred and fourеſcore thouſand of them are vp in armes, ready to force Iſrael to their denied ſubiection: No noiſe ſounded on both parts but military; no man thought of any thing but blood; when ſuddenly God ſends his Prophet to forbid the battle: *Shemaiah* comes with a meſſage of ceſſation: *Ye ſhall not goe vp, nor fight againſt your brethren, the children of Iſrael, returne euery man to his houſe, for this thing is from me, ſaith the Lord:* The word of one ſilly Prophet diſmiſſes theſe mighty armies: He that would not lay downe the threats of his rigour, vpon the aduice of his ancient Counſellors, will lay downe his ſword, vpon the word of a Seer: Shall wee enuie, or ſhame to ſee how much the Prophets of the Old Teſtament could doe; how little thoſe of the new? If our commiſſion be no leſſe from the ſame God, the difference of ſucceſſe cannot goe away vnreuenged.

There was yet ſome grace in *Rehoboam*, that hee would not ſpurne againſt that which God challenged as his owne worke: Some Godleſſe Ruffian would haue ſaid; whoſoeuer is the Author, I will be reuenged on the inſtruments: *Rehoboam* hath learned this leſſon of his Grandfather, *I held my peace becauſe thou Lord haſt done it:* If hee might ſtriue with the multitude, hee knew it was no ſtriuing with his Maker: quietly therefore doth he lay downe his armes, not daring after that prohibition to ſeeke the recouery of his kingdome by blood.

Where Gods purpoſes are hid from vs, wee muſt take the faireſt wayes of all lawfull remedies; but where God hath reuealed his determinations, wee muſt ſit downe in an humble ſubmiſſion; our ſtruggling may aggrauate, cannot redreſſe our miſeries.

IEROBOAM.

AS there was no publike and vniuerſall conflict betwixt the ten Tribes, and the two, ſo no peace: Either King found reaſon to fortifie the borders of his owne territories: *Sechem* was worthy to bee deare to *Ieroboam*; a Citie as of old ſeaſoned with many treaſons, ſo now auſpicious to his new vſurpation. The ciuill defection was ſoone followed by the ſpirituall: As there are neare reſpects betwixt God, and his anointed, ſo there is great affinitie betwixt treaſon and idolatry: there is a connexion betwixt, *Feare God*, and *Honour the King*; and no leſſe betwixt the neglects of both: In vaine ſhall a man looke for faith in a miſ-religious heart.

Next to *Achitophel*, I doe not find that Iſrael yeelded a craftier head then *Ieroboams*, ſo hath hee plotted this conſpiracie, that (what euer fall) there is no place for a challenge; not his owne intruſion, but Iſraels Election hath raiſed him to their Throne: neither is his cunning leſſe in holding a ſtolne Scepter: Thus he thinkes in himſelfe: If Iſrael haue made me their King; it is but a pang of diſcontentment; theſe violent thoughts will not laſt alwayes : ſudden fits haue commonly ſudden recoueries; their returne to their loyaltie ſhall forfeit my head together with my Crowne: They cannot returne to God, and hold off from their lawfull Soueraigne? They cannot returne to Ieruſalem, and keepe off from God, from their loyaltie: Thrice a yeere will their deuotion call them vp thither; beſides the exigence of their frequent vowes : How can they be mine, whiles that glorious Temple is in their eye; whiles the magnificence of the royall Palace of *Dauid* and *Salomon*, ſhall admoniſh them of their natiue allegeance: whiles (beſides the ſollicitation of their brethren) the Prieſts and Leuites ſhall preach to them the neceſſitie of their due obedience, and the abomination of their ſacrifices in their wilfull diſobedience; whiles they ſhall (by their preſence) put themſelues vpon the mercy, or iuſtice of their lawfull, and forſaken Prince : Either therefore I muſt diuert them from Ieruſalem, or elſe I cannot liue and reigne. It is no diuerting them by a direct reſtraint; ſuch prohibition would both endanger their vtter diſtaſte, and whet their deſire to more eagerneſſe : I may change Religion, I may not inhibit it; ſo the people haue a God, it ſufficeth them; they ſhall haue ſo much formalitie as may content them : their zeale is not ſo ſharpe, but they can be well pleaſed with eaſe : I will profer them both a more compendious, and more plauſible worſhip: Ieruſalem ſhall be ſupplied within mine owne borders : naturally men loue to ſee the obiects of their deuotion : I will therefore feed their eyes with two golden repreſentations of their God, nearer home; and what can bee more proper then thoſe, which *Aaron* deuiſed of old to humour Iſrael.

Vpon this peſtilent ground, *Ieroboam* ſets vp two calues in *Dan* and *Bethel*, and perſwades the people; *It is too much for you to goe vp to Ieruſalem, behold thy Gods O Iſrael, which brought thee out of the Land of Egypt.* Oh the miſchiefe that comes of wicked infidelitie : It was Gods Prophet that had rent *Ieroboams* garment into twelue pieces, and had giuen ten of them to him; in token of his ſharing the tenne Tribes; who with the ſame breath alſo told him that the cauſe of this diſtraction was their Idolatry: Yet now will he inſtitute an Idolatrous ſeruice for the holding together of them, whom their Idolatry had rent from their true Soueraigne to him : Hee ſayes not; God hath promiſed me this Kingdome, God hath conferd it, God ſhall finde meanes to maintaine his owne act; I will obey him, let him diſpoſe of mee : The God of Iſrael is wiſe and powerfull enough, to fetch about his owne deſignes: But, (as if the deuices of men were ſtronger then Gods prouidence, and ordination) he will be working out his owne ends by prophane policies : *Ieroboam* being borne an Iſraelite, and bred in the Court of a *Salomon*, could not but know the expreſſe charge of God againſt the making of Images, againſt the erecting of any riuall altars, to that of Ieruſalem; yet now that he ſees both theſe may auaile much to the aduancing of his ambitious proiect, he ſets vp thoſe Images, thoſe Altars : Wicked men care not to make bold with God in caſes of their owne commoditie: If the Lawes of their Maker lye in the way of their profit or promotion, they either ſpurne them out, or tread vpon them at pleaſure : Aſpiring mindes will know no God but honour. Iſrael ſoiourned in Egypt, and brought home a golden calfe : *Ieroboam* ſoiournes there, and brought home two; It is hard to dwell in Egypt vntainted; not to ſauour of the ſinnes of the place we liue in, is no leſſe ſtrange, then for wholeſome liquor tunned vp in a muſty veſſell, not to ſmell of the caſk: The beſt body may be infected in a contagious ayre : Let him beware of Egypt that would be free from Idolatry.

No ſooner are *Ieroboams* calues vp, then Iſrael is downe on their knees : their worſhip followes immediately vpon the erection : How eaſily is the vnſtable vulgar caried into whatſoeuer religion of authoritie? The weather-cocke will looke which way ſoeuer the winde blowes : It is no maruell if his Subiects bee bruitiſh, who hath made a calfe his god.

Euery acceſſary to ſinne is filthy, but the firſt authors of ſinne are abominable: How is *Ieroboam* branded in euery of theſe ſacred leaues? How doe all ages ring of his fact, with the accent of diſhonour, and indignation : Ieroboam *the ſonne of*

Nebat, *that made Iſrael to ſinne?* It was a ſhame for Iſrael that it could bee made to ſinne by a *Ieroboam*: but, O curſed name of *Ieroboam* that would draw Iſrael to ſinne; The followers and abettors of euill are worthy of torment, but no hell is too deepe for the leaders of publique wickedneſſe.

Religion is cloathed with many requiſite circumſtances: As a new King would haue a new god; ſo that new God muſt haue new Temples, Altars, Seruices, Prieſts, Solemnities: All theſe hath *Ieroboam* inſtituted: all theſe hath he caſt in the ſame mold with his golden calues: Falſe deuotion doth not more croſſe, then imitate the true. Satan is no leſſe a counterfet then an enemy of God: He knowes it more eaſie to adulterate religion, then to aboliſh it.

That which God ordained for the auoidance of Idolatry, is made the occaſion of it; a limitation of his holy ſeruices to Ieruſalem: How miſchieuouſly doe wicked men peruert the wholeſome inſtitutions of God to their ſinne, to their bane!

Ieroboam could not be ignorant how fearfully this very act was reuenged vpon Iſrael, in the Wilderneſſe; yet he dares renew it in *Dan* and *Bethel*: No example of iudgement can affright wilfull offenders.

It is not the metall that makes their gods, but the worſhip; the ſacrifices. What ſacrifices could there be without Prieſts? No religion could euer want ſacred Maſters of Diuine ceremonies: Gods Clergy was ſelect and honourable; branches of the holy ſtemme of *Aaron*; *Ieroboam* rakes vp his Prieſts out of the channell of the multitude; all Tribes, all perſons were good enough for his ſpurious deuotion; Leaden Prieſts are well fitted to golden Deities. Religion receiues either much honour, or blemiſh, by the qualitie of thoſe that ſerue at her Altars: Wee are not worthy to profeſſe our ſelues ſeruants of the True God, if wee doe not hold his ſeruice worthy of the beſt.

Ieroboams Calues muſt haue ſacrifices, muſt haue ſolemne feſtiuities; though in a day, and moneth of his owne deuiſing: In vaine ſhall we pretend to worſhip a god, if we grudge him the iuſt dayes, and rites of his worſhip.

It is ſtrange that hee who thought the dregs of the vulgar good enough for that Prieſthood, would grace thoſe gods by acting their Prieſt himſelfe: and yet behold where the new King of Iſrael ſtands before his new Altar, with a Scepter in one hand, and a Cenſer in the other, ready to ſacrifice to his new gods; when the man of God comes from *Iuda*, with a meſſage of iudgement: Oh deſperate condition of Iſrael, that was ſo farre gone with impiety, that it yeelded not one faithfull monitor to *Ieroboam*: The time was, that the erecting of but a new altar (for memory, for monument) on the other ſide of *Iordan*, bred a challenge to the Tribes of *Reuben*, *Gan*, and *Manaſſes*; and had coſt much Iſraelitiſh blood, if the quarrelled Tribes had not giuen a ſeaſonable and pious ſatisfaction; and now, lo, how the ſtronger ſtomach of degenerated Iſrael can digeſt new Altars, new Temples, new Gods: What a difference there is betwixt a Church and Kingdome newly breathing from affliction, and ſetled vpon the lees of a miſ-vſed peace?

But oh the patience, and mercy of our long-ſuffering God, that will not ſtrike a very *Ieroboam* vnwarned: Iudgement houers ouer the heads of ſinners, ere it light: if Iſrael afford not a bold reprouer of *Ieroboam*, *Iuda* ſhall: When the King of Iſrael is in all the height both of his State, and ſuperſtition, honouring his ſolemne day with his richeſt deuotion, ſteps forth a Prophet of God, and interrupts that glorious ſeruice, with a loud inclamation of iudgement. Doubtleſſe the man wanted not wit to know what diſpleaſure, what danger muſt needs follow ſo vnwelcome a meſſage: yet dares hee (vpon the commiſſion of God) doe this affront to an Idolatrous King, in the middeſt of all his awfull magnificence. The Prophets of God goe vpon many a thankleſſe errand: Hee is no meſſenger for God that either knowes, or feares the faces of men.

It was the Altar, not the perſon of *Ieroboam*, which the Prophet thus threatens; Yet not the ſtones are ſtricken, but the founder; in both their apprehenſions: So deare as the deuices of our owne braine to vs : as if they were incorporated into our ſelues; There is no oppoſition whereof we are ſo ſenſible, as that of religion.

That the royall Altar ſhould be thus polluted by dead mens bones, and the blood of the Prieſts, was not more vnpleaſing, then that all this ſhould be done by a childe of the houſe of *Dauid*; for *Ieroboam* well ſaw that the throne and the altar muſt ſtand, or fall together; that a ſonne of *Dauid* could not haue ſuch power ouer the Altar, without an vtter ſubuerſion of the gouernment, of the ſucceſſion; therefore is he thus galled with this comminatory prediction : The rebellious people who had ſaid, *What portion haue we in Dauid,* heare now, that *Dauid* will perforce haue a portion in them: and might well ſee, what beaſts they had made themſelues, in worſhipping the image of a beaſt; and ſacrificing to ſuch a God, as could not preſerue his owne Altar from violation and ruine.

All this while I doe not ſee this zealous Prophet laying his hand to the demolition of this Idolatrous Altar; or threatning a knife to the Author of this deprauation of religion; Onely his tongue ſmites both; not with foule, but ſharpe words, of menace, not of reproach : It was for *Ioſias* a King, to ſhed the blood of thoſe ſacrificers, to deface thoſe Altars: Prophets are for the tongue, Princes for the hand; Prophets muſt onely denounce iudgement : Princes execute.

Future things are preſent to the Eternall : It was ſome two hundred and ſixty years, ere this prophecy ſhould be fulfilled; yet the man of God ſpeaks of it as now in acting; What are ſome Centuries of yeares to the Ancient of dayes ? How ſlow, and yet how ſure is the pace of Gods reuenge ? It is not in the power of time to fruſtrate Gods determinations; There is no leſſe iuſtice, nor ſeueritie in a delayed puniſhment.

What a perfect Record there is of all names in the roll of Heauen; before they be, after they are paſt ? what euer ſeeming contingency there is in their impoſition, yet they fall vnder the certainty of a decree, and are better knowne in heauen, ere they be, then on earth whiles they are. He that knowes what names wee ſhall haue, before we or the world haue a being, doth not oft reueale this peece of his knowledge to his creature; here he doth, naming the man that ſhould be two hundred yeeres after; for more aſſurance of the euent, that Iſrael may ſay, this man ſpeakes from a God who knowes what ſhall be : There cannot bee a more ſure euidence of a true Godhead, then the foreknowledge of thoſe things, whoſe cauſes haue yet no hope of being; But becauſe the proofe of this prediction was not more certaine, then remote; a preſent demonſtration ſhall conuince the future; *The Altar ſhall rend in peeces, the aſhes ſhall be ſcattered :* How amazedly muſt the ſeduced Iſraelites needes looke vpon this miracle; and why doe they not thinke with themſelues; whiles theſe ſtones rend, why are our hearts whole ? Of what an ouer-ruling power is the God whom wee haue forſaken, that can thus teare the Altars of his corriualls ? How ſhall wee ſtand before his vengeance, when the very ſtones breake at the word of his Prophet ? Perhaps, ſome beholders were thus affected : but *Ieroboam*, whom it moſt concerned, in ſtead of bowing his knees for humiliation, ſtretcheth forth his hand for reuenge, and cryes, Lay hold on him. Reſolute wickedneſſe is impatient of a reproofe, and in ſtead of yeelding to the voyce of God, rebelleth : Iuſt and diſcreet reprehenſion doth not more reforme ſome ſinners, then exaſperate others.

How eaſie it is for God to coole the courage of proud *Ieroboam* ? The hand which his rage ſtretches out, dryes vp, and cannot be pulled backe againe : and now ſtands the King of Iſrael like ſome anticke ſtatue, in a poſture of impotent endeuour; ſo diſabled to the hurt of the Prophet, that hee cannot command that peece of himſelfe; What are the great potentates of the world, in the powerfull hand of the Almighty ? Tyrants cannot be ſo harmefull as they are malicious.

The ſtrongeſt heart may be brought downe with affliction; Now the ſtout ſtomach of *Ieroboam* is fallen to an humble deprecation, *Intreat now the face of the Lord thy God, and pray for me, that my hand may bee reſtored mee againe.* It muſt needs bee a great ſtreight that could driue a proud heart to begge mercy, where he bent his perſecution: ſo doth *Ieroboam*, holding it no ſcorne to be beholden to an enemy: In extremities, the worſt men can be content to ſue for fauour, where they haue ſpent their malice.

It well becomes the Prophets of God to be mercifull: I doe not ſee this Seer to ſtand vpon termes of exprobration, and ouerly conteſtations with *Ieroboam*, to ſay, Thine intentions to me were cruell; Had thine hand preuailed, I ſhould haue ſued to thee in vaine: Continue euer a ſpectacle of the fearfull iuſtice of thy Maker, whom thou haſt prouoked by thine Idolatry, whom thou wouldeſt haue ſmitten in my perſecution: but hee meekely ſues for *Ieroboams* releaſe: and (that God might abundantly magnifie both his power and mercy) is heard and anſwered with ſucceſſe: We doe no whit ſauour of heauen, if we haue not learned to doe good for euill.

When both winde and Sunne, the blaſts of iudgement, and the beames of fauour met together to worke vpon *Ieroboam*, who would not looke that hee ſhould haue caſt off this cumbrous, and miſ-beſeeming cloake of his Idolatry; and haue ſaid, Lord thou haſt ſtricken mee in iuſtice, thou haſt healed mee in mercy; I will prouoke thee no more. This hand which thou haſt reſtored ſhall bee conſecrated to thee in pulling downe theſe bold abominations: Yet now, behold hee goes on in his old courſes, and, as if God had neither done him good nor euill, liues, and dies idolatrous: No ſtone is more hard or inſenſate then a ſinfull heart: The changes of iudgement and mercy doe but obdure it, in ſtead of meltings.

The ſeduced Prophet.

IEroboams hand is amended, his ſoule is not; that continues ſtill dry, and inflexible; Yet whiles hee is vnthankfull to the Author of his recouery, he is thankfull to the inſtrument: he kindely inuites the Prophet, whom he had threatned, and will remunerate him whom hee endeuoured to puniſh: The worſt men may be ſenſible of bodily fauours: Ciuill reſpects may well ſtand with graceleſſeneſſe: Many a one would be liberall of their purſes, if they might be allowed to be niggardly of their obedience.

As God, ſo his Prophet cares not for theſe waſte courteſies, where hee ſees maine duties neglected: More piety would haue done well, with leſſe complement: The man of God returnes a blunt and peremptory deniall to ſo bounteous an offer: *If thou wilt giue me halfe thine houſe, I will not goe in with thee, neither will I eate bread or drinke water in this place.* Kindneſſe is more ſafely done to an Idolater, then taken from him; that which is done to him obligeth him, that which is taken from him obligeth vs: his obligation to vs may be occaſion of his good, our obligation to him may occaſion our hurt; the ſureſt way is to keepe aloofe from the infectiouſly wicked.

The Prophet is not vnciuill, to reiect the fauour of a Prince without ſome reaſon: He yeelds no reaſon of his refuſall but the command of his God: God hath charged him, *Eate no bread, nor drinke no water, nor turne againe by the ſame way that thou cameſt*: It is not for a Prophet to plead humane, or carnall grounds for the actions of his function: He may not moue but vpon a diuine warrant: would this Seer haue look't with the eyes of fleſh and blood, hee might haue found many arguments of his yeeldance. He is a King that inuites me; his reward, by enriching mee, may benefit many: and who knowes how much my further conuerſation may preuaile to reforme him? how can he be but well prepared for good counſell by a miraculous cure? how gainefully ſhould my receit of a temporall courteſie be exchanged with a ſpirituall to him : All *Iſrael* will follow him either into Idolatry, or reformation; which way can be deuiſed of doing ſo great ſeruice to God and the Church, as by reclaiming him: what can yeeld ſo great likelihood of his reclamation, as the opportunitie of my further entireneſſe with him? But the Prophet dares not argue caſes, where hee had a command; what euer become of *Ieroboam*, and *Iſrael*, God muſt bee obeyed; Neither profit, nor hopes may carie vs croſſe to the word of our Maker. How ſafe had this Seer beene, if he had kept him euer vpon this ſure ward; which he no ſooner leaues, then he miſcaries.

So deeply doth God deteſt Idolatry, that he forbids his Prophet to eate the bread, to drinke the water of a people infected with this ſinne; yea to tread in thoſe very ſteps which their feet haue touched. If this inhibition were perſonall, yet the grounds of it are common. No peſtilence ſhould bee more ſhunned then the conuerſation of the miſ-religious, or openly ſcandalous : It is no thanke to vs if their familiarity doe not enſeoffe vs of their wickedneſſe.

I know not what to thinke of an old Prophet that dwels in *Bethel*, within the ayre of *Ieroboams* Idol, within the noyſe of his ſacrifices; that liues where the man of God dares not eate; that permitted his ſonnes to bee preſent at that Idolatrous ſeruice : If he were a Prophet of God, what did he now in *Bethel*? why did hee winke at the ſin of *Ieroboam*? what needed a Seer to come out of *Iuda*, for the reproofe of that ſinne, which was acted vnder his noſe? why did he lye? why did his family partake with Idolaters? If hee were not a Prophet of God; how had he true viſions, how had he true meſſages from God: why did he ſecond the menacing word of that Prophet, whom he ſeduced? why did he deſire that his owne bones might be honoured with his Sepulcher? Doubtleſſe he was a Prophet of God, but corrupt, reſtie, vicious : Prophecie doth not alwayes preſuppoſe ſanctification; many a one hath had viſions from God, who ſhall neuer enioy the viſion of God. A very *Balaam* in his extaſies, hath ſo cleare a Reuelation of the Meſſiah to come, as ſcarce euer any of the holieſt Prophets; yea, his very Aſſe hath both her mouth miraculouſly opened, and her eyes; to ſee and notifie that Angell, which was hid from her Maſter : Yea, Satan himſelfe ſometimes receiues notice from God of his future actions, which elſe that euill Spirit could neither foretell, nor foreſee. Theſe kinds of graces are both rare, and common : rare, in that they are ſeldome giuen to any : common, in that they are indifferently giuen to the euill, and to the good : A little holineſſe is worth much illumination.

Whether out of enuy, to heare that ſaid by the Seer of *Iuda*, which he either knew not or ſmothered; to heare that done by another, which hee could not haue effected, and could not chooſe but admire : or whether out of deſire to make tryall of the fidelitie of ſo powerfull a Meſſenger, the old Prophet haſtens to ouertake, to recall that man of God, who had ſo defied his *Bethel*; whom he finds ſitting faint and weary vnder an Oake, in the way; taking the benefit of that ſhade which hee hated to receiue from thoſe contagious groues that he had left behinde him : His habit eaſily bewrayed him, to a man of his owne trade : neither doth his tongue ſpare to profeſſe himſelfe. The old Prophet of *Bethel* inuites him to a returne, to a repaſt : and is anſwered with the ſame words, wherewith *Ieroboams* offer was repelled; The man of God varies not a ſyllable from his meſſage : It concernes vs to take good heed of our charge, when we goe on Gods errand. A deniall doth but inuite the importunate; what he cannot doe by entreatie, the old man tries to doe by perſwaſion, *I am a Prophet alſo as thou art, and an Angell ſpake to me, by the word of the Lord*, ſaying, *Bring him backe with thee into thine houſe, that he may eat bread, and drinke water* : There is no tentation ſo dangerous, as that which comes ſhrouded vnder a vaile of holineſſe, and pretends authoritie of God himſelfe : *Ieroboam* threatens, the Prophet ſtands vndanted; *Ieroboam* fawnes, and promiſes, the Prophet holds conſtant, now comes a gray-headed Seer, and pleads a counter-meſſage from God, the Prophet yeelds, and tranſgreſſes. Satan may affright vs as a fiend, but he ſeduces vs as an Angell of light.

Who would haue lookt for a lyer vnder hoary haires, and an holy mantle? who would not haue truſted that grauity, when there was no colour of any gaine in the vntruth? Nothing is ſo apt to deceiue as the faireſt ſemblances, as the ſweeteſt words. We cannot erre if we beleeue not the ſpeech for the perſon, but the perſon for the ſpeech: Well might this man of God thinke, an aged man, a Prophet, an old Prophet, wil not (ſure) bely God vnto a Prophet; No man will forge a lie, but for an aduantage; What can this man gaine by this match, but the entertainment of an vnprofitable gueſt: Perhaps though God would not allow mee to feaſt with *Ieroboam*, yet pitying my faintneſſe, he may allow me to eate with a Prophet: Perhaps now that I haue approued my fidelity in refuſing the bread of *Bethel*, God thinks good to ſend me a gracious releaſe of that ſtrict charge: Why ſhould I thinke that Gods reuelations are not as free to others, as to me? and if this Prophet haue receiued a countermand from an Angell of God, how ſhall I not diſobey God, if I doe not follow him?

Vpon this ground he returnes with this deceitfull hoſt, & when the meat was now in his mouth, receiues the true meſſage of death, from the ſame lips that brought him the falſe meſſage of his inuitation; Thus ſaith the Lord, *for as much as thou haſt diſobeyed the mouth of the Lord, & haſt not kept the commandement of the Lord thy God, but cameſt backe and haſt eaten bread, and drunke water in the place forbidden thee, thy carkaſſe ſhal not come to the Sepulcher of thy fathers.* Oh wofull Prophet, when hee lookes on his hoſt he ſees his executioner, whiles he is feeding of his body, he heares of his carkaſſe; at the table, he heares of his denied Sepulcher; and all this, for eating and drinking where he was forbidden by God, though bidden as from God: The violation of the leaſt charge of a God is mortall: No pretences can warrant the tranſgreſſion of a diuine command: A word from God is pleaded on both ſides: The one was receiued immediately from God, the other related mediately by man: One the Prophet was ſure of, the other was queſtionable: A ſure word of God may not bee left for an vncertaine: An expreſſe charge of the Almighty admitteth not of any checke: His will is but one, as himſelfe is; and therefore it is out of the danger of contradiction.

Me thinkes I ſee the man of God change countenance at this ſharpe ſauce of his pleaſing morſels; his face before-hand is died with the paleneſſe of death: me thinkes I heare him vrging many vnkind expoſtulations with his iniurious hoſt; who yet diſmiſſes him better prouided for the eaſe of his iourny, then he found him. Perhaps, this officiouſneſſe was out of deſire to make ſome amends for this late ſeducement. It is a poore recompence when he hath betrayed his life, and wronged the ſoule, to caſt ſome courteſies vpon the body.

This old Bethelite that had taken paines to come, and fetch the man of God into ſin, will not now goe backe with him to accompany his departure: Doubtleſſe hee was afraid to be inwrapped in the iudgement, which hee ſaw hanged ouer that obnoxious head: Thus the miſchieuous guides of wickedneſſe leaue a man, when they haue led him to his bane; as familiar Deuils forſake their Witches, when they haue brought them once into fetters.

The man of God returnes alone, carefull (no doubt) and penſiue for his offence, when a Lion out of the wood meets him, aſſaults him, kils him: Oh the iuſt and ſeuere iudgements of the Almighty, who hath brought this fierce beaſt out of his wild ranges, into the high way, to be the executioner of his offending ſeruant: Doubtleſſe this Prophet was a man of great holineſſe, of ſingular fidelity, elſe he durſt not haue been Gods Herald to carie a meſſage of defiance to *Ieroboam*, King of Iſrael, in the midſt of all his royall magnificence; yet now, for varying from but a circumſtance of Gods command (though vpon the ſuggeſtion of a diuine warrant) is giuen for a prey to the Lion: Our intereſt in God, is ſo farre from excuſing our ſinne, that it aggrauates it; Of all others the ſinne of a Prophet ſhall not paſſe vnreuenged.

The very wild beaſts are led by a prouidence; Their wiſe and powerfull Creator knowes how to ſerue himſelfe of them. The Lions guard one Prophet, kill another, according to the commiſſion receiued from their Maker: What ſinner can hope to eſcape vnpuniſhed, when euery creature of God is ready to be an auenger of euill?

The beaſts of the field were made to ſerue vs, we to ſerue our Creator: When we forſake our homage to him that made vs, it is no maruell if the beaſts forget their duty to vs, and deale with vs not as Maſters, but as rebels: When an holy man abuyes ſo dearely ſuch a ſlight frailty, of a credulous miſtaking, what ſhall become of our hainous and preſumptuous ſinnes?

I cannot thinke but this Prophet died in the fauour of God, though by the teeth of the Lion; His life was forfeited for example, his ſoule was ſafe: Yea his very carkaſſe was left though torne, yet faire after thoſe deadly graſpes; as if God had ſaid, I will onely take thy breath from thee, as the penalty of thy diſobedience, a Lion ſhall doe that which an apoplexie, or feuer might doe: I owe thee no further reuenge then may be ſatisfied with thy blood.

Violent euents doe not alwaies argue the anger of God; Euen death it ſelfe is, to his ſeruants, a fatherly caſtigation.

But oh the vnſearchable wayes of the Almighty! The man of God ſinnes, and dies ſpeedily: the lying Prophet that ſeduced him, ſuruiues; Yea wicked *Ieroboam* enioyes his Idolatry, and treads vpon the graue of his reprouer: There is neither fauour in the delay of ſtripes, nor diſpleaſure in the haſte; Rather whom God loues, he chaſtiſes, as ſharply, ſo ſpeedily; whiles the reſt proſper to condemnation: Euen the rod of a louing father may draw blood: How much happier is it for vs that wee die now, to liue for euer, then that we liue a while, to die euer?

Had this Lion ſet vpon the Prophet for hunger, why did hee not deuoure as well as kill him? Why did he not rather kill the beaſt then the man? ſince we know the nature of the Lion ſuch, that he is not wont to aſſaile man, ſaue in the extreme want of other prey. Certainly the ſame power that imployed thoſe fangs, reſtrained them, that the world might ſee, it was not appetite that prouoked the beaſt to this violence, but the ouer-ruling command of God: Euen ſo, O Lord, thy powerfull hand is ouer that roaring Lion, that goes about continually, ſeeking whom hee may deuoure? thine hand with-holds him, that though he may ſhed the blood of thine elect, yet he cannot hurt their ſoules; and whiles he doth thoſe things which thou permitteſt, and ordereſt to thy iuſt ends, yet he cannot doe leſſer things, which he deſireth, and thou permitteſt not.

The fierce beaſt ſtands by the carkaſſe; as to auow his owne act, and to tell who ſent him: ſo to preſerue that body, which he hath ſlaine: Oh wonderfull worke of God, the Executioner is turned Guardian; and (as the Officer of the higheſt) commands all other creatures to ſtand aloofe from his charge: and commands the fearfull Aſſe, that brought this burthen thither, not to ſtirre thence, but ſtand ready preſt, to recarie it to the Sepulcher: and now, when he hath ſufficiently witneſſed to all paſſengers, that this act was not done vpon his own hunger, but vpon the quarrell of his Maker, he deliuers vp his charge to that old Prophet; who was no leſſe guilty of this blood then himſelfe.

This old Seducer hath ſo much truth, as both to giue a right Commentary vpon Gods intention, in this act, for the terrour of the diſobedient, and to giue his voice to the certaintie of that future iudgement, which his late gueſt had threatned to *Iſrael*: (ſometimes it pleaſeth the wiſedome of God to expreſſe and iuſtifie himſelfe euen by the tongues of faulty Inſtruments.) Withall, he hath ſo much faith and courage, as to fetch that carkaſſe from the Lion; ſo much pitty and compaſſion, as to weepe for the man of God, to interre him in his owne Sepulcher; ſo much loue, as to wiſh himſelfe ioyned in death, to that body, which he had haſtened vnto death: It is hard to finde a man abſolutely wicked: Some grace will bewray it ſelfe in the moſt forſaken breſts.

It is a cruell courteſie to kill a man, and then to helpe him to his graue; to betray a man with our breath and then to bedew him with our teares: The Prophet had needed no ſuch friend, if hee had not met with ſuch an enemy: *The mercies of the wicked are cruell.*

IEROBOAMS *Wiſe.*

IT is no meaſuring of Gods fauour by the line of outward welfare: *Ieroboam* the idolatrous vſurper of Iſrael proſpers better, then the true heires of *Dauid*; Hee liues to ſee three ſucceſſions in the throne of *Iudah*; Thus the Iuy liues, when the Oake is dead. Yet could not that miſ-gotten crown of his, keepe his head alwaies from aching: He hath his croſſes too: God whips ſometimes more then his owne: His enemies ſmart from him, as well as his children: his children in loue, his enemies in iudgment: Not ſimply the rod argues loue, but the temper of the hand, that weelds it, and the backe that feeles it: Firſt *Ieroboams* hand was ſtriken, now his Sonne: *Abijah* the eldeſt, the beſt ſonne of *Ieroboam*, is ſmitten with ſickneſſe: As children are but the pieces of their Parents in another skin, ſo Parents are no leſſe ſtriken in their children, then in their naturall lims; *Ieroboam* doth not more feele his arme, then his ſonne: not wicked men onely, but beaſts may haue naturall affections: It is no thanke to any creature, to loue his owne.

Nature wrought in *Ieroboam*, not grace: He is enough troubled with his ſons diſeaſe, no whit bettered: I would haue heard him ſay; God followes me with his afflictions, it is for mine impietie: what other meaſure can I expect from his iuſtice? Whiles mine Idols ſtand, how can I looke that my houſe ſhould proſper? I will turne from my wickednes, O God, turne thou from thy wrath; Theſe thoughts were too good for that obdured heart: his ſon is ſick, he is ſorowfull; but (as an amazed man ſeeks to goe forth at the wrong doore) his diſtraction ſends him to a falſe help: He thinks not of God, he thinks of his Prophet: He thinkes of the Prophet that had foretold him he ſhould be a King; he thinkes not of the God of that Prophet who made him a King: It is the property of a carnall heart to confine both his Obligations, and his hopes to the meanes, neglecting the Author of good. Vaine is the reſpect that is giuen to the ſeruant, where the Maſter is contemned.

Extremity drawes *Ieroboams* thoughts to the Prophet; whom elſe hee had not cared to remember. The King of Iſrael had Diuines enough of his owne: Elſe, he muſt needs haue thought them miſerable gods that were not worth a Prophet: And beſides, there was an old Prophet (if he yet ſuruiued) dwelling within the ſmoak of his Palace, whoſe viſions had beene too well approued: why would *Ieroboam* ſends ſo farre to an *Abijah*? Certainly, his heart deſpiſed thoſe baſe prieſts of his high places; neither could he truſt either to the gods, or the Clergie of his own making: His conſcience reſts vpon the fidelitie of that man, whoſe doctrine hee had forſaken: How did this Idolater ſtriue againſt his owne heart, whiles hee inwardly deſpiſed thoſe, whom he profeſſed to honour; and inwardly honoured them, whom hee profeſſed to deſpiſe? Wicked breſts are falſe to themſelues; neither truſting to their owne choyce, nor making choyce of that, which they may dare to truſt. They will ſet a good face vpon their ſecretly vnpleaſing ſinnes, and had rather bee ſelfe-condemned, then wiſe and penitent: As for that old Seer, it is like *Ieroboam* knew his skill, but doubted of his ſinceritie; that man was too much his neighbour to be good: *Abijahs* truth had beene tryed in a caſe of his owne: Hee whoſe word was found iuſt in the prediction of his Kingdome, was well worthy of credit in the newes of his ſonne: Experience is a great encouragement of our truſt: It is a good matter to be faithfull; this loadſtone of our fidelity ſhall draw to vs euen hearts of iron, & hold them to our reliance: As contrarily deceit doth both argue, and make a bankrupt; who can truſt where he is diſappointed? O God, ſo oft, ſo euer, haue we found thee true in all thy promiſes, in all thy performances, that if we doe not ſeeke thee, if wee doe not truſt thee in the ſequell, wee are worthy of our loſſe, worthy of thy deſertions.

Yet I do not ſee that *Ieroboam* ſends to the Prophet for his aide, but for intelligence: Curioſity is guilty of this meſſage, and not deuotion; hee cals not for the prayers, not

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for the benediction of that holy man, but for meere information of the euent. He well ſaw what the prayers of a Prophet could doe: That which cured his hand, might it not haue cured his ſonne? Yet he that ſaid to a man of God, *Intreat the face of the Lord thy God, that he may reſtore my hand:* ſayes not now in his meſſage to *Abijah*, Intreat thy God to reſtore my Sonne: Sinne makes ſuch a ſtrangeneſſe betwixt God and man, that the guilty heart either thinkes not of ſuing to God or feares it: What a poore contentment it was to foreknow that euill which hee could not auoid, and whoſe notice could but haſten his miſery? Yet, thus fond is our reſtleſſe curioſity, that it ſeekes eaſe in the drawing on of torment: He is worthy of ſorrow that will not ſtay till it comes to him, but goes to fetch it.

Whom doth *Ieroboam* ſend on this meſſage, but his wife, & how but diſguiſed? Why her, and why thus? Neither durſt he truſt this errand with another, nor with her in her own forme: It was a ſecret that *Ieroboam* ſends to a Prophet of God; none might know it but his owne boſome, and ſhe that lay in it; if this had bin noiſed in Iſrael, the example had been dangerous: Who would not haue ſaid, the King is glad to leaue his counterfet deities: and ſeeke to the true: Why ſhould we adhere to them whom he forſakes? As the meſſage muſt not be knowne to the people: ſo ſhee that beares it muſt not be knowne to the Prophet, her name, her habit muſt be changed: ſhee muſt put off her robes, and put on a ruſſet coat; ſhe muſt put off the Queene, and put on the peaſant: in ſtead of her Scepter, ſhe muſt take vp a basket, and goe a masked pilgrimage to *Shiloh*: Oh the fondnes of vaine men that thinke to iuggle with the Almighty, & to hide their counſels from that all-ſeeing eye! If this change of habit were neceſſary at *Bethel*, yet what needs it at *Shiloh*; though ſhe would hide her face from her ſubiects, yet why ſhould ſhe not pull off her muffler, and ſhew her ſelfe to the Prophet? Certainly, what policy began, guiltineſſe muſt continue: Well might ſhe thinke, there can bee no good anſwer expected of the wife of *Ieroboam*; my preſence will doe no leſſe, then ſolicit a reproofe: No Prophet can ſpeake well to the conſort of a founder of Idolatry; I may perhaps heare good as another, though as my ſelfe I can looke for nothing, but tydings of euill: Wicked hearts know they deſerue ill at Gods hands, and therefore they doe all they can to auoyd the eyes of his diſpleaſed iuſtice, and if they cannot doe it by colours of diſſimulation, they will doe it by imploration of ſhelter; they ſhall ſay to the Rocks, *Fall on vs, and couer vs.*

But oh the groſſe folly mixt with the craft of wickedneſſe! could *Ieroboam* thinke that the Prophet could know the euent of his ſons diſeaſe, & did he thinke that he could not know the diſguiſe of his Wife? the one was preſent, the other future; this was but wrapt in a clout, that euent was wrapt vp in the counſell of God. Yet this politike head preſumes that the greater ſhall be reuealed, where the leſſer ſhall bee hid: There was neuer wicked man that was not infatuate, and in nothing more then in thoſe things wherein he hoped moſt to tranſcend the reach of others.

Abijah ſhunning the iniquity of the times, was retired to a ſolitary corner of *Shiloh*; no place could be too priuate for an honeſt Prophet, in ſo extreame deprauedneſſe: Yet euen there doth the King of Iſrael take notice of his recluſion, and ſend his wife to that poore cell, laden with preſents; preſents that diſſembled their bearer: had ſhe offered iewels, or gold, her greatneſſe had bin ſuſpected: now ſhe brings loaues and cracknels, and honey, her hand anſwers her backe: She giues as ſhe ſeemes, not as ſhe is: Something ſhe muſt giue, euen when ſhe acts the pooreſt client.

The Prophets of God were not wont to haue empty viſitations: they who hated bribes, yet refuſed not tokens of gratitude: Yea the God of heauen who neither needs our goods, nor is capable of our gratifications, yet would haue no man to come to him gift-leſſe: Woe to thoſe ſacrilegious hands, that in ſtead of bringing to the Prophets carie from them.

Ieroboam was a bad man, yet, as he had a towardly ſon, ſo he had an obedient wife; elſe ſhe had not wanted excuſes to turne off both the iourney, and the diſguiſe; againſt the diſguiſe ſhee had pleaded the vnbeſeemingneſſe for her perſon and ſtate; againſt the iourney, the perils of ſo long and ſolitary a walke; perhaps a Lion might be in the way; the Lion that tore the Prophet in peices; perhaps robbers; or if not they, perhaps her chaſtity might be in danger: an vnguarded ſolitarineſſe in the weaker ſexe might bee a prouocation to ſome forced vncleanneſſe: ſhe caſts off all theſe ſhifting proiections of feare, according to the will of her husband, ſhe changes her raiment, ſhe ſets vpon the iourney, and ouercomes it: What needed this diſguiſe to an old Prophet whoſe dim eyes were ſet with age? All cloathes, all faces were alike to a blind Seer: The viſions of *Abijah* were inward; neither was his bodily ſight more dusky, then the eyes of his minde were cleare & piercing: It was not the common light of men whereby hee ſaw, but diuine illumination; things abſent, things future, were no leſſe obuious to thoſe ſpirituall beames, then preſent things are to vs: Ere the quick eyes of that great Lady can diſcerne him, he hath eſpied her; and ſo ſoone as he heares the ſound of her feete, ſhee heares from him the ſound of her name, *Come in thou Wife of* Ieroboam: How GOD laughtes in heauen at the friuolous fetches of crafty politicians, and when they thinke themſelues moſt ſure, ſhames them with a detection, with a defeat? What an idleneſſe it is for fooliſh Hypocrites to hope they can dance in a net vnſeene of heauen?

Neuer before was this Queene troubled to heare of her ſelfe; now ſhee is: her very name ſtrucke her with aſtoniſhment; and prepares her for the aſſured horrour of following iudgements, *I am ſent to thee with heauy tydings*; *Goe tell* Ieroboam: *Thus ſaith the Lord God of Iſrael.* Could this Lady leſſe wonder at the mercy of this ſtile of God, then tremble at the ſequel of his iuſtice? Lo Iſrael hath forſakẽ God, yet God ſtil ownes Iſrael. Iſrael had gone a whoring, yet God hath not diuorced her: Oh the infinit goodnes of our long-ſuffering God, whom our fouleſt ſins cannot rob of his compaſſions.

By how much dearer Iſrael was to God, ſo much more odious is *Ieroboam* that hath marred Iſrael: Terrible is that vengeance which God thunders againſt him by his Prophet whoſe paſſionate meſſage vpbraids him with his promotions, chargeth him with his ſinnes, and laſtly denounceth his iudgements: No mouth was fitter to caſt this royalty in the teeth of *Ieroboam*, then that, by which it was firſt foretold, fore-promiſed; Euery circumſtance of the aduancement aggrauates the ſin, *I exalted thee*: Thou couldeſt not riſe to honour alone, *I exalted thee from among the people:* not from the Peeres; thy ranke was but common, before this riſe: *I exalted thee from among the people to be a Prince*; ſubordinate height was not enough for thee, no ſeat would ſerue thee but a throne; *Yea to be a Prince of my people Iſrael*: No Nation was for thee, but my choſen one; none but my royall inheritance: Neither did I rayſe thee into a vacant throne, a forlorne and forſaken Principalitie might be thankleſſe: but *I rent the Kingdome away from another for thy ſake*, yea from what other but the grandchild of *Dauid?* out of his hands did I wreſt the Scepter, to giue it into thine: Oh what high fauours doth God ſometimes caſt away vpon vnworthy ſubiects? How doe his abuſed bounties double both their ſinne and iudgement.

The ſinnes of this Prince were no leſſe eminent then his obligations, therefore his iudgements ſhall bee no leſſe eminent then his ſinnes: How bitterly doth GOD expreſſe that, which ſhall be more bitter in the execution: *Behold, I will bring euill vpon the houſe of* Ieroboam, *and will cut off from* Ieroboam, *him that piſſeth againſt the wall; and him that is ſhut vp, and left in Iſrael, and will take away the remnant of the houſe of* Ieroboam, *as a man taketh away dung, till it be all gone: Him that dieth of* Ieroboam *in the City ſhall the dogs eate, and him that dyeth in the field, ſhall the fowles of the ayre eat:* Oh heauy loade that this diſguiſed Princeſſe muſt carie to her Husband; but becauſe theſe euils, though grieuous, yet might be remote, therefore for a preſent hanſell of vengeance, ſhe is diſmiſſed with the ſad tydings, of the death of her ſonne; *When thy feet enter into the City, the Childe ſhall dye:* It is heauy newes for a mother that ſhee muſt leeſe her ſonne, but worſe yet that ſhee may not ſee him; In theſe caſes of our finall departures, our preſence giues ſome mitigation to our griefe: might ſhee but haue cloſed the eyes, and haue receiued the laſt breath of her dying ſonne, the loſſe had bin more tolerable; I know not how our perſonall farewell eaſes our heart euen whiles it increaſes our paſſion; but now ſhe ſhall no more ſee, nor bee ſeene of her *Abijah*: She ſhall no ſooner be in the City, then hee ſhall bee out of the world: Yet, more to perfect her ſorrow, ſhee heares that in him alone there is found ſome good; the reſt of her iſſue, are graceleſſe; ſhe muſt leeſe the good, and hold the graceleſſe; he ſhall die to afflict her, they ſhall liue to afflict her.

Yet what a mixture is here of ſeuerity and fauour in one act? fauour to the ſonne, ſeuerity to the father: Seuerity to the father, that he muſt leeſe ſuch a ſonne, fauour to the ſonne that he ſhall be taken from ſuch a father: *Ieroboam* is wicked, and therefore he ſhall not enioy an *Abijah*; *Abijah* hath ſome good things, therefore hee ſhall be remoued from the danger of the deprauation of *Ieroboam*: Sometimes God ſtrikes in fauour, but more often forbeares out of ſeuerity: The beſt are fitteſt for heauen; the earth is fitteſt for the worſt; this is the region of ſinne, and miſery, that of immortality: It is no argument of diſ-fauour to be taken early from a well-led life; as not of approbation to age in ſinne.

As the ſoule of *Abijah* is fauoured in the remouall, ſo is his body with a buriall; hee ſhall haue alone both teares and tombe; all the reſt of his brethen ſhall haue no graue but dogs and fowles; no ſorrow but for their life: Though the carkaſſe be inſenſible of any poſition, yet honeſt Sepulture is a bleſſing: It is fit the body ſhould bee duely reſpected on earth, whoſe ſoule is glorious in heauen.

Asa.

THe two houſes of Iuda, and Iſrael, grow vp now together in an ambitious riualitie; this ſplitted plant branches out ſo ſeuerally, as if it had forgotten that euer it was ioyned in the root: The throne of *David* oft changeth the poſſeſſors; & more complaineth of their iniquity, then their remoue: *Abijam* inherits the ſins of his father *Rehoboam*, no leſſe then his Crown: and ſo ſpends his three yeares, as if he had beene no whit of kin to his grandfathers vertues. It is no newes that grace is not traduced, whiles vice it: Therefore is his reigne ſhort becauſe it was wicked: It was a ſad caſe when both the Kings of Iudah and Iſraell (though enemies) yet conſpired in ſinne: *Rehoboam* (like his father *Salomon*) began gratiouſly, but fell to Idolatry: as he followed his father, ſo his ſonne, ſo his people followed him. Oh, what a face of a Church was here, when Iſrael worſhipped Ieroboams calues, when *Iudah* built them high places, and Images, and groues on euery high Hill, and vnder euery greene tree: On both hands GOD is forſaken, his Temple neglected, his worſhip adulterate: and this, not for ſome ſhort brunt, but during the ſuceſſion of two Kings: For, after the firſt three yeares *Rehoboam* changed his fathers Religion (as his ſhields) from gold to braſſe; the reſt of his ſeuenteene yeares were ledde in impietie: His ſonne *Abijam* trod in the ſame mierie ſteps, and Iudah with them both: If there were any (doubtleſſe there were ſome) faithfull hearts, yet remaining in both Kingdomes, during theſe heauy times, what a corroſiue it muſt needs haue beene to them, to ſee ſo deplored and miſerable a deprauation.

There was no viſible Church vpon earth, but here; and this what a one? Oh GOD, how low doeſt thou ſometimes ſuffer thine owne flocke to bee driuen? What woefull wanes, and eclipſes haſt thou ordayned for this heauenly body? Yet at laſt, an *Aſa* ſhall ariſe from the loynes, from the graue of *Abijam*: hee ſhall reuiue *David* & reforme *Iudah*: The gloomy times of corruption ſhall not laſt alwaies: The light of truth and peace ſhall at length breake out, and bleſſe the ſad hearts of the righteous.

It is a wonder how *Aſa* ſhould bee good, of the ſeed of *Abijam*, of the ſoyle of *Maachah*, both wicked, both Idolatrous; God would haue vs ſee that grace is from heauen, neither needes the helpes of theſe earthly conueiances: Should not the children of good parents ſometimes be euill, and the children of euill parents, good; vertue would ſeeme naturall, and the giuer would leeſe his thankes: Thus we haue ſeene a fayre flower ſpring out of dung; and a well-fruited tree riſe out of a ſowre ſtocke: Education hath no leſſe power to corrupt, then nature; It is therefore the iuſt prayſe of *Aſa* that being trained vp vnder an Idolatrous *Maachah*, hee maintained his piety; As contrarily, it is a ſhame for thoſe that haue beene bred vp in the precepts and examples of vertue and Godlineſſe, to fall off to lewdneſſe, or ſuperſtition: There are foure principall monuments of *Aſaes* vertue, as ſo many rich ſtones in his Diadem: He tooke away Sodomie, and Idols out of *Iudah*; Who cannot wonder more that he found them there, then that he remoued them? What a ſtrange incongruitie is this; Sodom in Ieruſalem? Idols in Iudah? Surely debauched profeſſion proues deſperate; Admit the Idols, yee cannot doubt of the Sodomy; If they haue changed the glory of the vncorruptible God, into an Image, made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things, it is no maruell, if God giue them vp to vncleanneſſe through the luſts of their owne hearts, to diſhonour their owne bodies, betweene themſelues; If they changed the truth of God into a lye, and worſhipped and ſerued the creature more then the Creator, who is bleſſed for euer, no maruell, if God giue them to vile affections, to change the naturall vſe into that which is againſt nature; burning in luſt one towards another, men with men working that which is vnſeemly.

Contrarily, admit the Sodomy, yee cannot doubt of the Idols; vnnaturall beaſtlineſſe in manners, is puniſhed iuſtly with a ſottiſh dotage in religion; bodily pollution with ſpirituall: How ſhould the ſoule care to bee chaſte, that keepes a ſtewes in the body? *Aſa* begins with the baniſhment of both; ſcouring *Iudah* of this double vncleanneſſe: In vaine ſhould he haue hoped to reſtore God to his Kingdome, whiles theſe abominations inhabited it; It is iuſtly the maine care of worthy, and religious Princes, to cleare their Coaſts of the fouleſt ſinnes: Oh the vnpartiall zeale of *Aſa*; There were Idols that challenged a prerogatiue of fauour; The Idols that his father had made, all theſe he defaces; the name of a father cannot protect an Idoll: The duty to his Parent cannot winne him to a liking, to a forbearance of his miſdeuotion: Yea, ſo much the more doth the heart of *Aſa* riſe againſt theſe puppets, for that they were the ſinne, the ſhame of his father: Did there want (thinke we) ſome Courtier of his Fathers retinue, to ſay: Sir, fauour the memory of him that begot you; you cannot demoliſh theſe ſtatues, without the diſhonour of their Erector: Hide your diſlike at the leaſt; It will bee your glory to lay your finger vpon this blot of your fathers reputation: If you liſt not to allow his act, yet winke at it: The godly zeale of *Aſa* turnes the deafe eare to theſe monitors, and lets them ſee, that he doth not more honor a father, then hate an Idol; No deareneſſe of perſon ſhould take off the edge of our deteſtation of the ſinne. Nature is worthy of forgetfulneſſe, and contempt, in oppoſition to the God of Nature: Vpon the ſame ground, as hee remoued the Idols of his father *Abijam*, ſo for Idols he remoued his Grand-mother *Maachah*; ſhee would not bee remoued from her obſcene Idols, ſhe is therefore remoued from the ſtation of her honour: That Princeſſe had aged both in her regency, and ſuperſtition: Vnder her rod was *Aſa* brought vp; and ſchooled in the rudiments of her Idolatry; whom ſhe could not infect, ſhe hoped to ouer-awe; ſo, as if *Aſa* will not follow her gods, yet ſhe preſumes that ſhee may retaine her owne: Doubtleſſe, no meanes were neglected for her reclamation; none would preuaile: Religious *Aſa* gathers vp himſelfe, and begins to remember that he is a King, though a ſonne: that ſhee, though a mother yet is a ſubiect: that her eminence could not but countenance Idolatry, that her greatneſſe ſuppreſſed religion: which hee ſhould in vaine hope to reforme, whiles her ſuperſtition ſwayed: forgeting therefore the challenges of nature, the awe of infancy, the cuſtome of reuerence, hee ſtrips her of that command, which hee ſaw preiudiciall to his Maker; All reſpects of fleſh and blood muſt be trampled on, for God: Could that long-ſetled Idolatry want abettors? Queſtionleſſe, ſome or other would ſay; This was the religion of your father *Abijam*, this of your Grand-father *Rehoboam*, this of the latter dayes of your wiſe and great Grand-father *Salomon*, this of your Grand-mother *Maachah*, this of your great Grand-mother *Naamah*; why ſhould it not be yours? Why ſhould you ſuſpect either the wiſedome, or piety, or ſaluation of ſo many Predeceſſors? Good *Aſa* had learned to contemne preſcription againſt a direct law: He had the grace to know it was no meaſuring truth by ſo moderne antiquity; his eyes ſcorning to looke ſo low, raiſe vp themſelues to the vncorrupt times of *Salomon*, to *Dauid*, to *Samuel*, to the *Iudges*, to *Ieſhua*, to *Moſes*, to the *Patriarkes*, to *Noah*, to the religious founders of the firſt world, to the firſt father of mankinde; to Paradiſe, to Heauen: In compariſon of theſe, *Maachahs* God cannot ouerlooke yeſterday; the ancienteſt error is but a nouice, to Truth; And if neuer any example could be pleaded for purity of religion; it is enough that the precept is expreſs: Hee knew what God ſayd in Sinai, and wrote in the Tables: *Thou ſhalt not make to thy ſelfe any grauen image, nor any ſimilitude; Thou ſhalt not bow downe to them nor worſhip them*: If all the world had beene an Idolater, euer ſince that word was giuen, hee knew how little that precedent could auaile for diſobedience: Practice muſt bee corrected by law, and not the law yeeld to practice: *Maachah* therefore goes downe from her ſeat; her Idols from their groue; ſhee to retiredneſſe, they to the fire, and from thence to the water: Wofull deities that could both burne, and drowne.

Neither did the zeale of *Aſa* more magnifie it ſelfe in theſe priuatiue acts of weeding out the corruptions of Religion, then in the poſitiue acts of an holy plantation; In the falling of thoſe Idolatrous ſhrines, the Temple of God flouriſhes; That doth he furniſh with thoſe ſacred treaſures, which were dedicated by himſelfe, by his Progenitors; Like the true ſonne of *Dauid*, hee would not ſerue God coſt-free: *Rehoboam* turned *Salomons* gold into braſſe: *Aſa* turnes *Rehoboams* braſſe into gold: Some of theſe veſſels (it ſeemes) *Abijam* (*Aſaes* father) had dedicated to God; but after his vow, inquired; yea with-held them: *Aſa*, like a good ſonne, payes his fathers debts, and his owne. It is a good ſigne of a well-meant deuotion, when wee can abide it chargeable; as contrarily in the affaires of God a niggardly hand argues a cold, and hollow heart.

All theſe were noble and excellent acts, the extirpation of Sodomie, the demolition of Idols, the remouall of *Maachah*, the bounteous contribution to the Temple; but that which giues true life vnto all theſe, is a ſound root: *Aſaes heart was perfect with the Lord all his dayes*; No leſſe laudable workes then theſe haue proceeded from Hypocriſie; which whiles they haue caried away applauſe from men, haue loſt their thankes with God: All *Aſaes* gold was but droſſe to his pure intentions.

But oh what great, and many infirmities may conſiſt with vprightneſſe? what allayes of imperfection will there be found in the moſt refined ſoule? Foure no ſmall faults are found in true-hearted *Aſa*: Firſt the high-places ſtood ſtill, vnremoued; What high-places? There were ſome dedicated to the worſhip of falſe gods; theſe *Aſa* tooke away: There were ſome miſdeuoted to the worſhip of the true God; theſe hee lets ſtand; There was groſſe Idolatry in the former; there was a weake wil-worſhip in the latter; whiles hee oppoſes impiety, hee winkes at miſtakings, yet euen the varietie of altars was forbidden by an expreſſe charge from God, who had confined his ſeruice to the Temple: With one breath doth God report both theſe; *The high places were not remoued, yet neuertheleſſe Aſaes heart was perfit.* God will not ſee weakeneſſes, where he ſees truth: How pleaſing a thing is ſinceritie, that in fauour thereof the mercy of our iuſt God digeſts many an errour: Oh God, let our hearts goe vpright, through our feet ſlide, the fall cannot (through thy grace) be deadly; how euer it may ſhame or paine vs.

2 Beſides, to confront his riuall of Iſrael, *Baaſha*, this religious King of Iudah fetches in *Benhadad* the King of Syria into Gods inheritance, vpon too deare a rate; the breach of his league, the expilation of the Temple. All the wealth wherewith *Aſa* had endowed the Houſe of the Lord, was little enough to hire an Edomite, to betray his fideltie, and to inuade Iſrael: Leagues may bee made with Infidels; not at ſuch a price, vpon ſuch tearmes; There can bee no warrant for a wilfull ſubornation of perfidiouſneſſe: In theſe caſes of outward things, the mercy of God diſpenceth with our true neceſſities, not with the affected: O *Aſa* where was thy piety, whiles thou robbeſt God, to corrupt an Infidell for the ſlaughter of Iſraelites? O Princes, where is your pietie, whiles yee hire Turkes to the ſlaughter of Chriſtians? to the ſpoile of Gods Church?

3 Yet (which was worſe) *Aſa* doth not onely imploy the Syrian, but relies on him, relies not on God; A confidence leſſe ſinfull coſt his Grand-father *Dauid* deare: And when *Hanani* Gods Seer, the Herald of heauen, came to denounce warre againſt him for theſe ſinnes, *Aſa* in ſtead of penitence, breakes into choler: Fury ſparkles in thoſe eyes, which ſhould haue guſhed out with water; Thoſe lips that ſhould haue call'd for mercy, command reuenge; How ill doe theſe two agree, The heart of *Dauid*, the tongue of *Ieroboam*? That holy Grand-father of his would not haue done ſo; when Gods meſſenger reproued him for ſinne, hee condemned it, and himſelfe for it; I ſee his teares, I doe not heare his threats: It ill becomes a faithfull heart to rage, where it ſhould ſorrow; and in ſtead of ſubmiſſion, to perſecute: Sometimes no difference appeares betwixt a ſonne of *Dauid*, and the ſonne of *Nebat*: Any man may doe ill, but to defend it, to outface it, is for rebels; yet euen vpright *Aſa* impriſons the Prophet, and cruſheth his gainſayers. It were pitie that the beſt man ſhould bee iudged by euery of his actions, and not by all; The courſe of our life muſt either allow or condemne vs, not theſe ſudden eruptions.

4 As the Life, ſo the Death-bed of *Aſa* wanted not infirmities; Long and proſperous had his reigne beene; now after forty yeares health and happineſſe, hee that impriſoned the Prophet, is impriſoned in his bed; There is more paine in thoſe fetters which God put vpon *Aſa*, then thoſe which *Aſa* puts vpon *Hanani*: And now, behold, hee that in his warre ſeekes to *Benhadad*, not to God, in his ſickneſſe ſeekes not to God, but to Phyſitians: Wee cannot eaſily put vpon God a greater wrong, then the alienation of our truſt: Earthly meanes are for vſe, not for confidence; We may, wee muſt imploy them; we may not rely vpon them: Well may God challenge our truſt, as his peculiar, which if wee caſt vpon any creature, wee deifie it: Whence haue herbes, and drugges, and Phyſitians, their being, and efficacie, but from that diuine hand? No maruell then if *Aſaes* gout ſtrucke to his heart, and his feet caried him to his graue, ſince his heart was miſcaried for the cure of his feet, to an iniurious miſ-confidence in the meanes, with neglect of his Maker.

ELIJAH *with the* SAREPTAN.

WHo ſhould be match't with *Moſes* in the hill of *Tabor*, but *Elijah*? Surely next after *Moſes*, there was neuer any Prophet of the old Teſtament more glorious then hee: None more glorious, none more obſcure; The other Prophets are not mentioned without the name of their Parent, for the mutuall honour both of the father, and the ſonne; *Elijah*, (as if he had beene a ſonne of the earth) come forth with the bare mention of the place of his birth; Meanneſſe of deſcent is no blocke in Gods way to the moſt honourable vocations; It matters not whoſe ſonne he be whom God will grace with his ſeruice: In the greateſt honours that humane nature is capable of, God forgets our parents: As when we ſhall be raiſed vp to a glorious life, there ſhall be no reſpect had to the loines whence we came; ſo it is proportionally in theſe ſpirituall aduancements.

Theſe times were fit for an *Elijah*; an *Elijah* was fit for them; The eminenteſt Prophet is reſerued for the corrupteſt age; Iſrael had neuer ſuch a King as *Ahab*, for impiety; neuer ſo miraculous a Prophet, as *Elijah*; This *Elijah* is addreſſed to this *Ahab*; The God of Spirits knowes how to proportion men to the occaſions; and to raiſe vp to himſelfe ſuch witneſſes, as may be moſt able to conuince the world: A milde *Moſes* was for the low eſtate of afflicted Iſrael; milde of ſpirit, but mighty in wonders; milde of ſpirit, becauſe he had to doe with a perſecuted, and yet a techy and peruerſe people; mighty in wonders, becauſe he had to doe with a *Pharaoh*. A graue and holy *Samuel* was for the quiet conſiſtence of Iſrael; A fierie-ſpirited *Elijah* was for the deſperateſt declination of Iſrael: and if in the late times of the depraued condition of his Church, God haue raiſed vp ſome ſpirits that haue beene more warme, and ſtirring, then thoſe of common mould, wee cannot cenſure the choyce, when we ſee the ſeruice.

The firſt word that we heare from *Elijah*, is an oath, and a threat to *Ahab*, to Iſrael: *As the Lord God of Iſrael liueth, before whom I ſtand, there ſhall not be dew, nor raine, theſe yeares but according to my word:* Hee comes in like a Tempeſt, who went out in a whirl-wind; Doubtleſſe he had ſpoken faire, and peaceable inuitations to Iſrael (though wee heare them not;) This was but the ſtorme which followed his repulſe, their obſtinacy; After many ſolicitations, and warnings, Iſrael is ſtricken by the ſame tongue that had prayed for it; *Elijah* dares auouch theſe iudgements to their head, to *Ahab*: I doe not ſo much wonder at the boldneſſe of *Elijah*, as at his power; Yea, who ſees his power, can no whit wonder at his boldneſſe: How could hee bee but bold to the face of a man, who was thus powerfull with God? As if God had lent him the keyes of heauen to ſhut it vp, and open it at pleaſure; hee can ſay, *There ſhall be neither dew, nor raine, theſe yeares but according to my word*; Oh God, how farre it hath pleaſed thee to communicate thy ſelfe to a weake man? What Angell could euer ſay thus? Thy hand, O Lord, is not ſhortned; Why art thou not thus maruellous in the miniſters of thy Goſpell? Is it for that their miracles were ours? Is it for that thou wouldſt haue vs liue by faith, not by ſenſe? Is it for that our taske is more ſpirituall, and therefore more abſtracted from bodily helpes? we cannot command the Sunne with *Ioſhua*, nor the Thunder with *Samuel*, nor the Raine with *Elijah*; It ſhall content vs if we can fixe the Sunne of righteouſneſſe in the ſoule, if wee can thunder out the iudgements of God againſt ſinne, if wee can water the earthen hearts of men with the former, and latter raine of heauenly doctrine.

Elijahs mantle cannot make him forget his fleſh; whiles he knowes himſelfe a Prophet, he remembers to be a man; hee doth not therefore arrogate his power, as his owne, but publiſheth it as his maſters; This reſtraint muſt be according to his word; and that word was from an higher mouth, then his; He ſpake from him by whom he ſware; whoſe word was ſure as his life; and therefore he durſt ſay, *As the Lord liueth, there ſhall be no raine*: Man onely can denounce what God will execute; which when it is once reuealed, can no more faile, then the Almighty himſelfe.

He that had this intereſt and power in heauen, what needed he flee from an earthly purſuit? Could his prayers reſtraine the clouds, and not hold the hands of fleſh and blood? Yet behold *Elijahs* muſt flee from *Ahab*, and hide him by the brooke Cherith; The wiſedome of God doth not thinke fit ſo to make a beaten path of miracles; at that hee will not walke beſide it; Hee will haue our owne indeuours concurre to our preſeruation; *Elijah* wanted neither courage of heart, nor ſtrength of hand, and yet he muſt truſt to his feet for ſafety; How much more lawfull is it for our impotency to flee from perſecution? Euen that God ſends him to hide his head, who could as eaſily haue protected, as nouriſhed him: Hee that wilfully ſtands ſtill to latch dangers, tempteth God in ſtead of truſting him.

The Prophet muſt be gone; not without order taken for his purueyance; Oh the ſtrange Cators for *Elijah*, *I haue commanded the Rauens to feed thee there*; I know not whether had beene more miraculous, to preſerue him without meat, or to prouide meat by ſuch mouthes: The Rauen, a deuouring and rauenous fowle, that vſes to ſnatch away meat for others, brings it to him: Hee that could haue fed *Elijah* by Angels, will feed him by Rauens; There was then in Iſrael an hoſpitall *Obadiah*, that kept a ſecret Table in two ſeuerall caues, for an hundred Prophets of God; There were ſeuen thouſand faithfull Iſraelites (in ſpight of the Diuell) who had neuer bowed knee to *Baal*; Doubtleſſe, any of theſe would haue had a trencher ready for *Elijah*, and haue thought himſelfe happy to haue defrauded his owne maw, for ſo noble a Prophet; God rather choſes to make vſe of the moſt vnlikely fowles of the ayre, then their bounty; that hee might giue both to his Prophet, and vs a pregnant proofe of his abſolute command ouer all his creatures, and winne our truſt in all extremities. Who can make queſtion of the prouiſions of God, when he ſees the very Rauens ſhall forget their owne hunger, and puruey for *Elijah*? Oh God, thou that prouideſt meat for the fowles of the ayre, wilt make the fowles of the ayre prouide meat for man, rather then his dependance on thee ſhall be diſappointed; Oh let not our faith be wanting to thee, thy care can neuer be wanting to vs.

Elijah might haue liued for the time with bread and water; neither had his fare been worſe then his fellowes in the caues of *Obadiah*; but the munificence of God will haue his meales better furniſhed; The Rauens ſhall bring him both bread, and fleſh, twice in the day; It is not for a perſecuted Prophet to long after delicates; God giues order of competency, not for wantonneſſe; Not out of the daintie compoſitions in *Iezebels* kitchin, not out of the pleaſant Wines in her celler; would God prouide for *Elijah*, but the Rauens ſhall bring him plaine, and homely victualls, and the riuer ſhall affoord him drinke; If we haue wherewith to ſuſtaine nature (though not to pamper it) we owe thankes to the giuer; Thoſe of Gods family may not be curious, not diſdainfull: Ill doth it become a ſeruant of the higheſt, to be a ſlaue to his palate. Doubtleſſe, one bit from the mouth of the Rauen was more pleaſing to *Elijah*, then a whole Table-full of *Ahab*: Nothing is more comfortable to Gods children, then to ſee the ſenſible demonſtrations of the diuine care, and prouidence.

The brook Cherith cannot laſt alwaies; that ſtream ſhall not for *Elijahs* ſake be exempted from the vniuerſall exſiccation; Yea the Prophet himſelfe feeles the ſmart of this drought, which hee had denounced; It is no vnuſuall thing with God to ſuffer his owne deare children to be inwrapped in the common calamities of offenders: He makes difference in the vſe, and iſſue of their ſtripes, not in the infliction; The corne is cut downe with the weeds, but to a better purpoſe.

When the brooke failes, God hath a *Zarephath* for *Elijah*; In ſtead of the Rauens, a Widow ſhall there feed him; yea her ſelfe by him: Who can enough wonder at the pitch of this ſelectiue prouidence of the Almighty; *Zarephath* was a towne of Sidon, and therefore without the pale of the Church; Pouerty was the beſt of this Widow, ſhe was a Pagan by birth, heatheniſhly ſuperſtitious by inſtitution; Many Widowes were in Iſrael in the daies of *Elijah* when the heauen was ſhut vp three yeares, and ſix moneths, when great famine was throughout all the Land, but vnto none of them was *Elias* ſent, ſaue vnto this *Sarepta*, a City of Sidon, vnto a woman that was a Widow; He that firſt fed the Prophet by the mouth of vncleane fowles, will now feed him by the hand of an heatheniſh Hoſteſſe; His onely command ſanctifies thoſe creatures which by a generall charge were legally impure.

There were other birds beſides Rauens, other Widowes beſides this *Sareptan*; none but the Rauens, none but the *Sareptan* ſhall nouriſh *Elijah*. Gods choice is not led in the ſtring of humane reaſons, his holy will is the guide, and the ground of all his elections. It is not in him that wils, nor in him that runnes, but in God that ſhewes mercy.

The Prophet followes the call of his God; the ſame hand that brought him to the gate of *Sarepta*, led alſo this poore widow out of her doores, ſhee ſhall then goe to ſeeke her ſtickes, when ſhee ſhall bee found of *Elijah*; ſhee thought of her hearth, ſhe thought not of a Prophet; when the man of God cals to her, *Fetch me a little water (I pray thee) in a veſſell, that I may drinke.* It was no eaſie ſuit in ſo droughtie a ſeaſon; and yet, at the firſt ſight, the Prophet dares ſecond it with a greater; *Bring me a morſell of bread in thine hand*; That long drought had made euery drop, euery crum precious; yet the Prophet is emboldened by the charge of God to call for both water and bread; He had found the Rauens ſo officious, that he cannot make doubt of the *Sareptan*: She ſticks not at the water, ſhe would not ſticke at the bread, if neceſſitie had not preſſed her: *As the Lord thy God liueth, I haue not a cake, but an handfull of meale in a barrell, and a little oyle in a cruſe, and behold I am gathering two ſtickes, that I may goe in and dreſſe it for me and my ſon, that we may eat it and dye.*

If ſhe knew not the man, how did ſhee know his God? and if ſhee knew not the God of *Elijah*, how did ſhee ſweare by him? Certainely though ſhee were without the bounds of Iſrael, yet ſhe was within the borders; ſo much ſhee had gained by her neighbourhood, to know an Iſraelite, a Prophet by his habit; to know the onely liuing God was the God of the Prophet, the God of Iſrael; and if this had not beene, it is no maruell if the widow knew *Elijah*, ſince the Rauens knew him. It was high time for the Prophet to viſit the *Sareptan*; poore ſoule, ſhee was now making her laſt meale, after one meane morſell ſhe was yeelding her ſelfe ouer to death. How opportunely hath God prouided ſuccours to our diſtreſſes? It is his glory to helpe at a pinch, to begin where we haue giuen ouer: that our reliefe might be ſo much the more welcome, by how much it is leſſe look't for.

But oh, what a tryall is this of the faith of a weake Proſelyte, if ſhee were ſo much; *Feare not, goe doe as thou haſt ſaid, but make me thereof a little cake firſt, and bring it to me, and after make for thee, and thy ſonne. For, thus ſaith the God of Iſrael, The barrell of meale ſhall not waſte, nor the cruſe of oyle faile till the day that God ſend raine vpon the earth*: She muſt goe ſpend vpon a ſtranger part of that little ſhe hath, in hope of more which ſhe hath not, which ſhe may haue; ſhe muſt part with her preſent food, which ſhe ſaw, in truſt of future which ſhe could not ſee; ſhe muſt rob her ſenſe in the exerciſe of her beleef, & ſhorten her life in being, vpon the hope of a protractiō of it, in promiſe; ſhe muſt beleeue God will miraculouſly increaſe what ſhee hath yeelded to conſume; ſhe muſt firſt feed the ſtranger with her laſt victuals, and then after her ſelfe, and her ſonne: Some ſharpe dame would haue ſhaken vp the Prophet, and haue ſent him away with an angry repulſe: Bold Iſraelite, there is no reaſon in this requeſt, wert thou a friend, or a brother, with what face couldeſt thou require to pull my laſt bit out of my mouth? Had I ſuperfluitie of prouiſion, thou mighteſt hope for this effect of my charitie; now, that I haue but one morſell for my ſelfe, and my ſonne, this is an iniurious importunitie; what can induce thee to thinke thy life (an vnknowne traueller) ſhould be more deare to me, then my ſons, then my owne? How vnciuill is this motion that I ſhould firſt make prouiſion for thee, in this dying extremitie? It had bin too much to haue begged my laſt ſcraps; Thou telleſt me the meale ſhall not waſte, nor the oile faile; how ſhall I beleeue thee? Let me ſee that done, before thou eateſt; In vaine ſhould I challenge thee when the remainder of my poore ſtore is conſumed; If thou canſt ſo eaſily multiply victuals, how is it that thou wanteſt? Doe that before-hand, which thou promiſeſt ſhall be afterwards performed, there will be no neede of my little. But this good *Sareptan* was wrought by God not to miſtruſt a Prophet; ſhe will doe what he bids, and hope for what he promiſes; ſhe will liue by faith rather then by ſenſe, and giue away the preſent, in the confidence of a future remuneration; firſt, ſhe bakes *Elijahs* cake, then her owne; not grudging to ſee her laſt morſels goe downe anothers throat, whiles herſelfe was famiſhing. How hard precepts doth God lay where he intends bountie; Had not God meant her preſeruation, he had ſuffred her to eat her laſt cake alone, without any interpellation; now the mercy of the Almighty purpoſing as well this miraculous fauour to her, as to his Prophet, requires of her this taske, which fleſh and blood would haue thought vnreaſonable. So we are wont to put hard queſtions to thoſe ſchollers, whom wee would promote to higher formes. So in all atchieuements the difficulty of the enterpriſe makes way for the glory of the actor.

Happy was it for this widow, that ſhee did not ſhut her hand to the man of God; that ſhe was no niggard of her laſt handfull; Neuer corne or oliue did ſo increaſe in growing, as here in conſuming; This barrell, this cruſe of hers had no bottome; the barrell of meale waſted not, the cruſe of oyle failed not; Behold, not getting, not ſauing, is the way to abundance, but giuing. The mercy of God crownes our beneficence with the bleſſing of ſtore; who can feare want by a mercifull liberality, when he ſees the *Sareptan* had famiſhed, if ſhe had not giuen, and by giuing abounded? With what thankfull deuotion muſt this woman euery day needs look vpon her barrell, and cruſe, wherein ſhee ſaw the mercy of God renewed to her continually? Doubtleſſe her ſoule was no leſſe fed by faith, then her body with this ſupernaturall prouiſion. How welcome a gueſt muſt *Elijah* needs be to this widow, that gaue her life and her ſonnes to her, for his board? yea, that in that wofull famine gaue her and her ſonne their board for his houſe-roome.

The dearth thus ouercome, the mother lookes hopefully vpon her onely ſonne, promiſing her ſelfe much ioy in his life and proſperity, when an vnexpected ſickneſſe ſurpriſeth him, and doth that which the famine but threatned: When can we hold our ſelues ſecure from euills? No ſooner is one of theſe Sergeants compounded withall, then wee are arreſted by another.

How ready we are to miſtake the grounds of our afflictions, and to caſt them vpon falſe cauſes; The paſſionate mother cannot find whither to impute the death of her ſon, but to the preſence of *Elijah*: to whom ſhe comes diſtracted with perplexitie, not without an vnkinde challenge of him, from whom ſhee had receiued both that life ſhee had loſt, and that ſhe had; *What haue I to do with thee, O thou man of God; Art thou come to me to call my ſin to remembrance, and to ſlay my ſonne?*

As if her ſon could not haue died if *Elijah* had not been her gueſt; when as her ſon had dyed, but for him; why ſhould ſhee thinke that the Prophet had ſaued him from the famine, to kill him with ſickneſſe? As if God had not been free in his actions; and muſt needes ſtrike by the ſame hands, by which he preſerued; Shee had the grace to know that her affliction was for her ſinne; yet was ſo vnwiſe, to imagine the arerages of her iniquities had not bin called for, if *Elijah* had not been the remembrancer; He who had appeaſed God towards her, is ſuſpected to haue incenſed him; This wrongfull miſconſtruction was enough to moue any patience; *Elijah* was of an hot ſpirit; yet his holineſſe kept him from fury; This challenge rather increaſed the zeale of his prayer, then ſtirred his choller to the offendent: Hee takes the dead child out of his mothers boſome, and layes him vpon his owne bed, and cries vnto the Lord; *Oh Lord my God, haſt thou brought euill alſo vpon the Widow with whom I ſoiourne, by ſlaying her ſonne?* In ſtead of chiding the Sareptan, out of the feruency of his ſoule, he humbly expoſtulates with his God: His onely remedy is in his prayer; that which ſhut heauen for raine, muſt open it for life. Euery word inforceth; Firſt he pleads his intereſt in God, *Oh Lord my God*; then the quality of the patient; a *Widow*, and therefore, both moſt diſtreſſed with the loſſe, and moſt peculiar to the charge of the Almighty. Then, his intereſt, as in God, ſo in this patient; *with whom I ſoiourne*: as if the ſtroke were giuen to himiſelfe, through her ſides: and laſtly, the quality of the puniſhment, *By ſlaying her ſon*, the onely comfort of her life; and in all theſe implying the ſcandall, that muſt needes ariſe from this euent, where euer it ſhould be noyſed, to the name of his God, to his owne; when it ſhould be ſaid; Loe how *Elijahs* entertainment is rewarded; Surely the Prophet is either impotent, or vnthankfull.

Neither doth his tongue moue thus only; Thrice doth hee ſtretch himſelfe vpon the dead body; as if he could wiſh to infuſe of his owne life into the child; and ſo often cals to his God for the reſtitution of that ſoule: What can *Elijah* aske to be denyed? The Lord heard the voice of the Prophet, the ſoule of the child came into him againe, and he reuiued: What miracle is impoſſible to faithfull prayers! There cannot bee more difference betwixt *Elijahs* deuotion, and ours, then betwixt ſupernaturall and ordinary acts; If he therefore obtained miraculous fauours by his prayers, do we doubt of thoſe which are within the ſphere of nature, and vſe? What could we want, if wee did not ſlacke to ply heauen with our prayers?

Certainly *Elijah* had not beene premoniſhed of this ſudden ſickneſſe, and death of the child; He who knew the remote affaires of the world, might not know what God would doe within his owne roofe; The greateſt Prophet muſt content himſelfe with ſo much of Gods counſell, as he will pleaſe to reueale; and he will ſometimes reueale the great ſecrets, and conceale the leſſe, to make good both his owne liberty, and mans humiliation. So much more vnexpected as the ſtroke was, ſo much more welcome is the cure; How ioyfully doth the man of God take the reuiued child into his armes and preſent him to his mother? How doth his heart leape within him, at this proofe of Gods fauour to him, mercy to the widow, power to the childe.

What life and ioy did now ſhew it ſelfe in the face of that amazed mother, when ſhe ſaw againe the eyes of her ſonne fixed vpon hers; when ſhee felt his fleſh warm, his motions vitall? Now ſhe can ſay to *Elijah*; *By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth*; Did ſhe not til now know this? Had ſhe not ſaid before, *What haue I to doe with thee O thou man of God?* Were not her cruſe, and her barrel ſufficient proofes of his diuine commiſſion? Doubtleſſe what her meale and oyle had aſſured her of, the death of her ſonne made her to doubt; and now reuiuing did re-aſcertaine. Euen the ſtrongeſt faith ſometimes ſtaggereth, and needeth new acts of heauenly ſupportation; the end of miracles is confirmation of truth; It ſeemes, had this widowes ſonne continued dead, her beleefe had beene buried in his graue: notwithſtanding her meale and her oile, her ſoule had languiſhed: The mercy of God is faine to prouide new helpes for our infirmities, and graciouſly condeſcends to our owne tearmes, that hee may worke out our faith and ſaluation.

Elijah

ELIJAH *with the Baalites.*

THree yeares and an halfe, did Iſrael lye gaſping vnder a parching drought, and miſerable famine: No creature was ſo odious to them, as *Elijah*, to whom they aſcribed all their miſery: Me thinkes I heare how they railed on, and curſed the Prophet: How much enuy muſt the ſeruants of God vndergoe for their maſter? Nothing but the tongue was *Elijahs*, the hand was Gods; the Prophet did but ſay what God would doe: I doe not ſee them fall out with their ſins, that had deſerued the iudgement, but with the meſſenger that denounced it; *Baal* had no fewer ſeruants then if there had beene both raine, and plenty: *Elijah* ſafely ſpends this ſtorme vnder the lee of *Sarepta*: Some three yeares hath he lien cloſe in that obſcure corner, and liued vpon the barrell, and cruſe which he had multiplied: At laſt, God cals him forth, *Goe ſhew thy ſelfe to* Ahab, *and I will ſend raine vpon the earth*; no raine muſt fall till *Elijah* were ſeene of *Ahab*; Hee caried away the clouds with him, he muſt bring them againe: The King, the people of Iſrael, ſhall bee witneſſes that God will make good the word, the oath of his Prophet: Should the raine haue falne in *Elijahs* abſence, who could haue knowne it was by his procurement? God holds the credit of his meſſengers precious, and neglects nothing that may grace them in the eyes of the world; Not the neceſſity of ſeuen thouſand religious Iſraelites could cracke the word of one *Elijah*; There is nothing wherein God is more tender, then in approuing the varacity of himſelfe in his miniſters.

Lewd *Ahab* hath an holy Steward: As his name was, ſo was he, a ſeruant of God, whiles his Maſter was a ſlaue to *Baal*. Hee that reſerued ſeuen thouſand in the Kingdome of Iſrael, hath reſerued an *Obadiah* in the Court of Iſrael; and, by him, hath reſerued them: Neither is it likely there had been ſo many free hearts in the countrey, if Religion had not beene ſecretly backed in the Court: It is a great happineſſe when God giues fauour, and honour to the Vertuous. *Elijah* did not lie more cloſe in *Sarepta*, then *Obadiah* did in the Court: Hee could not haue done ſo much ſeruice to the Church, if he had not beene as ſecret, as good; Policy and religion doe as well together, as they doe ill aſunder: The Doue without the Serpent is eaſily caught; the ſerpent without the Doue ſtings deadly; Religion without policy is too ſimple to be ſafe: Policy, without religion, is too ſubtle to be good; Their match makes themſelues ſecure, and many happy.

Oh degenerated eſtate of Iſrael, any thing was now lawfull there ſauing piety: It is well if Gods Prophets can find an hole to hide their heads in: They muſt needes bee hard driuen when fifty of them are faine to croud together into one caue; There they had both ſhade and repaſt: Good *Obadiah* hazards his owne life to preſerue theirs; and ſpends himſelfe in that extreame dearth, vpon their neceſſary diet; Bread and water was more now, then otherwhiles wine, and delicates; Whether ſhall wee wonder more at the mercy of God in reſeruing an hundred Prophets, or in thus ſuſtaining them being reſerued; When did God euer leaue his Iſrael vnfurniſhed of ſome Prophets? When did he leaue his Prophets vnprouided of ſome *Obadiah*? How worthy art thou, O Lord, to be truſted with thine owne charge? whiles there are men vpon earth, or birds in the ayre, or Angels in heauen, thy meſſengers cannot want prouiſion.

Goodneſſe caries away truſt, where it cannot haue imitation. *Ahab* diuides with *Obadiah* the ſuruey of the whole land; They two ſet their owne eyes on worke, for the ſearch of water, of paſture, to preſerue the horſes, and mules aliue: Oh the poore and vaine cares of *Ahab*: He caſts to kill the Prophet, to ſaue the cattle; he neuer ſeekes to ſaue his owne ſoule, to deſtroy Idolatry; he takes thought for graſſe, none for mercy: Carnall hearts are euer either grouelling on the earth, or deluing into it; no more regarding God, or their ſoules, then if they either were not, or were worthleſſe.

Elijah heares of the progreſſe, and offers himſelfe to the view of them both; Here was wiſedome in this courage: Firſt, he preſents himſelfe to *Obadiah*, ere hee will bee ſeene of *Ahab*; that *Ahab* might vpon the report of ſo diſcreet an informer, digeſt the expectation of his meeting: Then he takes the opportunity of *Ahabs* preſence, when he might be ſure *Iezebel* was away.

Obadiah meets the Prophet, knowes him, and (as if he had ſeene God in him) fals on his face to him, whom he knew his maſter perſecuted: Though a great Peere, hee had learned to honor a Prophet. No reſpect was too much for the preſident of that ſacred colledge: To the poore boarder of the *Sareptan*, here was no leſſe, then a proſtration; and My Lord *Elijah*, from the great High Steward of Iſrael: Thoſe that are truly gracious cannot be niggardly of their obſeruances to the meſſengers of God.

Elijah receiues the reuerence, returnes a charge: *Goe tell my Lord, behold Elijah is here*: *Obadiah* finds this lode too heauy; neither is he more ſtriken with the boldneſſe, then with the vnkindneſſe of this command: boldneſſe in reſpect of *Elijah*; vnkindneſſe in reſpect of himſelfe: For, thus he thinkes, If *Elijah* doe come to *Ahab*, he dyes: If he doe not come, I die: If it bee knowne that I met him, and brought him not, it is death: If I ſay that hee will come voluntarily, and God ſhall alter his intentions, it is death: How vnhappy a man am I, that muſt be either *Elijahs* executioner, or my owne: were *Ahabs* diſpleaſure but ſmoaking, I might hope to quēch it, but now that the flame of it hath broken forth to the notice, to the ſearch of all the Kingdomes and Nations round about, it may conſume me, I cannot extinguiſh it: This meſſage were for an enemy of *Elijah*; for a client of *Baal*: As for me, I haue well approued my true deuotion to God, my loue to his Prophets: What haue I done, that I ſhould be ſingled out either to kill *Elijah*, or to be killed for him? Many an hard plunge muſt that man needs be driuen to, who would hold his conſcience together with the ſeruice, and fauour of a Tyrant: It is an happy thing to ſerue a iuſt maſter; there is no danger, no ſtrayne in ſuch obedience.

But, when the Prophet bindes his reſolution with an oath, and cleares the heart of *Obadiah* from all feares, from all ſuſpitions, the good man dares bee the meſſenger of that, which he ſaw was decreed in heauen: Doubtleſſe *Ahab* ſtartled to heare of *Elijah* comming to meet him; as one that did not more hate, then feare the Prophet. Well might he thinke, thus long, thus far haue I ſought *Elijah*, *Elijah* would not come to ſeeke me, but vnder a ſure guard, and with ſome ſtrange commiſſion: His courſe mantle hath the aduantage of my robe and Scepter: if I can command a peece of the earth, I ſee hee can command heauen. The edge of his reuenge is taken off with a doubtfull expectation of the iſſue: and now when *Elijah* offers himſelfe to the eyes of *Ahab*, He who durſt not ſtrike, yet durſt challenge the Prophet, *Art thou hee that troubleth Iſrael? Ieroboams* hand was ſtill in *Ahabs* thoughts; he holds it not ſo ſafe to ſmite, as to expoſtulate: He, that was the head of Iſrael, ſpeakes out that which was in the heart of all his people, that *Elijah* was the cauſe of all their ſorrow: Alas, what hath the righteous Prophet done? He taxed their ſin, he foretold the iudgement; he deſerued it not, he inflicted it not; yet he ſmarts, and they are guilty: As if ſome fond people ſhould accuſe the Herald or the Trumpet as the cauſe of their warre; or as if ſome ignorant peaſant, when he ſees his fowles bathing to his pond, ſhould cry out of them, as the cauſes of foule weather.

Oh the heroycall Spirit of *Elijah*! he ſtands alone amids all the traine of *Ahab*, and dares not onely repell this charge, but retort it: *I haue not troubled Iſrael, but thou and thy fathers houſe, in that yee haue forſaken the Commandements of the Lord, and thou haſt followed Baalim.* No earthly glory can daunt him, who hath the cleare and heartning viſions of God: This holy Seer diſcernes the true cauſe of our ſufferings, to be our ſinnes: Fooliſh men are plagued for their offences; and it is no ſmall part of their plague that they ſee it not; The onely common diſturber of men, Families, Cities, Kingdomes, Worlds, is ſinne; There is no ſuch traitor to any ſtate, as the wilfully wicked; The quieteſt and moſt plauſible offender is ſecretly ſeditious, and ſtirreth quarrels in heauen.

The true meſſengers of God cary authority euen where they are maligned; *Elijah* doth at once reproue the King, and require of him the improuement of his power, in gathering all Iſrael to *Carmel*, in fetching thither all the Prophets of *Baal*. *Baal* was rich in Iſrael, whiles God was poore; Whiles God hath but one hundred Prophets, hid cloſely in *Obadiahs* caues, *Baal* hath eight hundred and fifty; foure hundred and fifty diſperſed ouer the villages and townes of Iſrael, foure hundred at the Court; Gods Prophets are glad of bread and water, whiles the foure hundred Trencher-Prophets of *Iezebel* feede on her dainties: They lurke in caues, whiles theſe Lord it in the pleaſanteſt groues. Outward proſperity is a falſe note of truth: All theſe with all Iſrael, doth *Elijah* require *Ahab* to ſummon vnto *Carmel*. It is in the power of Kings to command the Aſſembly of the Prophets; the Prophet ſues to the Prince for the indiction of this Synode: They are iniurious to Soueraigntie who arrogate this power to none but ſpirituall hands. How is it that *Ahab* is as ready to performe this charge, as *Elijahs* to moue it? I dare anſwer for his heart, that it was not drawne with loue: Was it out of the ſenſe of one iudgement, and feare of another? hee ſmarted with the dearth and drought, and well thinkes *Elijah* would not be ſo round with him, for nothing: Was it out of an expectation of ſome miraculous exploit which the Prophet would doe in the ſight of all Iſrael? Or, was it out of the ouer-ruling power of the Almighty; *The heart of Kings is in the hand of God, and he turnes it which way ſoeuer he pleaſeth.*

Iſrael is met together, *Elijah* rates them, not ſo much for their ſuperſtition, as for their vnſetledneſſe, and irreſolution: One Iſraelite ſerues God, another *Baal*; yea the ſame Iſraelite perhaps ſerues both God and *Baal*. *How long halt yee betweene two opinions? If the Lord be God, follow him; but if* Baal, *then follow him*: Nothing is more odious to God then a prophane neutralitie in maine oppoſitions of religion: To goe vpright in a wrong way, is a leſſe eye-ſore to God, then to halt betwixt right & wrong; The ſpirit wiſheth that the Laodicean were either hot or cold; either temper would be better borne, then neither, then both: In reconcileable differences nothing is more ſafe then indifferency both of practice and opinion; but in caſes of ſo neceſſary hoſtility, as betwixt God, and *Baal*, hee that is on neither ſide is the deadlieſt enemy to both: Leſſe hatefull are they to God that ſerue him not at all, then they that ſerue him with a riuall.

Whether out of guiltineſſe, or feare, or vncertainty, Iſrael is ſilent; yet whiles their mouth was ſhut, their eyes were open: It was a faire motion of *Elijah*; *I am onely remaining a Prophet of the Lord*, Baals *Prophets are foure hundred and fifty: Let them chooſe one bullocke, let me chooſe another; Their deuotion ſhall be combined, mine ſingle: The God that conſumes the ſacrifice by fire from heauen, let him be God*: Iſrael cannot but approue it; the Prophets of *Baal* cannot refuſe it; they had the appearance of the aduantage, in their number, in the fauour of King and people. Oh ſtrange diſputation, wherein the argument which muſt be vſed is fire; the place whence it muſt bee fetcht, heauen; the mood and figure, deuotion; the concluſion, death to the ouercomne.

Had not *Elijah*, by diuine inſtinct, beene aſſured of the euent, he durſt not haue put religion vpon ſuch hazard: That God commanded him this triall, who meant confuſion to the authors of Idolatry, victory to the truth: His power ſhall be approued both by fire and by water: firſt by fire, then by water: There was no leſſe terror in the fire, then mercy in the raine: It was fit they ſhould be firſt humbled by his terrors, that they might be made capable of his mercy: and by both, might be wonne to repentance. Thus ſtill the feares of the law make way for the influences of grace, neither doe thoſe ſweete and heauenly dewes deſcend vpon the ſoule, till way bee made for them by the terrible flaſhes of the law.

Iuſtly doth *Elijah* vrge this triall: Gods ſacrifices were vſed to none but heauenly fires; whereas the baſe and earthly religion of the heathen contented it ſelfe with groſſe and naturall flames.

The Prophets of *Baal* durſt not (though with faint and guilty hearts) but imbrace the condition; they dreſſe their bullocke, and lay it ready vpon the wood; and ſend out their cryes to *Baal* from morning vntill mid-day; *O Baal heare vs:* What a yelling was here, of foure hundred and fifty throats, tearing the skies for an anſwer? What leaping was here vpon the altar, as if they would haue climbed vp to fetch that fire, which would not come downe alone? Mount *Carmel* might giue an Eccho to their voyce, heauen gaue none; In vaine doe they roare out, and wearie themſelues in imploring a dumbe a deafe deitie; Graue and auſtere *Elijah* holds it not too light to flout their zealous deuotion; he laughes at their teares and playes vpon their earneſt; *Cry aloud, for he is a God, either he is talking, or he is purſuing, or hee is trauelling, or he is ſleeping, and muſt be awaked.*

Scornes and taunts are the beſt anſwers for ſerious Idolatry; Holineſſe will beare vs out in diſdainfull ſcoffes, and bitterneſſe againſt will ſuperſtition; No leſſe in the indignation at theſe inſulting frumps, then zeale of their owne ſafety, and reputation, doe theſe Idolatrous Prophets now rend their throats with inclamations, and that they may aſſure the beholders, they were not in ieſt, they cut and ſlaſh themſelues, with kniues, and lancers, and ſolicit the fire with their blood; How much paynfulneſſe there is in miſ-religion? I doe not finde that the true God euer required or accepted the ſelfe-tortures of his ſeruants; Hee loues true inward mortification of our corruptions, he loues the ſubduing of our ſpirituall inſurrections, by due exerciſes of ſeuere reſtraint; hee takes no pleaſure in our blood, in our carcaſſes: They miſtake God that thinke to pleaſe him by deſtroying that nature, which hee hath made; and meaſure truth by rigour of outward extremities; *Elijah* drew no blood of himſelfe, the Prieſts of *Baal* did: How faine would the Deuill (whom theſe Idolaters adored) haue anſwered the ſuit of his ſuppliants? What would that ambitious ſpirit haue giuen, that as he was caſt downe from heauen like lightning, ſo now he might haue falne downe in that forme vpon his altar?

God forbids it: All the powers of darkneſſe can no more ſhew one flaſh of fire in the ayre, then auoyd the vnquenchable fire in hell: How eaſie were it for the power of the Almighty to cut ſhort all the tyrannicall vſurpations of that wicked one; if his wiſedome and iuſtice did not finde the permiſſion thereof vſefull to his holy purpoſes.

Theſe Idolaters now towards euening, grew ſo much more vehement, as they were more hopeleſſe; and at laſt when neither their ſhrikes, nor their wounds, nor their mad motions could preuaile, they ſit downe hoarſe and wearie; tormenting themſelues afreſh with their deſpayres, and with the feares of bitter ſucceſſe of their aduerſarie; when *Elijah* cals the people to him, (the witneſſes of his ſincere proceedings) and taking the opportunitie both of the time, (the iuſt houre of the euening ſacrifice) and of the place, a ruined altar of God, now by him repaired, conuinces Iſrael with his miracle, and more cuts theſe Baalites with enuy, then they had cut themſelues their lancers.

Oh holy Prophet why didſt thou not ſaue this labor? what needed theſe vnſeaſonable reparations? Was there not an altar, was there not a ſacrifice ready prepared to thine hand? that which the Prophets of *Baal* had addreſſed, ſtood ſtill waiting for that fire from thee, which the founders threatned in vaine: the ſtones were not more impure, either for their touch, or their intentions: yet ſuch was thy deteſtation of Idolatry, that thou abhorredſt to meddle with ought, which their wickedneſſe had defiled: Euen that altar, whoſe ruines thou didſt thus repaire, was miſ-erected though to the name of the True God; yet didſt thou finde it better to make vp the breaches of that altar, which was miſ-conſecrated to the ſeruice of thy God, then to make vſe of that pile, which was idolatrouſly deuoted to a falſe god: It cannot be but ſafe to keepe aloofe from participation with Idolaters, euen in thoſe things which not onely in nature, but in vſe are vncleane.

Elijah layes twelue ſtones in his repayred altar, according to the number of the Tribes of the ſonnes of *Iacob*: Alas, ten of theſe were peruerted to *Baal*: The Prophet regards not their preſent Apoſtacie; hee regards the ancient couenant, that was made with their father *Iſrael*; he regards their firſt ſtation, to which he would reduce them: he knew that the vnworthineſſe of *Iſrael* could not make God forgetfull: he would by this monument put *Iſrael* in minde of their owne degeneration, and forgetfulneſſe. He employes thoſe many hands for the making a large trench round about the altar; and cauſes it to be filled with thoſe precious remainders of water, which the people would haue grudged to their owne mouthes; neither would eaſily haue parted with, but (as thoſe that poure down a pailefull into a drie pump) in the hope of fetching more. The altar, the trench is full: A barrell full is poured out for each of the Tribes, that euery Tribe might be afterwards repleniſhed. *Ahab* and *Iſrael* are no leſſe full of expectation; and now, when Gods appointed houre of the euening ſacrifice was come, *Elijah* comes confidently to his altar, and looking vp into heauen, ſayes, *Lord God of* Abraham, Iſaac, *and* Iſrael, *Let it be knowne this day, that thou art God in Iſrael, and that I am thy Seruant, and that I haue done all theſe things at thy word: Heare mee, O Lord heare me, that this people may know that thou art the Lord God, & that thou haſt turned their hearts backe againe.*

The *Baalites* prayers were not more tedeous, then *Elijahs* was ſhort; and yet more pithy then ſhort; charging God with the care of his couenant, of his truth, of his glory. It was *Elijah* that ſpake loud; Oh ſtrong cryes of faith, that pierce the heauens, and irreſiſtibly make their way to the throne of grace: *Iſrael* ſhall well ſee that *Elijahs* God whom they haue forſaken, is neither talking, nor purſuing, nor trauelling, nor ſleeping: Inſtantly, the fire of the Lord fals frō heauen, & conſumes the burnt ſacrifice, the wood, the ſtones, the duſt, & licks vp the water that was in the trench: With what terror muſt *Ahab* and *Iſrael* needs ſee this fire rolling downe out of the skie, and alighting with ſuch fury ſo neere their heads; heads no leſſe fit for this flame then the ſacrifice of *Elijah*: Well might they haue thought, How eaſily might this fire haue dilated it ſelfe, and haue conſumed our bodies, as well as the wood and ſtone, and haue lickt vp our blood, as well as that water? I know not whether they had the grace to acknowledge the mercy of God, they could doe no leſſe then confeſſe his power, *The Lord is God, The Lord is God.*

The iron was now hot with this heauenly fire; *Elijah* ſtayes not till it coole againe, but ſtrikes immediately: *Take the Prophets of* Baal, *let not one of them eſcape.* This wager was for life: Had they preuailed in procuring this fire, and *Elijah* failed of effect; his head had been forfeited vnto them: now in the contrary ſucceſſe, theirs are loſt to him. Let no man complaine that thoſe holy hands were bloody: This ſacrifice was no leſſe pleaſing to God, then that other. Both the man and the act were extraordinarie, and led by a peculiar inſtinct: Neither doth the Prophet this without the aſſent of the ſupreme Magiſtrate; who was now ſo affected with this miraculous worke, that hee could not in the heat of that conuiction, but allow the iuſtice of ſuch ſentence. Farre be it from vs to accuſe Gods commands or executions of crueltie: It was the ancient and peremptory charge of God, that the authors of Idolatry and ſeduction ſhould dye the death; no eye, no hand might ſpare them: The Prophet doth but moue the performance of that Law, which *Iſrael* could not without ſinne haue omitted: It is a mercifull and thanke-worthy ſeuerity to rid the world of the Ring-leaders of wickedneſſe.

ELIJAH *running before* AHAB, *Flying from* IEZEBEL.

I Heare no newes of the foure hundred Prophets of the Groues: They lie cloſe vnder the wing of *IeZebel* vnder their pleaſing ſhades: neither will be ſuffered to vndergoe the danger of this triall; the carkeiſes of their fellowes helpe to fill vp the halfe-dry channell of *Kiſhon:* Iuſtice is no ſooner done, then *Ahab* heares newes of mercie from *Elijah: Get thee vp, eate and drinke, for there is a ſound of abundance of raine:* Their meeting was not more harſh, then their parting was friendly: It ſeemes *Ahab* had ſpent all that day faſting in an eager attendance of thoſe conflicting Prophets: It muſt needes bee late, ere the execution could be done: *Elijahs* part began not till the euening: So farre muſt the King of Iſrael bee from taking thought for the maſſacre of thoſe foure hundred and fifty *Baalites*, that now, *hee may goe eate his bread with ioy, and drinke his wine with a chearefull heart:* for God accepteth this worke, and teſtifies it in the noyſe of much raine: Euery drop of that Idolatrous blood was anſwered with a ſhowre of raine, with a ſtreame of water, and plenty poured downe in euery ſhowre: A ſenſible bleſſing followes the vnpartiall ſtroakes of ſeuere iuſtice: Nothing is more cruell then an vniuſt pitie.

No eares but *Elijahs* could as yet perceiue a ſound of raine; the clouds were not yet gathered, the vapours were not yet riſen, yet *Elijah* heares that which ſhall bee: Thoſe that are of Gods Counſell can diſcerne either fauours or iudgements afarre off; the ſlacke apprehenſions of carnall hearts make them hard to beleeue that, as future, which the quick and refined ſenſes of the faithfull receiue as preſent.

Ahab goes vp to his repaſt; *Elijah* goes vp to his prayers: That day had bin painfull to him, the vehemencie of his ſpirit drawes him to a neglect of his body: The holy man climbes vp to the top of *Carmel*, that now he may talke with his God alone: neither is he ſooner aſcended, then he caſts himſelfe downe vpon the earth: He bowes his knees to God, and bowes his face downe to his knees: by this humble poſture acknowledging his awfull reſpects to that Maieſtie which he implored: We cannot proſtrate our bodies, or ſoules, too low to that infinitely glorious Deity, who is the Creator of both.

His thoughts were more high then his body was low: what hee ſaid wee know not, we know that what he ſaid opened the heauens, that for three yeares and an halfe had bin ſhut vp: God had ſaid before, *I will ſend raine vpon the earth*; yet *Elijah* muſt pray for what God did promiſe; The promiſes of the Almighty do not diſcharge our prayers, but ſuppoſe them; he will doe what he vndertakes, but we muſt ſue for that which we would haue him doe: Our petitions are included in the decrees, in the ingagements of God.

The prophet had newly ſeene and cauſed the fire to deſcend immediately out of heauen, he doth not looke the water ſhould doe ſo; he knew that the raine muſt come from the clouds, and that the clouds muſt ariſe from vapours, and thoſe vapours from the Sea, thence doth he expect them: But as not willing that the thoughts of his fixed deuotion ſhould be diſtracted, he doth not goe himſelfe, onely ſends his ſeruant to bring him the newes of his ſucceſſe: At the firſt ſight nothing appeares: Seuen times muſt he walke to that proſpect; and not till his laſt view can diſcerne ought: All that while is the Prophet in his prayers, neither is any whit danted with that delay: Hope holds vp the head of our holy deſires, and perſeuerance crownes it: If we receiue not an anſwer to our ſuits at the ſixth motion, wee may not bee out of countenance, but muſt try the ſeuenth: At laſt, a little cloud ariſes out of the Sea, of an handbreadth: So many, ſo feruent prayers cannot but pull water out of heauen as well as fire: Thoſe ſights reflect vpon the earth, and from the earth reflect vpon heauen, from heauen rebound vpon the Sea, and raiſe vapours vp thence to heauen againe: If we finde that our prayers are heard for the ſubſtance, wee may not cauill at the quantitie: Euen an hand-broad cloud contents *Elijah*, and fils his heart full of ioy and thankfulneſſe: He knew well this meteor was not at the biggeſt, it was newly borne of the wombe of the waters, and in ſome minutes of age muſt grow to a large ſtature: ſtay but a while, and Heauen is couered with it: From how ſmall beginnings haue greater matters riſen? It is no otherwiſe in all the gracious proceedings of God with the ſoule, ſcarce ſenſible are thoſe firſt workes of his ſpirit in the heart, which grow vp at laſt to the wonder of men, and applauſe of Angels.

Well did *Elijah* know that God who is perfection it ſelfe, would not defile his hand with an inchoate and ſcanted fauour, as one therefore that fore-ſaw the face of heauen ouer-ſpread with this cloudy ſpot, hee ſends to *Ahab* to haſten his Chariot, that the raine ſtop him not: It is long ſince *Ahab* feared this let; neuer was the newes of a danger more welcome: Doubtleſſe the King of *Iſrael* whiles hee was at his diet, lookt long for *Elijahs* promiſed ſhowers; where is the raine whoſe ſound the Prophet heard? how is it that his eares were ſo much quicker then our eyes? Wee ſaw his fire to our terrour, how gladly would we ſee his Waters? When now the ſeruant of *Elijah* brings him newes from heauen, that the clouds were ſetting forward, and (if hee haſtened not) would bee before him: The winde ariſes, the clouds gather, the sky thickens; *Ahab* betakes him to his Charet; *Elijah* girds vp his loynes, and runnes before him: Surely the Prophet could not want the offer of more eaſe in his paſſage; but he will be for the time *Ahabs* lacquey, that the King and all *Iſrael* may ſee his humilitie no leſſe then his power, and may confeſſe that the glory of thoſe miracles hath not made him inſolent. Hee knew that his very ſight was monitory; neither could *Ahabs* minde be beſide the miraculous workes of God, whiles his eye was vpon *Elijah*: neither could the Kings heart be otherwiſe then well-affected towards the Prophet, whiles hee ſaw that himſelfe, and all *Iſrael*, had receiued a new Life by his procurement. But what newes was here for *Iezebel*? Certainly *Ahab* minced nothing of the report of all thoſe aſtoniſhing accidents: If but to ſalue vp his owne honour, in the death of thoſe *Baalites*, hee made the beſt of *Elijahs* merits; hee told of his challenge, conflict, victory, of the fire that fell downe from heauen, of the conuiction of *Iſrael*, of the vnauoidable execution of the Prophets, of the prediction and fall of thoſe happy ſhowers, and laſtly of *Elijahs* officious attendance. Who would not haue expected that *Iezebel* ſhould haue ſaid; It is no ſtriuing, no dallying with the Almighty: No reaſonable creature can doubt, after ſo prodigious a diciſion; GOD hath wonne vs from Heauen, he muſt poſſeſſe vs: Iuſtly are our ſeducers periſhed; None but the GOD that can command fire and water ſhall be ours; There is no Prophet but his: But ſhee contrarily, in ſtead of relenting, rageth; and ſends a meſſage of death to *Elijah*, *So let the gods doe to mee, and more alſo; if I make not thy life, as the life of one of them by to morrow about this time*: Neither ſcourges, nor fauours can worke any thing with the obſtinately wicked; All euill hearts are not equally diſ-affected to good: *Ahab* and *Iezebel* were both bad enough, yet *Ahab* yeelds to that worke of GOD, which *Iezebel* ſtubbornely oppoſeth: *Ahab* melts with that water, with that fire, wherewith *Iezebel* is hardened: *Ahab* was baſhfully, *Iezebel* audaciouſly impious. The weaker ſexe is euer commonly ſtronger in paſſion; and more vehemently carried with the ſway of their deſires, whether to good or euill: Shee ſweares, and ſtamps at that whereat ſhe ſhould haue trembled. She ſweares by thoſe gods of hers, which were not able to ſaue their Prophets, that ſhe will kill the Prophet of God, who had ſcorned her gods, and ſlaine her Prophets.

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It is well that *Iezebel* could not keepe counſell: Her threat preſerued him whom ſhee had meant to kill: The wiſedome and power of God could haue found euaſions for his Prophet, in her greateſt ſecreſie: but now, he needs no other meanes of reſcue, but her owne lips: She is no leſſe vayne, then the gods ſhee ſweares by: In ſpight of her fury, and her oath, and her gods, *Elijah* ſhall liue: At once ſhall ſhe finde her ſelfe fruſtrate, and forſworne: She is now ready to bite her tongue, to eate her heart for anger, at the diſappointment of her cruell Vow. It were no liuing for godly men, if the hands of Tyrants were allowed to bee as bloody as their hearts. Men and Deuils are vnder the reſtraint of the Almighty; neither are their deſignes more lauiſh, then their executions ſhort.

Holy *Elijah* flees for his life; wee heare not of the command of God, but wee would willingly preſuppoſe it: So diuine a Prophet ſhould doe nothing without God: His heeles were no new refuge; As no where ſafe within the tenne Tribes, hee flees to *Beerſheba*, in the Territories of *Iudah*; as not there ſafe, from the machinations of *Iezebel*, hee flees alone (one dayes iourney) into the wilderneſſe; there hee ſits him downe vnder a Iuniper tree, and (as wearie of life, no leſſe then of his way) wiſhes to riſe no more. *It is enough now, O Lord, take away my life, for I am not better then my fathers*: O ſtrange and vncouth mutation! What is this wee heare? *Elijah* fainting and giuing vp? that heroicall ſpirit deiected, and proſtrate? Hee that durſt ſay to *Ahabs* face, *It is thou, and thy fathers houſe that troubleth Iſrael*; hee that could raiſe the dead, open and ſhut the Heauens, fetch downe both fire, and water with his prayers; hee that durſt chide and conteſt with all Iſrael, that durſt kill the foure hundred and fifty *Baalites*, with the ſword; doth hee ſhrinke at the frownes and threats of a woman? doth hee wiſh to bee rid of his life becauſe he feared to loſe it? Who can expect an vndaunted conſtancie from fleſh and blood, when *Elijah* failes? The ſtrongeſt and holieſt Saint vpon earth is ſubiect to ſome qualmes of feare, and infirmitie: To bee alwayes and vnchangeably good, is proper onely to the glorious Spirits in heauen: Thus the wiſe and holy God will haue his power perfitted in our weakeneſſe: It is in vaine for vs, whiles wee carrie this fleſh about vs, to hope for ſo exact health, as not to be caſt downe ſometimes with fits of ſpirituall diſtemper. It is no new thing for holy men to wiſh for death: Who can either maruell at, or blame the deſire of aduantage? For the weary traueller to long for reſt, the priſoner for libertie, the baniſhed for home, it is ſo naturall, that the contrary diſpoſition were monſtrous: The benefit of the change is a iuſt motiue to our appetition; but to call for death, out of a ſatietie of life, out of an impatience of ſuffering, is a weakeneſſe vnbeſeeming a Saint: It is not enough, O *Elijah*; God hath more worke yet for thee: thy God hath more honoured thee, then thy fathers, and thou ſhalt liue to honour him.

Toyle and ſorrow haue lulled the Prophet aſleepe, vnder his Iuniper tree; that wholeſome ſhade was well choſen, for his repoſe: whiles death was called for, the couzen of death comes vnbidden: The Angell of God waits on him in that hard lodging: no wilderneſſe is too ſollitarie for the attendance of thoſe bleſſed ſpirits: As hee is guarded, ſo is hee awaked by that Meſſenger of GOD, and ſtirred vp from his reſt, to his repaſt; whiles hee ſlept, his breakefaſt is made ready for him, by thoſe ſpirituall hands; *There was a cake baked on the coales, and a cruſe of water at his head*: Oh the neuer-ceaſing care and prouidence of the Almightie, not to be barred by any place, by any condition; when meanes are wanting to vs, when wee are wanting to our ſelues, when to GOD, euen then doth he follow vs, with his mercie, and caſt fauours vpon vs, beyond, againſt expectation: What varietie of purueyance doth he make for his ſeruant? One while the Rauens, then the Sareptan, now the Angell ſhall be his Cator; none of them without a miracle. Thoſe other prouided for him waking, this ſleeping: O GOD, the eye of thy prouidence is not dimmer, the hand of thy power is not ſhorter; onely teach thou vs to ſerue thee, to truſt thee.

Needs muſt the Prophet eate, and drinke, and ſleepe with much comfort, whiles hee ſaw that he had ſuch a guardian, attendant, purueiour; and now the ſecond time is he raiſed, by that happy touch, to his meale, and his way: *Ariſe, and eate, becauſe the iourney is too great for thee.* What needed hee to trauell further, ſith that diuine power could as well protect him in the Wilderneſſe, as in *Horeb?* what needed hee to eate, ſince he that meant to ſuſtaine him forty dayes with one meale, might as well haue ſuſteined him without it? God is a moſt free Agent, neither will he be tied to the tearmes of humane regularities: It is enough that hee knowes and approues the reaſons of his owne choyce, and commands: once in forty dayes and nights ſhall *Elijah* eate, to teach vs what GOD can doe with little meanes: and but once, to teach vs what hee can doe without meanes: once ſhall the Prophet eate, *Man liues by bread*; and but once, *Man liues not by bread onely, but by euery word that proceeds out of the mouth of God: Moſes, Elijah*, our Sauiour faſted each of them forty dayes, and forty nights: the three great faſters met gloriouſly in *Tabor:* I doe not find where God euer honoured any man for feaſting: It is abſtinence, not fulneſſe, that makes a man capable of heauenly viſions, of diuine glory.

The iourney was not of it ſelfe ſo long; the Prophet tooke thoſe wayes, thoſe houres which his heart gaue him: In the very ſame Mount where *Moſes* firſt ſaw God, ſhall *Elijah* ſee him: one and the ſame caue (as is very probable) was the receptacle to both: It could not bee but a great confirmation of *Elijah*, to renue the ſight of thoſe ſenſible monuments of Gods fauour, and protection, to his faithfull predeceſſor. *Moſes* came to ſee God in the Buſh of *Horeb:* God came to finde *Elijah* in the Caue of *Horeb:* What doeſt thou here, *Elijah?* The place was directed by a prouidence, not by a command: Hee is hid ſure enough from *Iezebel:* hee cannot bee hid from the all-ſeeing eye of God. *Whither ſhall I goe from thy Spirit?* or *Whither ſhall I flye from thy preſence? If I aſcend vp into Heauen, thou art there; If I make my bed in Hell, behold thou art there: If I take the wings of the morning and dwell in the vtmoſt parts of the Sea, euen there ſhall thine hand finde me, and thy right hand ſhall hold mee:* Twice hath God propounded the ſame queſtion to *Elijah:* Once in the heart once in the mouth of the Caue: Twice doth the Prophet anſwer, in the ſame words: Had the firſt anſwer ſatisfied, the queſtion had not beene re-demanded. Now, that ſullen anſwer which *Elijah* gaue in the darkneſſe of the Caue is challenged into the Light, not without an awfull preface. The Lord firſt paſſeth by him with the terrible demonſtrations of his power. A great & ſtrong wind rent the Mountaines, and brake the Rocks in pieces: Thy tearing blaſt was from God, God was not in it: So was he in it as in his other extraordinary workes; not ſo in it, as by it to impart himſelfe to *Elijah:* it was the Vſhier not the cariage of GOD: After the winde came an Earthquake, more fearfull then it: That did but moue the ayre, this the earth; that beat vpon ſome prominences of earth, this ſhooke it from the Center. After the earth-quake came a fire more fearfull then either. The other affected the eare, the feeling: but this lets in horrour into the Soule, by the eye, the quickeſt and and moſt apprehenſiue of the ſenſes. *Elijah* ſhall ſee Gods mighty power in the earth, aire, fire, before hee heare him in the ſoft voyce: all theſe are but boiſtrous harbingers of a meeke, and ſtill word: In that God was; Behold, in that gentle and mild breath there was omnipotencie; there was but powerfulneſſe in thoſe fierce repreſentations: There is not alwayes the greateſt efficacie where is the greateſt noiſe: God loues to make way for himſelfe by terrour, but hee conuayes himſelfe to vs in ſweetneſſe: It is happy for vs if after the guſts and flaſhes of the Law, we haue haue heard the ſoft voice of Euangelicall mercy.

In this very mount, with the ſame horrour God had deliuered his Law to *Moſes* and *Iſrael:* It is no maruell if *Elijah* wrapt his face in his mantle: His Obedience drawes him forth to the mouth of the Caue, his ſeare ſtill hides his head: Had there not beene much courage in the Prophets faith, hee had ſtood out theſe affrightfull fore-runners of the diuine preſence, though with his face couered: The very Angels doe no leſſe, before that all-glorious Maieſtie then vaile themſelues with their wings: Farre be it from vs once to thinke of that infinite, and omnipotent Deitie, without an humble awfulneſſe.

Feare changes not the tenour of *Elijahs* anſwer: Hee hath not left one word behinde him in the Caue: *I haue beene very iealous for the Lord God of Hoſts, becauſe the children of Iſrael haue forſaken thy Couenant, throwne downe thine Altars, and ſlaine thy Prophets with the ſword, and I, euen I onely, am left, and they ſeeke my life to take it away.* I heare not a direct anſwer from the Prophet to the demand of GOD: then hee had ſaid, I runne away from the threats of *Iezebel,* and here I hide my head from her malicious purſuit: His guiltineſſe would not let him ſpeake out all: Hee had rather ſay, *I haue beene iealous for the Lord God of Hoſts,* then, I was fearefull of *Iezebel:* Wee are all willing to make the beſt of our owne caſe: but what hee wants of his owne accuſation, hee ſpends vpon the complaint of *Iſrael.* Neither doth he more bemone himſelfe, then exclaime againſt them, as Apoſtates from Gods Couenant, Violaters of his Altars, murtherers of his Prophets: It muſt needs be a deſperate condition of *Iſrael,* that driues *Elijah* to indite them before the throne of God: That tongue of his was vſed to plead for them, to ſue for their pardon, it could not be but a forceable wickedneſſe, that makes it their accuſer. Thoſe Idolatrous *Iſraelites* were well forward to reformation: The fire and raine from heauen at the prayers of *Elijah* had wonne them to a ſcorne of *Baal*; onely the violence of *Iezebel* turned the ſtreame, and now they are re-ſetled in impietie, and perſecute him for an enemy, whom they almoſt adored for a benefactor; otherwiſe, *Elijah* had not complained of what they had beene: Who would thinke it? *Iezebel* can doe more then *Elijah*: No miracle is ſo preualent with the vulgar, as the ſway of authoritie, whether to good, or euill.

Thou art deceiued, O *Elijah*; thou art not left alone; neither is all *Iſrael* tainted: GOD hath children and Prophets in *Iſrael,* though thou ſee them not; Thoſe cleere eyes of the Seer diſcerne not the ſecret ſtorie of GOD: they lookt not into *Obadiahs* Caues, they lookt not into the cloſets of the religious *Iſraelites*; hee that ſees the heart, can ſay, *I haue left mee ſeuen thouſand in Iſrael,* all the knees which haue not bowed to *Baal,* and euery mouth which hath not kiſſed him: According to the faſhion of the wealthy, God pleaſeth himſelfe in hidden treaſures; it is enough that his owne eyes behold his riches: Neuer did hee, neuer will hee leaue himſelfe vnfurniſhed with holy clients, in the midſt of the fouleſt deprauations of his Church: The ſight of his faithfull ones hath ſometimes beene loſt, neuer the being: Doe your worſt, O yee Gates of Hell, God will haue his owne: Hee that could haue more, will haue ſome: that foundation is ſure, *God knoweth who are his.*

It was a true cordiall for *Elijahs* ſolitarineſſe, that hee had ſeuen thouſand inuiſible abettors; neither is it a ſmall comfort to our weakneſſe to haue companions in good: for the wickedneſſe of *Iſrael* God hath another receit; the oyle of royall, and propheticall vnction; *Elijah* muſt anoint *Hazael* King of Syria, *Iehu* King of *Iſrael*; *Eliſha* for his ſucceſſor: All theſe ſhall reuenge the quarrels of God, and him; one ſhall begin, the other ſhall proſecute, the third ſhall pefect the vengeance vpon *Iſrael.*

A Prophet ſhall auenge the wrongs done to a Prophet: *Eliſha* is found, not in his ſtudy, but, in the field; not with a booke in his hand, but a plough: His father *Shaphat* was a rich farmer in *Abel-Meholah,* himſelfe was a good huſband not trained vp in the ſchooles of the Prophets, but, in the thrifty trade of tillage: and behold, this was the man whom God will picke out of all Iſrael for a Prophet; God ſeeth not as man ſeeth: Neither doth he chooſe men before they are fit, but therefore he fits them, becauſe he hath choſen them; his call is aboue all earthly inſtitution.

I heare not of ought that *Elijah* ſayd: Onely hee caſt his cloake vpon *Eliſha* in the paſſage: That Mantle, that act was vocall; Together with this ſigne, Gods inſtinct teacheth this amazed ſonne of *Shaphat* that hee was deſigned to an higher worke, to breake vp the fallow grounds of Iſrael, by his Propheticall function: Hee findes a ſtrange vertue in that Robe; and (as if his heart were changed with that habit) forgets his teme, and runnes after *Elijah*; and ſues for the leaue of a farewell to his Parents, ere hee had any but a dumbe command to follow: The ſecret call of God offers an inward force to the heart, and inſenſibly drawes vs beyond the power of our reſiſtance: Grace is no enemy to good nature: well may the reſpects to our earthly Parents ſtand with our duties to our Father in heauen. I doe not ſee *Eliſha* wring his hands and deplore his condition, that hee ſhall leaue the world, and follow a Prophet, but for the ioy of that change, hee makes a feaſt: thoſe Oxen, thoſe vtenſils of husbandry whereon his former labours had beene beſtowed, ſhall now be gladly deuoted to the celebration of that happy day, wherein hee is honoured with ſo bleſſed an imployment. If with deſire; if with cheerfulneſſe wee doe not enter into the workes of our heauenly Maſter, they are not like to proſper in our hands: Hee is not worthy of this ſpirituall ſtation, who holds not the ſeruice of God his higheſt, his richeſt preferment.

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hall, J.

Contemplations.

THE NINETEENTH BOOKE.

Containing
- Ahab *and* Benhadad.
- Ahab *and* Naboth.
- Ahab *and* Michaiah, *or the death of* Ahab.
- Ahaziah *ſicke,* Elijah *reuenged.*
- *The Rapture of* Elijah.
- Eliſha *healing the Waters, curſing the Children, Relieuing the three Kings.*
- Eliſha *with the Shunamite.*
- Eliſha *and* Naaman.
- Eliſha *raiſing the iron, blinding the Syrians.*
- *The Famine of Samaria relieued.*

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

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Hall, J.

TO THE RIGHT HONOVRABLE EDWARD LORD DENNY, BARON OF
Waltham, my bountifull and dearely
honoured Patron.

Right Honourable:

NOne can challenge ſo much right in theſe Meditations, as your Lordſhip, vnder whoſe happy ſhade they receiued their firſt conception: Vnder this Iuniper of yours, haue I (not driuen by force, but drawne by pleaſure) ſlept thus long, ſweetly, ſafely; and haue receiued theſe Angelicall touches: How iuſtly may your Lordſhip claime the fruits of your owne fauours? Your carefull ſtudies in the booke of God, are fit to be exemplary; which haue ſo inriched you, that your Teacher ſhall gaine. In this reach of diuine thoughts, you ſhall ſee Benhadads *inſolence taken downe by* Ahabs *victory, an humble (though Idolatrous) Iſraelite carrying it from an inſulting Pagan: You ſhall ſee in* Ahab *the impotent paſsions of greatneſſe; in* Naboth, *bleeding honeſtie; in* Iezebel *bloody hypocriſie, cruell craft; plotting from hell, pretending from heauen: You ſhall ſee the wofull ſucceſſe of an vniuſt mercy;* Ahab *forfaiting what hee gaue, killed by him whom he ſhould haue killed: you ſhall ſee reſolute* Michaiah *oppoſing the mercenary Synode of Prophets, a beaten victor, an impriſoned freeman: You ſhall ſee* Ahaziah *falling through his grate;* Elijah *climbing vp his Mount, mounting vp to his glory; fetching fire from heauen, fetcht by a fiery* *charet to heauen.* Eliſha *the heire of his mantle, of his ſpirit, no leſſe maruellous in his beneficences, in his reuenges. What doe I foretell all? Me thinkes I feele my ſelfe now too like an Italian hoſt, thus to meet your Lordſhip on the way, and to promiſe beforehand your fare and entertainment: Let it pleaſe your Lordſhip rather to ſee and allow your cheare: Indeed the feaſt is Gods, and not mine, wherein ſtore ſtriues with delicacie: If my cookery hurt it not, it is enough: Through your hands I commend it to the world, as I doe your Lordſhip, and my Honourable good Ladie, to the gracious protection of the Almighty, iuſtly vowing my ſelfe*

Your Lordſhips in all faithfull

obſeruance for euer to command,

Ios. Hall.

Contemplations.

AHAB *and* BENHADAD.

THere is nothing more dangerous for any ſtate, then to call in forraigne powers, for the ſuppreſſion of an home-bred enemie; the remedy hath oft in this caſe, proued worſe then the diſeaſe. *Aſa* King of *Iudah* implores the ayde of *Benhadad*, the *Syrian*, againſt *Baaſha* King of *Iſrael*. That ſtranger hath good colour to ſet his foot in ſome out-skirt-townes of *Iſrael*; and now theſe ſerue him but for the handſell of more; Such ſweetneſſe doth that *Edomite* find in the ſoile of *Iſrael*, that his ambition will not take vp with leſſe then all; He that entred as a Friend, will proceed as a Conqueror; and now aimes at no leſſe then *Samaria* it ſelfe, the heart, the head of the ten Tribes: There was no cauſe to hope for better ſucceſſe of ſo perfidious a League with an Infidell: Who can looke for other then warre when he ſees *Ahab* and *Iezebel* in the Throne, *Iſrael* in the groues and temples of *Baalim*? The ambition of *Benhadad* was not ſo much guilty of this warre, as the Idolatry of that wicked nation; How can they expect peace from earth, who doe wilfully fight againſt heauen? Rather will the God of Hoſts arme the brute, the ſenſeleſſe creatures againſt *Iſrael*, then he will ſuffer their defiance vnreuenged. *Ahab* and *Benhadad* are well matched, an Idolatrous Iſraelite, with a paganiſh Idumæan; well may God plague each with other, who meanes vengeance to them both. *Ahab* finds himſelfe hard preſſed with the ſiege; and therefore is glad to enter into treaties of peace; *Benhadad* knowes his owne ſtrength; and offers inſolent conditions, *Thy ſiluer and thy gold is mine, thy wiues alſo and thy children, euen the goodlieſt are mine.* It is a fearefull thing to be in the mercy of an enemy; In caſe of hoſtility might will carue for it ſelfe: *Ahab* now after the diuiſion of *Iudah*, was but halfe a King; *Benhadad* had two and thirty Kings to attend him; What equality was in this oppoſition? Wiſely doth *Ahab* therefore, as a reed in a tempeſt, ſtoop to this violent charge of ſo potent an enemy: *My Lord, O King, according to thy ſaying I am thine, and all that I haue:* It is not for the ouer-powred to capitulate; Weakneſſe may not argue but yeeld. Tyranny is but drawne on by ſubmiſſion; and where it finds feare, and deiection, inſulteth. *Benhadad* not content with the ſoueraigntie of *Ahabs* goods, cals for the poſſeſſion; *Ahab* had offred the Dominion, with reſeruation of his ſubordinate intereſt: he will be a tributary, ſo he may be an owner: *Benhadad* imperiouſly beſides the command, cals for the propriety; and ſuffers not the King of *Iſrael* to inioy thoſe things at all, which he would inioy but vnder the fauour of that predominancie. Ouer-ſtrained ſubiection turnes deſperate, if conditions bee impoſed worſe then death, there needes no long diſputation of the remedy; The Elders of *Iſrael* (whoſe ſhare was proportionably in this dainger) hearten *Ahab* to a deniall: which yet comes out ſo fearefully, as that it appeares rather extorted by the peremptory indignation of the people, then proceeding out of any generoſity of his Spirit: Neither doth he ſay, I will not, but, I may not. The proud Syrian (who would haue taken it in foule ſcorne to bee denied, though he had ſent for all the heads of *Iſrael*) ſnuffes vp the wind like a wilde Aſſe in the Wilderneſſe, and brags, and threats, and ſweares, *The gods doe ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfulls for all the people that follow me*: Not the men, not the goods onely of *Samaria* ſhall bee caried away captiue, but the very earth whereon it ſtands; and this, with how much eaſe? No Souldier ſhall need to bee charged with more then an handfull, to make a valley where the mother City of *Iſrael* once ſtood: Oh vaine boaſter! In whom I know not whether pride or folly be more eminent: Victorie is to bee atchieued, not to bee ſworne; future euents are no matter of an oath; Thy gods (if they had beene) might haue beene called as witneſſes of thy intentions, not of that ſucceſſe, whereof thou wouldeſt be the Author without them: Thy gods can doe nothing to thee, nothing for thee, nothing for themſelues; all thine Aramites ſhall not cary away one corne of ſand out of *Iſrael*, except it bee vpon the ſoles of their feet, in their ſhamefull flight; It is well, if they can cary backe thoſe skins that they brought thither: *Let not him that girdeth on his harneſſe boaſt himſelfe as he that putteth it off*: There is no cauſe to feare that man that truſtes in himſelfe? Man may caſt the dice of war, but the diſpoſition of them is of the Lord.

Ahab was lewd, but *Benhadad* was inſolent; If therefore *Ahab* ſhall be ſcourged with the rod of *Benhadads* feare; *Benhadad* ſhall bee ſmitten with the ſword of *Ahabs* reuenge; Of all things God will not endure a preſumptuous, and ſelfe-confident vaunter; after *Elijahs* flight and complaint, yet a Prophet is addreſſed to *Ahab*; *Thus ſaith the Lord, Haſt thou ſeene all this great multitude? behold I will deliuer it into thine hand, this day, and thou ſhalt know that I am the Lord?* Who can wonder enough at this vnweariable mercy of God? After the fire and raine fetcht miraculouſly from Heauen, *Ahab* had promiſed much, performed nothing, yet againe will God bleſſe and ſolicit him with victory; One of thoſe Prophets whom hee perſecuted to death ſhall comfort his deiection with the newes of deliuerance and triumph: Had this great worke beene wrought without premonition; either chance, or *Baal*, or the golden calues had caried away the thanks: Before hand therefore ſhall *Ahab* know both the Author and the meanes of his victory; God for the Author, the two hundred thirty two yong men of the Princes for the meanes; What are theſe for the Vant-gard, and ſeuen thouſand Iſraelites for the maine battell, againſt the troupes of three & thirty Kings, and as many centuries of Syrians, as *Iſrael* had ſingle ſouldiers? An equality of number had taken away the wonder of the euent; but now, the God of hoaſts will be confeſſed in this iſſue, not the valor of men; How indifferent it is with thee, O Lord, to ſaue by many, or by few; to deſtroy many or few? A world is no more to thee then a man; how eaſie is it for thee to enable vs to be more then Conquerors ouer Principalities and Powers: to ſubdue ſpirituall wickedneſſes to fleſh and blood? Through thee we can doe great things, yea we can doe all things through thee that ſtrengtheneſt vs; Let not vs want faith, we are ſure there can bee no want in thy power or mercy.

There was nothing in *Benhadads* pauilions but drink, and ſurfet, and iollity; as if wine ſhould make way for blood; Security is the certain vſher of deſtruction: we neuer haue ſo much cauſe to feare as when we feare nothing. This handfull of *Iſrael* dares look out (vpon the Prophets aſſurance) to the vaſt hoſt of *Benhadad*: It is enough for that proud pagan to ſit ſtill, and command amongſt his cups: To defile their fingers with the blood of ſo few, ſeemed no maſtery; that act would bee inglorious on the part of the Victors: More eaſily might they bring in three heads of dead enemies then one aliue: Imperiouſly enough therefore doth this boaſter out of his chaire of ſtate and eaſe, command, *Whether they be come out for peace, take them aliue; or whether they be come out for warre, take them aliue;* There needs no more, but, *Take them*, this field is won with a word. Oh the vaine and ignorant preſumptions of wretched men that will be reckoning without, againſt their Maker.

Euery Iſraelite kills his man, the Syrians flee, and cannot runne away from death: *Benhadad* and his Kings, are more beholden to their horſes, then to their gods, or themſelues for life and ſafetie, elſe they had beene either taken or ſlaine, by thoſe, whom they commanded to be taken.

How eaſie is it for him that made the heart, to fill it with terror, and conſternation, euen where no feare is? Thoſe whom God hath deſtined to ſlaughter, hee will ſmite, neyther needs hee any other enemy or executioner, then what he findes in their owne boſome: Wee are not the maſters of our owne courage, or feares; both are put into vs by that ouer-ruling power that created vs. Stay now, O ſtay, thou great King of *Syria*, and take with thee thoſe forgotten handfulls of the duſt of *Iſrael*: Thy gods will doe ſo to thee, and more alſo, if thy followers returne without their vowed burden: Learne now of the deſpiſed King of *Iſrael*, from henceforth not to ſound the triumph before the battell; not to boaſt thy ſelfe in the girding on of thy harneſſe, as in the putting off.

I heare not of eyther the publike thankſgiuing, or amendment of *Ahab*. Neyther danger nor victory can change him from himſelfe: *Benhadad* and he, though enemies, agree in vnrepentance; the one is no more moued with mercy, then the other with iudgement: Neyther is God any changeling in his proceedings towards both; his iudgement ſhall ſtill follow the *Syrian*, his mercy *Iſrael*: Mercy, both in fore-warning, and redeliuering *Ahab*; Iudgement, in ouerthrowing *Benhadad*. The Prophet of God comes againe, and both foretels the intended re-encounter of the Syrian, and aduiſes the care, and preparation of *Iſrael: Goe ſtrengthen thy ſelfe, and marke, and ſee what thou doeſt; for, at the returne of the yeare, the King of Syria will come vp againſt thee*: God purpoſeth the deliuerance of *Iſrael*, yet may not they neglect their fortifications; The mercifull intentions of God towards them may not make them careleſſe; The induſtry and courage of the Iſraelites fall within the decree of their victory; Security is the bane of good ſucceſſe; It is no contemning of a foyled enemie; the ſhame of a former diſgrace and miſcariage, whets his valor, and ſharpens it to reuenge: No power is ſo dreadfull, as that which is recollected from an ouerthrow.

The hoſtility againſt the *Iſrael* of God may ſleepe, but will hardly die. If the *Aramites* ſit ſtill, it is but till they be fully ready for an aſſault; Time will ſhew that their ceſſation was onely for their aduantage; neither is it otherwiſe with our ſpirituall aduerſaries: ſometimes their onſets are intermitted; they tempt not alwaies, they alwaies hate vs: their forbearance is not out of fauour, but attendance of opportunitie; happy are wee, if out of a ſuſpicion of their ſilence, we can as buſily prepare for their reſiſtance, as they doe for our impugnation.

As it is a ſhame to bee beaten, ſo yet the ſhame is leſſe, by how much the victor is greater; to mitigate the griefe, and indignation of *Benhadads* foile, his paraſites aſcribe it to gods, not to men; an humane power could no more haue vanquiſh't him then a diuine power could by him be reſiſted; Their gods are gods of the hils; Ignorant Syrians, that name gods, and confine them; varying their deities according to ſituations; They ſaw that *Samaria* (whence they were repelled) ſtood vpon the hill of *Shemer*? They ſaw the Temple of *Ieruſalem* ſtood vpon mount *Sion*; they knew it vſuall with the Iſraelites to ſacrifice in their high places, and perhaps they had heard of *Elijahs* altar, vpon mount *Carmel*; and now they ſottiſhly meaſure the effects of the power, by the place of the worſhip; as if he that was omnipotent on the hill, were impotent in the Valley; What doltiſh conceits doth blinde Paganiſme frame to it ſelfe of a Godhead? As they haue many gods, ſo finite; euery region, euery hill, euery dale, euery ſtreame hath their ſeuerall gods, and each ſo knowes his owne bounds, that he dares not offer to incroach vpon the other; or, if he doe, abuyes it with loſſe: Who would thinke that ſo groſſe blockiſhneſſe ſhould finde harbour in a reaſonable ſoule? A man doth not alter with his ſtation; He that wreſtled ſtrongly vpon the hill, loſeth not his force in the plaine; all places finde him alike actiue, alike valorous; yet theſe barbarous Aramites ſhame not to imagine that of God, which they would bluſh to affirme of their owne champions. Superſtition infatuates the heart out of meaſure; neither is there any fancy ſo abſurd or monſtrous, which credulous infidelity is not ready to entertaine with applauſe.

In how high ſcorne doth God take it to bee thus baſely vnder valued by rude heathen? This very miſ-opinion concerning the God of Iſrael ſhall coſt the Syrians a ſhamefull, and perfect deſtruction; They may call a Counſell of War, and lay their heads together, and change their Kings into Captaines, and their hills into valleyes, but they ſhall finde more graues in the plaines, then in the mountaines; This very miſ-priſon of God ſhall make *Ahab* (though he were more lewd) victorious; An hundred thouſand Syrians ſhall fall in one day, by thoſe few hands of Iſrael; And a dead wall in *Aphek* (to whoſe ſhelter they fled) ſhall reuenge God vpon the reſt that remained; The ſtones in the wall ſhall rather turne executioners, then a blaſphemous Aramite ſhall eſcape vnreuenged. So much doth the iealous God hate to be robd of his glory, euen by ignorant Pagans, whoſe tongues might ſeeme no ſlander. That proud head of *Benhadad*, that ſpoke ſuch big words of the duſt of Iſrael, and ſwore by his gods, that hee would kill and conquer, is now glad to hide it ſelfe in a blinde hole of *Aphek*; and now in ſtead of queſtioning the power of the God of Iſrael, is glad to heare of the mercy of the Kings of Iſrael; *Behold, now, wee haue heard that the Kings of the houſe of Iſrael are mercifull Kings; Let vs, I pray thee, put ſackcloth on our loines, and ropes on our heads, and goe out to the King of Iſrael, peraduenture he will ſaue thy life.*

There can bee no more powerfull attractiue of humble ſubmiſſion, then the intimation and conceit of mercy; Wee doe at once feare, and hate the inexorable; This is it, O Lord, that allures vs to thy throne of grace, the knowledge of the grace of that throne; with thee is mercy and plentious redemption; thine hand is open before our mouthes, before our hearts; If we did not ſee thee ſmile vpon ſuiters, we durſt not preſſe to thy footſtoole; Behold now we know that the King of heauen, the God of Iſrael, is a mercifull God; Let vs put ſackcloth vpon our loynes, and ſtrew aſhes vpon our heads, and goe meet the Lord God of Iſrael, that he may ſaue our ſoules.

How well doth this habit become inſolent, and blaſphemous *Benhadad* and his followers? a rope, and ſackcloth? A rope for a Crowne, ſackcloth for a robe; Neither is there leſſe change in the tongue, *Thy ſeruant Benhadad* ſaith, *I pray thee let mee liue.* Euen now the King of Iſrael ſaid to *Benhadad*, *My Lord O King, I am thine: Tell my Lord the King, all that thou didſt ſend for to thy ſeruant, I will doe:* Now *Benhadad* ſends to the King of Iſrael, *Thy ſeruant Benhadad* ſaid, *I pray thee let me liue:* Hee that was erewhile a Lord and King, is now a ſeruant; and he that was a ſeruant to the king of Syria, is now his Lord: he that would blow away all Iſrael in duſt, is now glad to beg for his owne life at the doore of a deſpiſed enemy; no courage is ſo haughty, which the God of hoſts cannot eaſily bring vnder; what are mē or deuils in thoſe almighty hāds?

The greater the deiection was, the ſtronger was the motiue of commiſeration; That haltar pleaded for life, and that plea for but a life, ſtirred the bowels for fauour: How readily did *Ahab* ſee in *Benhadads* ſudden miſery the image of the inſtability of all humane things? and relents at the view of ſo deepe and paſſionate a ſubmiſſion. Had not *Benhadad* ſaid, *Thy ſeruant*, *Ahab* had neuer ſaid, *My brother*; ſeldome euer was there loſſe in humility; How much leſſe can we feare diſparagement, in the annihilating of our ſelues, before that infinite Maieſtie? The drowning man ſnatches at euery twig; It is no maruell if the meſſengers of *Benhadad* cacht haſtilie at that laſt of grace, and hold it faſt, *Thy brother Benhadad*; Fauours are wont to draw on each other: Kindneſſes breed on themſelues: neither need wee any other perſwaſion to beneficence, then from our owne acts. *Ahab* cals for the King of *Syria*, ſets him in his owne Charet; treats with him of an eaſie (yet firme) league, giues him both his life, and his Kingdome. Neither is the Crowne of *Syria* ſooner loſt, then recouered; Onely hee that came a free Prince, returnes tributarie: Onely his traine is clipt too ſhort for his wings; an hundred twentie ſeuen thouſand *Syrians* are abated of his Guard, homeward. Blaſphemy hath eſcaped too well, *Ahab* hath at once peace with *Benhadad*, warre with God; God proclaimes it by his Herald, one of the ſoones of the Prophets; not yet in his owne forme, but diſguiſed, both in faſhion, and complaint; It was a ſtrange ſuit of a Prophet, *Smite me I pray thee*; Many a Prophet was ſmitten, and would not; neuer any but this wiſhed to be ſmitten; The reſt of his fellowes were glad to ſay, *Saue mee*; this onely ſayes, *Smite me*; His honeſt neighbour, out of loue and reuerence, forbeares to ſtrike; There are too many (thinkes hee) that ſmite the Prophets, though I refraine; What wrong haſt thou done that I ſhould repay with blowes? Hadſt thou ſued for a fauour, I could not haue denyed thee, now thou ſueſt for thine hurt, the deniall is a fauour; Thus he thought; but Charitie cannot excuſe diſobedience; Had the man of God called for blowes, (vpon his owne head) the refuſall had beene iuſt and thanke-worthy; but now that he ſayes, *In the Word of the Lord, Smite me*, this kindneſſe is deadly: *Becauſe thou haſt not obeyed the voyce of the Lord, behold, aſſoone as thou art departed from me a Lyon ſhall ſlay thee*; It is not for vs to examine the charges of the Almighty; Be they neuer ſo harſh, or improbable, (if they bee once knowne for his) there is no way but obedience, or death. Not to ſmite a Prophet, when God commands, is no leſſe ſinne, then to ſmite a Prophet, when God forbids; It is the diuine precept or prohibiton, that either makes or aggrauates an euill; And if the Iſraelite bee thus reuenged, that ſmote not a Prophet, what ſhall become of *Ahab* that ſmote not *Benhadad*? Euery man is not thus indulgent; an eaſie requeſt will gaine blowes to a Prophet from the next hand; yea, and a wound in ſmiting. I know not whether it were an harder taſke for the Prophet to require a wound, then for a well-meaning Iſraelite to giue it; Both muſt bee done; The Prophet hath what hee would, what hee muſt will, a ſight of his owne blood: and now diſguiſed herewith, and with aſhes vpon his face, hee way-lays the King of Iſrael, and ſadly complaines of himſelfe in a reall parable, for diſmiſſing a *Syrian* priſoner deliuered to his hands, vpon no leſſe charge then his life; and ſoone receiues ſentence of death, from his owne mouth: Well was that wound beſtowed that ſtrucke *Ahabs* ſoule through the fleſh of the Prophet: The diſguiſe is remoued: The King ſees not a ſouldier, but a Seer, and now finds that he hath vnawares paſſed ſentence vpon himſelfe. There needs no other doome then from the lips of the offender: *Thus ſaith the Lord, Becauſe thou haſt let goe out of thy hand, a man whom I appointed to vtter deſtruction, therefore thy life ſhall goe for his life, and thy people for his people*: Had not *Ahab* knowne the will of God concerning *Benhadad*, that had beene mercy to an enemy, which was now cruelty to himſelfe, to Iſrael: His eares had heard of the blaſphemies of that wicked tongue this His eyes had ſeene God goe before him, in the example of that reuenge; No Prince can ſtrike ſo deepe into his ſtate, as in not ſtriking: In priuate fauour there may bee publike vnmecifulneſſe.

AHAB, *and* NABOTH.

NAboth had a faire Vineyard; It had beene better for him to haue had none; His vineyard yeelded him the bitter Grapes of death. Many a one hath beene ſold to death by his lands and goods; wealth hath beene a ſnare, as to the ſoule, ſo to the life; Why doe wee call thoſe goods, which are many times the bane of the owner? *Naboths* vineyard lay neere to the Court of *Iezebel*; It had beene better for him, it had beene planted in the wilderneſſe; Doubtleſſe, this vicinity made it more commodious to the poſſeſſor; but more enuious and vnſafe: It was now the perpetuall obiect of an euill eye, and ſtirred thoſe deſires, which could neither be well denyed, nor ſatisfied: Eminency is ſtill ioyned wich perill, obſcuritie with peace: There can bee no worſe annoyance to an inheritance, then the greatneſſe of an euill neighbourhood: *Naboths* vines ſtood too neere the ſmoake of *Iezebels* chimneys: to much within the proſpect of *Ahabs* window; Now lately had the King of Iſrael beene twice victorious ouer the *Syrians*; no ſooner is he returned home then hee is ouercome with euill deſires; The ſoyle hee gaue was not worſe then that hee tooke: There is more true glory in the conqueſt of our luſts, then in all bloody Trophees; In vaine ſhall *Ahab* boaſt of ſubduing a forraine enemy, whiles he is ſubdued by a domeſticke enemy within his owne breſt; Opportunity and Conuenience is guilty of many a theft: Had not this ground line ſo faire, *Ahab* had not beene tempted: His eye lets in this euill gueſt into the ſoule, which now dares come forth at the mouth; *Giue mee thy vineyard, that I may haue it for a garden of herbes, becauſe it is neere to my houſe, and I will giue thee a better vineyard for it, or if it ſeeme good to thee, I will giue thee the worth of it in money*; Yet had *Ahab* ſo much ciuility, and iuſtice, that he would not wring *Naboths* patrimony out of his hand by force, but requires it vpon a faire compoſition, whether of price, or of exchange: His gouernment was vicious, not tyrannicall; Proprietie of goods was inuiolably maintained by him; No leſſe was *Naboth* allowed to claime a right in his vineyard, then *Ahab* in his palace; This wee owe to lawfull Soueraignty to call ought our owne, and well worthy is this priuiledge to be repaid with all humble and loyall reſpects. The motion of *Ahab* (had it beene to any other then an Iſraelite) had beene as iuſt, equall, reaſonable, as the repulſe had beene rude, churliſh, inhumane. It is fit that Princes ſhould receiue due ſatisfaction in the iuſt demands, not onely of their neceſſities, but conuenience, and pleaſure; well may they challenge this retribution to the benefit of our common peace and protection; If there bee any ſweetneſſe in our vineyards, any ſtrength in our fields, we may thanke their ſcepters; Iuſtly may they expect from vs the commoditie, the delight of their habitation; and if we gladly yeeld not to their full elbow-roome, both of ſite and prouiſion, we can be no other then ingratefull; Yet dares not *Naboth* giue any other anſwer to ſo plauſible a motion, then, *The Lord forbid it me, that I ſhould giue thee the inheritance of my Fathers:* The honeſt *Iſraelite* ſaw violence in this ingenuity; There are no ſtronger commands, then the requeſts of the great; It is well that *Ahab* well not wreſt away this patrimomy, it is not well that he deſired it; The land was not ſo much ſtood vpon, as the law; One earth might be as good as another, and money equiualent to eyther: The Lord had forbidden to alien their inheritance: *Naboth* did not feare loſſe, but ſinne: What *Naboth* might not lawfully doe, *Ahab* might not lawfully require: It pleaſed God to bee very punctuall, and cautelous, both in the diſtinction, and preſeruation of the intireneſſe of theſe Iewiſh inheritances: Nothing but extreme neceſſitie might warrant a ſale of land, and that, but for a time; if not ſooner, yet at the Iubile, it muſt reuert to the firſt owner: It was not without a comfortable ſignification, that whoſoeuer had once his part in the land of Promiſe, could neuer loſe it; Certainly *Ahab* could not but know this diuine reſtriction, yet doubts not to ſay, *Giue me thy vineyard*; The vnconſcionable will know no other law but their profit, their pleaſure. A lawleſſe greatneſſe hates all limitations, and abides not to heare men ſhould need any other warrant but will.

Naboth dares not be thus tractable; How gladly would he be quit of his inheritance, if God would acquit him from the ſinne? Not out of wilfulneſſe, but obedience, doth this faithfull Iſraelite hold off from this demand of his Soueraign; not daring to pleaſe an earthly King with offending the heauenly: When Princes command lawfull things, God commands by them; when vnlawfull, they command againſt God; paſſiue obedience we muſt giue, actiue we may not; wee follow then as ſubordinate, not as oppoſite to the higheſt.

Who cannot but ſee and pity the ſtraites of honeſt *Naboth*: *Ahab* requires what God forbids; he muſt fall out either with his God, or his King: Conſcience caries him againſt policy; and he reſolues not to ſinne, that he might be gracious. For a world he may not giue his vineyard: Thoſe who are themſelues godleſſe, thinke the holy care of others but idly ſcrupulous: The King of Iſrael could not chuſe but ſee that onely Gods prohibition lay in the way of his deſignes, not the ſtomacke of a froward ſubiect; yet he goes away into his houſe heauy and diſpleaſed; and caſts himſelfe downe vpon his bed, turnes away his face, and refuſes his meat; Hee hath taken a ſurfet of *Naboths* grapes which marres his appetite, and threatens his life: How ill can great hearts endure to bee croſſed, though vpon the moſt reaſonable and iuſt grounds: *Ahabs* place call'd him to the Guardianſhip of Gods Law, and now his heart is ready to breake, that this parcell of that Law may not bee broken: No maruell if hee made not dainty to tranſgreſſe a locall ſtatute of God, who did ſo ſhamefully violate the eternall Law of both Tables.

I know not whether the ſpleen, or the gall of *Ahab* be more affected; Whether more of anger, or griefe, I cannot ſay; but ſick he is & keepes his bed, and balkes his meat, as if he ſhould die of no other death, thē the ſalads that he would haue had: O the impotēt paſſion and inſatiable deſires of Couetouſneſſe! *Ahab* is Lord & King of all the territories of Iſrael; *Naboth* is the owner of one poore Vineyard; *Ahab* cannot inioy Iſrael, if *Naboth* inioy his Vineyard; Beſides Samaria, *Ahab* was the great Lord Paramount of Damaſcus and all Syria, the victor of him that was attended with two and thirty Kings; *Naboth* was a plaine townſman of Iezreel, the good husband of a little Vineyard; Whether is the wealthier? I doe not heare *Naboth* wiſh for any thing of *Ahabs*, I heare *Ahab* wiſhing (not without indignation of a repulſe) for ſomwhat from *Naboth*: Riches & pouerty, is no more in the heart then in the hand; He is wealthy that is contented, he is poore that wanteth more: Oh rich *Naboth* that careſt not for all the large poſſeſſions of *Ahab*, ſo thou maiſt bee the Lord of thine owne Vineyard; Oh miſerable *Ahab*, that careſt not for thine owne poſſeſſions whiles thou mayeſt not be the Lord of *Naboths* Vineyard.

He that cauſed the diſeaſe ſends him a Phyſitian; Satan knew of old how to make vſe of ſuch helpers; *Iezebel* comes to *Ahabs* bed-ſide, and caſts cold water in his face, and puts into him ſpirits of her owne extracting. *Doſt thou now gouerne the Kingdome of Iſrael? Ariſe, eat bread, and let thine heart be merry; I will giue thee the Vineyard of Naboth.* *Ahab* wanted neither wit, nor wickedneſſe; Yet is he in both, a very nouice to this Zidonian dame. There needs no other Deuill, then *Iezebel*, whether to proiect euill, or to worke it: She chides the puſillanimity of her deiected husband, and perſwades him his rule cannot bee free, vnleſſe it be licentious, that there ſhould bee no bounds for ſoueraignetie, but will: Already hath ſhee contriued to haue by fraud and force, what was denied to intreaty; Nothing needs but the name, but the ſeale of *Ahab*: let her alone with the reſt: How preſent are the wits of the weaker ſex for the deuiſing of wickedneſſe? She frames a letter in *Ahabs* name, to the Senatours of Iezreel, wherein ſhee requires them to proclaime a faſt, to ſuborne two falſe witneſſes againſt

Naboth, to charge him with blaſphemy againſt God & the King, to ſtone him to death; A ready payment for a rich Vineyard: Whoſe indignation riſeth not to heare *Iezebel* name a faſt? The great contemners of the moſt important Lawes of God, yet can be content to make vſe of ſome diuine, both ſtatutes, and cuſtomes, for their owne aduantage: She knew the Iſraelites had ſo much remainder of grace, as to hold blaſphemy worthy of death; She knew their manner was to expiate thoſe crying ſinnes with publike humiliation: She knew that two Witneſſes at leaſt muſt caſt the offender; all theſe ſhe vrges to her own purpoſe; There is no miſchiefe ſo deuilliſh, as that which is cloked with piety: Simulation of holineſſe doubleth a villany; This murder had not been halfe ſo foule, if it had not bin thus masked with a religious obſeruation; Beſides deuotion, what a faire pretence of legality is here? Blaſphemy againſt God and his anointed may not paſſe vnreuenged; The offender is conuented before the ſad and ſeuere bench of Magiſtracy; the iuſtice of Iſrael allowes not to condemne an abſent, an vnheard malefactor; Witneſſes come forth, and agree in the intimation of the crime; the Iudges rend their garments, and ſtrike their breſts as grieued, not more for the ſin, then the puniſhment; their very countenance muſt ſay, *Naboth* ſhould not die, if his offence did not force our iuſtice, and now, he is no good ſubiect, no true Iſraelite, that hath not a ſtone for *Naboth*.

Iezebel knew well to whom ſhe wrote; Had not thoſe letters falne vpon the times of a wofull degeneration of Iſrael, they had receiued no leſſe ſtrong denials from the Elders, then *Ahab* had from *Naboth*; *God forbid that the Senate of Iezreel ſhould forge a periurie, belie truth, condemne innocency, broke corruption*: Command iuſt things, wee are ready to die in the zeale of our obedience, wee dare not imbrue our hands in the blood of an innocent.

But ſhe knew whom ſhe had engaged, whom ſhe had marred by making conſcious. It were ſtrange if they who can countenance euill with greatneſſe, ſhould want factors for the vniuſteſt deſignes. Miſerable is that people whoſe Rulers (in ſtead of puniſhing) plot, and incourage wickedneſſe; when a diſtillation of euill fals from the head, vpon the lungs of any State, there muſt needes follow a deadly conſumption.

Yet, perhaps there wanted not ſome colour of pretence for this proceeding; They could not but heare, that ſome words had paſſed betwixt the King and *Naboth*; Haply is was ſuggeſted, that *Naboth* had ſecretly ouer-laſhed into ſaucy and contemptuous termes to his Soueraigne, ſuch as neither might be well borne, nor yet (by reaſon of their priuacy) legally conuinced; the bench of Iezreel ſhould but ſupply a forme to the iuſt matter, and deſert of condemnation; What was it for them to giue their hand to this obſcure midwifery of Iuſtice? Is it enough that their King is an accuſer and witneſſe of that wrong, which onely their ſentence can formally reuenge. All this cannot waſh their hands from the guilt of blood; If iuſtice be blinde, in reſpect of partiality, ſhe may not be blinde in reſpect of the grounds of execution; Had *Naboth* beene a blaſphemer, or a traitor, yet theſe men were no better then murtherers; What difference is there betwixt the ſtroke of Magiſtracie, and of man-ſlaughter, but due conuiction?

Wickedneſſe neuer ſpake out of a Throne, and complained of the defect of inſtruments; *Naboth* was (it ſeemes) ſtrictly conſcionable, his fellow Citizens looſe, & lawleſſe; they are glad to haue gotten ſuch an opportunite of his diſpatch: No clauſe of *Ahabs* letter is not obſerued; A faſt is warned, the city is aſſembled, *Naboth* is conuented, accuſed, confronted, ſentenced, ſtoned. His vineyard is eſcheated to the Crowne; *Ahab* takes ſpeedy and quiet poſſeſſion; How ſtill doth God ſit in heauen, and looke vpon the complots of treachery and villanies, as if they did not concerne him: The ſucceſſe ſo anſwers their deſires, as if both heauen and earth were their friends. It is the plague, which ſeemes the felicity of ſinners, to ſpeed well in their lewd enterpriſes; No reckoning is brought in the midſt of the meale, the end payes for all: Whiles *Ahab* is reioycing in his new garden-plot, and promiſing himſelfe contentment in this commodious enlargement, in comes *Elijah*, ſent from God with an errand of vengeance. Me thinkes, I ſee how the Kings countenance changed; with what agaſt eyes, and pale cheekes, he lookt vpon that vnwelcome Prophet: Little pleaſure tooke he in his proſpect, whiles it was clogged with ſuch a gueſt: yet his tongue begins firſt; *Haſt thou found me, O mine enemy?* Great is the power of conſcience: vpon the laſt meeting (for ought we know) *Ahab* and *Elijah* parted friends: The Prophet had lacquayed his coach, and tooke a peaceable leaue at this Townes end; now *Ahabs* heart told him (neither needed any other meſſenger) that God, and his Prophet were falne out with him; His continuing Idolatry, now ſeconded with blood, bids him look for nothing but frownes from heauen: A guilty heart can neuer be at peace: Had not *Ahab* knowne how ill he had deſerued of God, he had neuer ſaluted his Prophet by the name of an enemy: Hee had neuer beene troubled to bee found by *Elijah*, if his owne breſt had not found him out for an enemy to God: Much good may thy vineyard doe thee, O thou King of Iſrael, many faire flowers, and ſauoury herbes may thy new Garden yeeld thee; pleaſe thy ſelfe with thy *Iezebel*, in the triumph ouer the carkaſſe of a ſcrupulous ſubiect; let me rather die with *Naboth*, then reioyce with thee: His turne is ouer, thine is to come: The ſtones that ouerwhelmed innocent *Naboth*, were nothing to thoſe that ſmite thee; *Haſt thou killed, & alſo taken poſſeſſion? thus ſaith the Lord, In the place where dogs licked the blood of* Naboth, *ſhall dogs lick thy blood, euen thine.* What meaneſt thou, O *Elijah*, to charge this murther vpon *Ahab*: Hee kept his Chamber, *Iezebel* wrote, the Elders condemned, the people ſtoned; yet thou ſayeſt, *Haſt thou killed?* Well did *Ahab* know that *Iezebel* could not giue this vineyard with drie hands; yet was he content to winke at what ſhe would doe: Hee but ſits ſtill whiles *Iezebel* workes: Onely his Signet is ſuffered to walke for the ſealing of this vnknowne purchaſe: Thoſe that are truſted with authority, may offend no leſſe in conniuency, or neglect, then others in act, in participation: Not onely command, conſent, countenance, but very permiſſion feoffes publike perſons in thoſe ſinnes, which they might, and will not preuent. God loues to puniſh by retaliation: *Naboth* and *Ahab* ſhall both bleed; *Naboth* by the ſtones of the Iezreelites, *Ahab* by the ſhafts of the Aramites; The dogs ſhall taſt of the blood of both: What *Ahab* hath done in cruelty, he ſhall ſuffer in iuſtice: The caſe and the end make the difference happy on *Naboths* ſide, on *Ahabs* wofull; *Naboth* bleeds as a Martyr; *Ahab* as a murtherer: What euer is *Ahabs* condition, *Naboth* changes a vineyard on earth, for a Kingdome in heauen. Neuer any wicked man gained by the perſecution of an innocent: Neuer any innocent man was a loſer by ſuffering from the Wicked.

Neither was this iudgement perſonall but hereditarie: I will take away thy poſterity, and will make thine houſe like the houſe of *Ieroboam*: Him that dyeth of *Ahab* in the City, *the Dogs ſhall eat*; and him that dieth in the field, *ſhall the fowles of the ayre eat*: *Ahab* ſhall not need to take thought for the traducing of this ill gotten inheritance; God hath taken order for his heyres; whom his ſin hath made no leſſe the heyres of his curſe, then of his body: Their fathers cruelty to *Naboth* hath made them, together with their mother *Iezebel*, dogs-meat. The reuenge of God doth at laſt make amends for the delay; Whether now is *Naboths* vineyard payd for?

The man that had ſold himſelfe to worke wickedneſſe, yet rues the bargaine. I doe not heare *Ahab* (as bad as he was) reuile or threaten the Prophet, but hee rends his cloathes, and wears and lies in ſack-cloth, and faſts, and walks ſoftly: Who that had ſeen *Ahab* would not haue deemed him a true penitent: All this was the viſor of ſorrow, not the face; or if the face, not the heart; or if the ſorrow of the heart, yet not the repentance: A ſorrow for the iudgement, not a repentance for the ſinne: The very deuils howle to be tormented: Griefe is not euer a ſigne of grace: *Ahab* rends his cloathes, he did not rend his heart; he puts on ſack-choth, not amendment; he lies in ſack-cloth, but he lies in his Idolatry; he walkes ſoftly, he walks not ſincerely; worldly ſorrow cauſeth death: Happy is that griefe for which the ſoule is the holier.

Yet what is this I ſee? This very ſhadow of repentance caries away mercy: It is no ſmall mercy to defer an euill: Euen *Ahabs* humiliation ſhall prorogue the iudgement;

ſuch as the penitence was,ſuch ſhall be the reward; a temporary reward of a temporary penitence: As *Ahab* might be thus ſorrowfull, and neuer the better; ſo, hee may be thus fauoured, and neuer the happier: Oh God, how graciouſly art thou ready to reward a ſound, and holy repentance, who art thus indulgent to a carnall and ſeruile deiection.

Ahab and Michaiah: OR, *The death of* Ahab.

WHo would haue look't to haue heard any more of the wars of the Syrians with Iſrael;after ſo great a ſlaughter,after ſo firme a league; a league not of peace onely, but of Brotherhood: The haltars, the ſack-cloth of *Benhadads* followers were worn out, as of vſe, ſo of memory, and now they are changed for Iron and ſteele. It is but three yeares that this peace laſts; and now that warre begins which ſhall make an end of *Ahab*: The King of Iſrael rues his vniuſt mercy; according to the word of the Prophet, that gift of a life, was but an exchange: Becauſe *Ahab* gaue *Benhadad* his life; *Benhadad* ſhall take *Ahabs*; He muſt forfeit in himſelfe what he hath giuen to another: There can bee no better fruit of too much kindneſſe to Infidels: It was one Article of the league betwixt *Ahab* and his brother *Benhadad*, that there ſhould bee a ſpeedy reſtitution of all the Iſraelitiſh Cities: The reſt are yeelded, onely *Ramoth Gilead* is held backe, vnthankfully, iniuriouſly: He that begged but his life, receiues his Kingdome, and now reſts not content with his owne bounds: Iuſtly doth *Ahab* challenge his owne, iuſtly doth he moue a war to recouer his owne from a perfidious tributary; the lawfulneſſe of actions may not be iudged by the euents, but by the grounds; the wiſe and holy arbiter of the world knowes why many times the better cauſe hath the worſe ſucceſſe: Many a iuſt buſineſſe is croſſed, for a puniſhment to the agent.

Yet Iſrael and Iudah were now peeced in friendſhip; *Iehoſaphat* the good King of Iudah had made affinitie with *Ahab* the Idolatrous King of Iſrael: and, beſides a perſonall viſitation, ioynes his forces with his new Kinſman, againſt an old confederate: Iudah had called in Syria againſt Iſrael; and now Iſrael cals in Iuda againſt Syria: Thus rather ſhould it be: It is fit that the more pure Church ſhould ioyne with the more corrupt, againſt a common Paganiſh enemy.

Iehoſaphat hath match't with *Ahab*; not with a diuorce of his deuotion. Hee will fight, not without God; *Inquire I pray thee at the Word of the Lord, to day*: Had hee done thus ſooner; I feare *Athaliah* had neuer called him father: This motion was newes in Iſrael: It was wont to be ſaid, Inquire of *Baal*: The good King of Iudah will bring Religion into faſhion in the Court of Iſrael; *Ahab* had inquired of his counſellors, What needed he be ſo deuout, as to inquire of his Prophets? Onely *Iehoſaphats* preſence made him thus godly: It is an happy thing to conuerſe with the vertuous; their counſell and example cannot but leaue ſome tincture behind them of a good profeſſion, if not of piety: Thoſe that are truely religious dare not but take God with them in all their affaires; with him they can be as valiant as timorous without him.

Ahab had Clergy enough, ſuch as it was: Foure hundred Prophets of the groues were reſerued from appearing to *Elijahs* challenge; theſe are now conſulted by *Ahab*: they liue to betray the life of him who ſaued theirs. Theſe care not ſo much to inquire what God would ſay, as what *Ahab* would haue them ſay; they ſaw which way the Kings heart was bent, that way they bent their tongues: *Goe vp, for the Lord ſhall de-*

liuer it into the hands of the King : Falſe Prophets care onely to pleaſe; a plauſible falſhood paſſes with them aboue an harſh truth. Had they ſeene *Ahab* fearefull, they had ſaid, *Peace, Peace*; now they ſee him reſolute, war and victory: It is a fearefull preſage of ruine when the Prophets conſpire in aſſentation.

Their number, conſent, confidence hath eaſily won credit with *Ahab* : Wee doe all willingly beleeue what we wiſh: *Iehoſhaphat* is not ſo ſoone ſatisfied : Theſe Prophets were (it is like) obtruded to him (a ſtranger) for the true Prophets of the true God : The iudicious King ſees cauſe to ſuſpect them, and now perceiuing at what altars they ſerued, hates to reſt in their teſtimony : *Is there not here a Prophet of the Lord beſides, that we might inquire of him?* One ſingle Prophet ſpeaking from the Oracles of GOD, is more worth then foure hundred Baalites : Truth may not euer be meaſured by the poll. It is not number but weight that muſt cary it in a Councell of Prophets : A ſolid Verity in one mouth is worthy to preponderate light faſhood in a thouſand.

Euen King *Ahab* (as bad as hee was) kept tale of his Prophets; and could giue account of one that was miſſing : *There is yet one man (Michaiah* the ſonne of *Imlah) by whom we may inquire of the Lord, but I hate him, for hee doth not prophecy good concerning me, but euill.* It is very probable that *Michaiah* was that diſguiſed Prophet, who brought to *Ahab* the fearefull meſſage of diſpleaſure, and death, for diſmiſſing *Benhadad*, for which he was euer ſince faſt in priſon, deepe in diſgrace : Oh corrupt heart of ſelfe condemned *Ahab* : If *Michaiah* ſpake true to thee, how was it euill? If others ſaid falſe, how was it good? and if *Michaiah* ſpake from the Lord, why doſt thou hate him? This hath wont to be the ancient lot of Truth, cenſure and hatred: Cenſure of the meſſage, hatred of the bearer. To carnall eares the meſſage is euill, if vnpleaſing; and if plauſible, good : If it be ſweet, it cannot be poiſon: if bitter, it cannot be wholeſome: The diſtemper of the receiuer is guilty of this miſ-conceit : In it ſelfe euery truth as it is good, ſo amiable; euery faſhood loathſome, as euill : A ſicke palate cryes out of the taſt of thoſe liquors, which are well allowed of the healthfull. It is a ſigne of a good ſtate of the ſoule, when euery vendure can receiue his proper iudgement.

Wiſe and good *Iehoſaphat* diſſwades *Ahab* from ſo hard an opinion, and ſees cauſe ſo much more to vrge the conſultation of *Michaiah*, by how much he findes him more vnpleaſing : The King of Iſrael to ſatisfie the importunitie of ſo great, and deare an allie, ſends an Officer for *Michaiah* : He knew well (belike) where to finde him; within thoſe foure walls, where vniuſt cruelty had diſpoſed of that innocent Seer : Out of the obſcurity of the priſon, is the poore Prophet fetcht in the light of ſo glorious a Confeſſion of two Kings, who thought this Conuocation of Prophets not vnworthy of their greateſt repreſentation of State and Maieſtie : There hee finde *Zedekiah*, the leader of that falſe crue, not ſpeaking only, but acting his prediction : Signes were no leſſe vſed by the Prophets, then words; this arch-flatterer hath made him hornes of iron; the horne is forceable, the iron irreſiſtible; by an irreſiſtible force ſhall *Ahab* puſh the Syrians; as there were more certainty in this mans hands then in his tongue: If his ſon *Chenaanah* had not had a fore-head of braſſe for impudency, and a heart of Lead for flexibleneſſe to humours, and times, he had neuer deuiſed theſe horns of iron; wherewith his King was goared vnto blood : Howſoeuer it is enough for him that he is beleeued, that he is ſeconded : All the great inqueſt of theſe Prophets gaue vp their verdict by this foreman: not one of foure hundred diſſented : Vnanimitie of opinion in the greateſt Eccleſiaſticall aſſemblies is not euer an argument of truth: There may be as common, and as firme agreement in error.

The meſſenger that came for *Michaiah*, like a carnall friend, ſets him in a way of fauour : tels him what the reſt ſaid, how they pleaſed : how vnſafe it would bee for him to varie, how beneficiall to aſſent : Thoſe that adore earthly greatneſſe, thinke euery man ſhould dote vpon their Idols: and hold no tearmes too high for their ambitious purchaſes. Faithfull *Michaiah* ſcornes the motion, hee knowes the price of the word, and contemns it, *As the Lord liueth, what the Lord ſaith vnto mee that will I ſpeake* : Neither feares, nor fauours, can tempt the holily reſolute : They can trample vpon dangers, or honors, with a careleſſe foot; and whether they be ſmiled or frowned on by the great, dare not either alter, or conceale their errand.

The queſtion is moued to *Michaiah*; He at firſt ſo yeelds, that he contradicts; yeelds in words, contradicts in pronunciation; The ſyllables are for them, the ſound againſt them: Ironies deny ſtrongeſt in affirming; and now being preſſed home, hee tels them that God had ſhewed him thoſe ſheepe of Iſrael ſhould ere long, by this meanes, want their Shepheard; The very reſemblance, to a good Prince, had beene affectiue; The ſheepe is an helpeleſſe creature, not able either to guard or guide it ſelfe; all the ſafety, all the direction of it, is from the keeper; without whom, euery curre chaſes and werries it, euery tracke ſeduceth it; Such ſhall Iſrael ſoone bee, if *Ahab* bee ruled by his Prophets; The King of Iſrael doth not beleeue, but quarrell; not at himſelfe, who had deſerued euill, but at the Prophet, who foreſignified it, and is more carefull that the King of Iuda ſhould marke how true hee had fore-told concerning the Prophet, then how the prophet had fore-told concerning him.

Bold *Michaiah* (as no whit diſcouraged with the vniuſt checks of greatneſſe) doubles his prediction, and by a ſecond viſion particularizeth the meanes of this dangerous errour: Whiles the two Kings ſate maieſtically in their Thrones, hee tels them of a more glorious Throne, then theirs, whereon he ſaw the King of Gods ſitting: Whiles they were compaſſed with ſome hundreds of Prophets, and thouſands of Subiects, and Souldiers, he tels them of all the hoſt of heauen, attending that other Throne, Whiles they were deliberating of a war, he tels them of a God of heauen iuſtly decreeing the iudgement of a deadly deception to *Ahab*: The decree of the higheſt is not more plainely reuealed, then expreſſed parabolically. The wiſe and holy God is repreſented, after the manner of men, conſulting of that ruine, which hee intended to the wicked King of Iſrael; That increated, and infinite wiſedome, needs not the aduice of any finite, and created powers, to direct him, needs not the aſſent, and aid of any ſpirit for his execution; much leſſe of an euill one: yet here an euill ſpirit is brought in (by way of viſion mixt with parable) profering the ſeruice of his lie, accepted, imployed, ſucceſſefull: Theſe figures are not voyd of truth: The action and euent is reduced to a decree; the decree is ſhadowed out by the reſemblance of humane proceedings: All euill motions, and counſels are originally from the malignant Spirit: The euill ſpirit could haue no power ouer then, but by the permiſſion, by the decree of the Almighty: That Almighty, as he is no Author of ſin, ſo he ordinates all euill to good: It is good that is iuſt: it is iuſt that one ſinne ſhould be puniſhed by another: Satan is herein no other then the executioner of that God, who is as farre from infuſing euill, as from not reuenging it. Now *Ahab* ſees the ground of that applauſed conſent of his rabble of Prophets: one euil ſpirit hath no leſſe deceiued them, then they their maſter: he is one, therefore he agrees with himſelfe, he is euill, therefore both he & they agree in deceit.

Oh the noble & vndaunted ſpirit of *Michaiah* neither the Thrones of the Kings, nor the number of the Prophets could abate one word of his true (though diſpleaſing) meſſage: The King of Iſrael ſhall heare, that he is miſ-led by lyers, they by a deuill: Surely *Iehoſhaphat* cannot but wonder at ſo vnequall a contention: to ſee one ſilly Prophet affronting foure hundred: with whom leſt confidence ſhould carie it, behold *Zedekiah* more bold, more zealous: If *Michaiah* haue giuen him (with his fellowes) the lye, he giues *Michaiah* the fiſt: Before theſe two great Guardians of peace, and iuſtice, ſwaggering *Zedekiah* ſmites *Michaiah* on the face: and with the blow expoſtulates: *Which way went the Spirit of Lord from mee, to ſpeake vnto thee?* For a Prophet to ſmite a Prophet, in the face two Kings, was intolerably inſolent: the act was much vnbeſeeming the perſon, more the preſence: Prophets may reproue, they may not ſtrike: It was enough for *Ahab* to puniſh with the hand; no weapon was for *Zedekiah*, but his tongue; neither could this rude preſumption haue beene well taken, if malice had not made magiſtracie inſenſible of this vſurpation: *Ahab* was well content to ſee that hated mouth beaten by any hand. It is no new condition of Gods faithfull meſſengers to ſmart for ſaiyng truth. Falſhood doth not more bewray it ſelfe in any thing then in blowes; Truth ſuffers, whiles errour perſecutes: None are more ready to boaſt of the Spirit of God, then thoſe that haue the leaſt; As in veſſels the full are ſilent.

Innocent *Michaiah*, neither defends, nor complaines; It would haue well beſeemed the religious King of Iudah, to haue ſpoken in the cauſe of the dumbe, to haue checked inſolent *Zedekiah*: Hee is content to giue way to this tide of peremptory, and generall oppoſition: The helpleſſe Prophet ſtands alone, yet layes about him with his tongue, *Behold, thou ſhalt ſee in that day, when thou ſhalt goe into an inner chamber, and hide thy ſelfe.* Now the proud Baaliſte ſhewed himſelfe too much; ere long he ſhall bee glad to lurke vnſeene; his hornes of iron cannot beare off this danger. The ſonne of *Ahab* cannot chuſe, but in the zeale of reuenging his fathers deadly ſeducement, call for that falſe head of *Zedekiah*: In vaine ſhall that Impoſtor ſeeke to hide himſelfe from iuſtice: But, in the meane while, he goes away with honour: *Michaiah* with cenſure. *Take* Michaiah, *and carie him backe to* Amon, *the Gouernour of the Citie, and to* Ioaſh *the Kings ſonne; and ſay, Thus ſayth the King, Put this fellow in priſon, and feed him with bread of affliction, and with water of affliction, vntill I come in peace.*

An hard doome of Truth; The Iayle for his lodging; coorſe bread and water for his food, ſhall but reſerue *Michaiah* for a further reuenge. The returne of *Ahab* ſhall bee the bane of the Prophet: Was not this hee that aduiſed *Benhadab*, not to boaſt in putting on his Armour, as in the vngirding it; and doth hee now promiſe himſelfe peace and victory, before hee buckle it on? No warning will diſſwade the wilfull; So aſſured doth *Ahab* make himſelfe of ſucceſſe, that hee threats ere hee goe, what he will doe when he returnes in peace: How iuſtly doth God deride the miſreckonings of proud and fooliſh men; If *Ahab* had no other ſinnes, his very confidence ſhall defeat him; yet the Prophet cannot be ouercome in his reſolution; hee knowes his grounds cannot deceiue him, and dare therefore caſt the credit of his function vpon this iſſue: *If thou returne at all in peace, the Lord hath not ſpoken by mee*: And hee ſayd, *Hearken, O people, euery one of you*; Let him neuer bee called a Prophet, that dare not truſt his GOD: This was no aduenture therefore of reputation, or life; ſince hee knew whom hee beleeued, the euent was no leſſe ſure, then if it had beene paſt: Hee is no God that is not conſtant to himſelfe: Hath hee ſpoken, and ſhall he not performe? What hold haue wee for our ſoules, but his eternall Word? The being of God is not more ſure, then his promiſes, then his ſentences of iudgement. Well may we appeale the teſtimonie of the world in both: if there bee not plagues for the wicked; if there be not rewards for the righteous; God hath not ſpoken by vs.

Not *Ahab* onely, but good IEHOSHAPHAT is caried with the multitude; Their forces are ioyned againſt *Ramoth*: The King of Iſrael doth not ſo truſt his Prophets, that he dares truſt himſelfe in his owne cloathes: Thus ſhall hee elude *Michaiahs* threat; Iwis the iudgement of God, the Syrian ſhafts cannot finde him out in this vnſuſpected diſguiſe: How fondly doe vaine men imagine to ſhift off the iuſt reuenges of the Almighty.

The King of Syria giues charge to his Captaines to fight againſt none, but the King of Iſrael: Thus doth the vnthankefull Infidell repay the mercy of his late victor: Ill was the Snake ſaued, that requites the fauour of his life, with a ſting: Thus ſtill the greateſt are the faireſt marke to enuious eyes. By how much more eminent any man is in the Iſrael of God, ſo many more, and more dangerous enemies muſt hee expect: Both earth and hell conſpire in their oppoſition to the worthieſt. Thoſe who are aduanced aboue others, haue ſo much more need of the guard, both of their owne vigilancy, and others prayers. *Iehoſhaphat* had like to haue payd deare for his loue: He is purſued, for him, in whoſe amitie he offended: His cryes deliuer him, his cries, not to his purſuers, but to his God; whoſe mercy takes not aduantage of our infirmitie, but reſcues vs from thoſe euils, which wee wilfully prouoke: It is *Ahab* againſt whom, not the Syrians onely, but God himſelfe intends this quarrell: The enemy is taken off from *Iehoſhaphat*: Oh the iuſt and mighty hand of that diuine prouidence, which directeth all our actions to his owne ends; which takes order where euery ſhaft ſhall light; and guides the arrow of the ſtrong Archer, into the ioynts of *Ahabs* harneſſe: It was ſhot at a venture, fals by a deſtiny; and there fals where it may carie death to an hidden debtor: In all actions both voluntary and caſuall, thy will, O God, ſhall bee done by vs, with what euer intentions. Little did the Syrian know whom he had ſtriken, no more then the arrow wherewith hee ſtroke: An inuiſible hand diſpoſed of both, to the puniſhment of *Ahab*, to the vindication of *Michaiah*: How worthily, O God, art thou to bee adored in thy iuſtice, and wiſedome, to bee feared in thy iudgements. Too late doth *Ahab* now thinke of the faire warnings of *Michaiah*, which he vnwiſely contemned; of the painfull flatteries of *Zedekiah*, which hee ſtubbornly beleeued; That guilty blood of his runs downe out of his wound, into the midſt of his charet, and payes *Naboth* his arrerages: O *Ahab*, what art thou the better for thine Iuory houſe, whiles thou haſt a blacke ſoule? What comfort haſt thou now, in thoſe flattering prophets, which tickled thine eares, and ſecured thee of victories? What ioy is it to thee now, that thou waſt great? Who had not rather be a *Michaiah* in the Iayle, then *Ahab* in the Charet? Wicked men haue the aduantage of the way, godly men of the end: The Charet is waſhed in the poole of Samaria, the dogges come to claime their due: they licke vp the blood of the King of Iſrael: The tongues of thoſe brute creatures ſhall make good the tongue of Gods Prophet: *Michaiah* is iuſtified, *Naboth* is reuenged, the Baalites confounded, *Ahab* iudged: *Righteous art thou O God in all thy wayes, and holy in all thy workes.*

AHAZIAH *ſicke, and* ELIJAH *reuenged.*

Ahaziah ſucceeds his father *Ahab*, both in his throne, and in his ſinne: Who could looke for better iſſue of thoſe loynes, of thoſe examples? God followes him with a double iudgement; of the reuolt of *Moab*, and of his owne ſickneſſe: All the reigne of *Ahab*, had *Moab* beene a quiet Tributarie; and furniſhed Iſrael with rich flockes, and fleeces; now their ſubiection dies with that warlike King, and will not be inherited: This rebellion tooke aduantage, as from the weaker ſpirits, ſo from the ſickly body of *Ahaziah*, whoſe diſeaſe was not naturall, but caſuall: walking in his Palace of Samaria, ſome grate in the floore of his Chamber, breakes vnder him, and giues way to that fall, whereby hee is bruiſed, and languiſheth: The ſame hand that guided *Ahabs* ſhaft, cracks *Ahaziahs* latteſſe: How infinite varietie of plagues hath the iuſt GOD for obſtinate ſinners? whether in the field or in the chamber, he knowes to finde them out: How fearleſly did *Ahaziah* walke on his wonted pauement? The Lord hath layd a trapp for him, whereinto, whiles he thinkes leaſt, he fals irrecouerably: No place is ſafe for the man that is at varience with God.

The body of *Ahaziah* was not more ſicke, then his ſoule was graceleſſe: None but chance was his enemy, none but the God of *Ekron* muſt bee his friend: He lookes not vp to the Omnipotent hand of diuine iuſtice for the diſeaſe, or of mercy for the remedy: An Idol is his refuge, whether for cure or intelligence: We heare not till now of *Baal-zebub*: this new God of flies is (perhaps) of his making, who now is a ſuter to his owne erection: All theſe heathen Deities were but a deuill, with change of appellations; the influence of that euill ſpirit deluded thoſe miſerable clients; elſe, there was no fly ſo impotent as that out ſide of the god of *Ekron*: Who would thinke that any Iſraelite could ſo farre dote vpon a ſtocke, a Fiend? Time gathered much credit to this Idol; in ſo much as the Iewes afterwards ſtiled Beel-zebub, the Prince of all the regions of darkneſſe: *Abaziah* is the firſt that brings his Oracle in requeſt, and payes him the tribute of his deuotion: Hee ſends meſſengers, and ſayes, *Goe inquire of Baal-Zebub the god of Ekron, whether I ſhall recouer of this diſeaſe*: The meſſage was either idle, or wicked: idle, if he ſent it to a ſtock; if to a deuill, both idle and wicked. What can the moſt intelligent ſpirits know of future things, but what they ſee either in their cauſes, or in the light of participation: What a madneſſe was it in *Ahaziah* to ſeeke to the poſterne, whiles the fore-gate ſtood open? Could thoſe euill ſpirits truely foretell euents no way pre-exiſtent, yet they might not, without ſinne, bee conſulted; the euill of their nature debarres all the benefit of their information: If not as intelligencers, much leſſe may they be ſought to, as gods: who cannot bluſh to heare and ſee, that euen the very Euangelicall Iſrael ſhould yeeld Pilgrims to the ſhrines of darkneſſe? How many, after this cleere light of the Goſpell in their loſſes, in their ſickneſſes, ſend to theſe infernall Oracles, and damne themſelues wilfully, in a vaine curioſitie: The meſſage of the iealous God intercepts them, with a iuſt diſdaine, as here by *Elijah, Is it not becauſe there is not a God in Iſrael, that yee goe to enquire of Baal Zebub the god of Ekron?* What can be a greater diſparagement to the True God, then to be neglected, then to ſtand aſide, and ſee vs make loue to an helliſh riuall: were there no God in Iſrael, in heauen, what could wee doe other? what worſe? This affront of what euer *Ahaziah* cannot eſcape without a reuenge: *Therefore thus ſaith the Lord; Thou ſhalt not come downe from that bed, on which thou art gone vp, but ſhalt ſurely die.* It is an high indignitie to the True God, not to be ſought to, in our neceſſities, but ſo to bee caſhiered from our deuotions, as to haue a falſe god thruſt in his roome, is ſuch a ſcorne, as it is well if it can eſcape with one death: Let now the famons god of *Ekron* take off that brand of feared mortalitie, which the liuing God hath ſet vpon *Ahaziah*: Let *Baal-zebub* make good ſome better newes to his diſtreſſed ſuppliant: Rather the King of Iſrael is himſelfe (without his repentance) haſting to *Beel-zebub*. This errand is ſoone done; The meſſengers are returned, ere they goe: Not a little were they amazed to heare their ſecret meſſage from anothers mouth; neither could chuſe but thinke, Hee that can tell what *Ahaziah* ſaid, what hee thought, can foretell how hee ſhall ſpeed: Wee haue met with a greater God then wee went to ſeeke; what need wee inquire for another anſwer? With this conceit, with this report, they returne to their ſicke Lord, and aſtoniſh him with ſo ſhort, ſo ſad a relation: No maruell if the King inquired curiouſly of the habit, and faſhion of the man, that could know this, that durſt ſay this: They deſcribe him a man whether of an hairy skin, or of rough, courſe, careleſſe attire; thus dreſt, thus girded: *Ahaziah* readily apprehends it to be *Elijah*, the old friend of his father *Ahab*, of his mother *Iezebel*: More then once had he ſeene him (an vnwelcome gueſt) in the Court of Iſrael: The times had beene ſuch, that the Prophet could not at once ſpeake true, and pleaſe: Nothing but reproofes and menaces ſounded from the mouth of *Elijah*; *Michaiah* and hee were ſtill as welcome to the eyes of that guilty Prince, as the Syrian arrow was into his fleſh: Too well therefore had *Ahaziah* noted that querulous Seer, and now is not a little troubled to ſee himſelfe (in ſucceſſion) haunted with that bold, and ill-boding ſpirit.

Behold the true ſonne of *Iezebel*; the anguiſh of his diſeaſe, the expectation of death cannot take off the edge of his perſecution of *Elijah*: It is againſt his will that his death-bed is not bloody: Had *Ahaziah* meant any other then a cruell violence to *Elijah*, he had ſent a peaceable meſſenger, to call him to the Court, hee had not ſent a Captaine, with a band of Souldiers, to fetch him: the inſtruments which hee vſeth, cary reuenge in their face: If he had not thought *Elijah* more then a man, what needed a band of fifty to apprehend one? and if he did thinke him ſuch, why would hee ſend to apprehend him by fifty? Surely *Ahaziah* knew of old how miraculous a Prophet

Elijah was : what power that man had ouer all their baſe Deities : what command of the Elements, of the heauens : and yet hee ſends to attache him. It is a ſtrange thing to ſee how wilfully godleſſe men ſtriue againſt the ſtreame of their owne hearts: hating that which they know good, fighting againſt that which they know diuine. What a groſſe diſagreement is in the meſſage of this Iſraelitiſh Captaine? *Thou man of God, the King hath ſaid, Come downe*; If hee were a man of God, how hath hee offended? and if he haue iuſtly offended the anointed of God, how is hee a man of God? And if he be a man of God, and haue not offended, why ſhould he come downe to puniſhment? Here is a kinde confeſſion, with a falſe heart, with bloody hands : The world is full of theſe windy courteſies, reall cruelties: Deadly malice lurkes vnder faire complements, and whiles it flatters, killeth. The Prophet hides not himſelfe from the purſuit of *Ahaziah*; rather hee ſits where hee may bee moſt conſpicuous, on the top of an Hill: this band knowes well where to finde him; and climbes vp, in the ſight of *Elijah*, for his arreſt : The ſteepneſſe of the aſcent (when they drew neere to the higheſt reach) yeelded a conuenience both of reſpiration and parle: thence doth the Captaine imperiouſly call downe the Prophet. Who would not tremble at the dreadfull anſwer of *Elijah*, *If I be a man of God, then let fire come downe from heauen and conſume thee, and thy fifty* : What ſhall we ſay? That a Prophet is reuengefull, that Souldiers ſuffer whiles a Prophet ſtrikes; that a Princes command is anſwered with imprecation, words with fire, that an vnarmed Seer ſhould kill one and fiftie at a blow? There are few trackes of *Elijah* that are ordinarie, and fit for common feet : His actions are more for wonder, then for precedent : Not in his owne defence would the Prophet haue beene the death of ſo many, if God had not by a peculiar inſtinct made him an inſtrument of this iuſt vengeance. The diuine iuſtice finds it meet to doe this for the terrour of Iſrael, that hee might teach them, what it was to contemne, to perſecute a Prophet; that they might learne to feare him whom they had forſaken, and confeſſe that heauen was ſenſible of their inſolencies, and impieties: If not as viſibly, yet as certainly doth God puniſh the violations of his ordinances, the affronts offered to his meſſengers, ſtill and euer : Not euer with the ſame ſpeed : ſometimes, the puniſhment ouer takes the act : ſometimes dogs it afarre off, and ſeizeth vpon the offender, when his crime is forgotten: Here, no ſooner is the word out of *Elijahs* mouth, then the fire is out of Heauen. Oh the wonderfull power of a Prophet! There ſits *Elijah* in his coorſe Mantle, on the top of the Hill, and commands the heauens, and they obey him, *Let fire fall downe from heauen*; Hee needs no more but ſay what hee would haue done: The fire fals down, as before, vpon the ſacrifice in *Carmel*, ſo now vpon the Souldiers of *Ahaziah*: What is man in the hands of his Maker? One flaſh of lightning hath conſumed theſe one and fifty. And if all the hoſts of Iſrael, yea of the world, had beene in their roomes, there had needed no other force. What madneſſe is it for him whoſe breath is in his noſthrils to contend with the Almightie? The time was, when two zealous Diſciples would faine have imitated this fierie reuenge of *Elijah*, and were repelled with a checke: The very place puts them in minde of the iudgement : Not farre from Samaria was this done by *Elijah*, and wiſht to bee done by the Diſciples : So churliſh a reiection of a Sauiour ſeemed no leſſe hainous,, then the endeuour of apprehending a Prophet : *Lord, wilt thou that wee command fire to come downe from heauen, and conſume them, as* Elias *did*. The world yeelded but one *Elias* : That which was zeale in him, might be fury in another, the leaſt variation of circumſtance may make an example dangerous; preſently therefore doe they heare, *Ye know not of what ſpirit yee are* : It is the calling that varies the ſpirit; *Elijah* was Gods Miniſter for the execution of ſo ſeuere a iudgement; they were but the Seruants of their owne impotent anger; there was fire in their breſts, which God neuer kindled : farre was it from the Sauiour of men, to ſecond their earthly fire, with his heauenly: Hee came indeed to ſend fire vpon earth; but to warme, not to burne; and if to burne, not the perſons of men, but their corruptions: How much more ſafe is it for vs to follow the meeke Prophet of the New Teſtament, then that feruent Prophet of the Old: Let the matter of our prayers be the ſweet dewes of mercy, not the fires of vengeance.

Would not any man haue thought *Ahaziah* ſufficiently warned by ſo terrible a iudgement? Could he chuſe but ſay, It is no medling with a man that can ſpeake lightening and death: what he hath ſaid concerning mee, is too well approued by what hee hath done to my Meſſengers; Gods hand is with him, mine ſhall not bee againſt him: Yet, now, behold, the rage of *Ahaziah* is ſo much the more kindled by this fire from heauen, and a more reſolute Captaine, with a ſecond band, is ſent to fetch *Elijah* to death; This man is in haſte, and commands not onely his deſcent, but his ſpeed; *Come downe quickly*: The charge implyes a threat; *Elijah* muſt looke for force, if hee yeeld not: There needs no other weapon for defence, for offence, then the ſame tongue, the ſame breath: God hath fire enough for all the troopes of *Ahaziah*: Immediately, doth a ſudden flame breakes out of heauen, and conſume this forward Leader, and his bold followers: It is a iuſt preſage and deſert of ruine, not to be warned: Worthily are they made examples, that will not take them.

What Marble, or Flint is harder then a wicked heart? As if *Ahaziah* would deſpightfully ſpit in the face of heauen, and wreſtle a foll with the Almighty, hee will needs yet againe ſet a third Captaine, vpon ſo deſperate an imploiment: How hot a ſeruice muſt this Commander needs thinke himſelfe put vpon? Who can but pity his ſtraits? There is death before him, death behinde him: If he goe not, the Kings wrath is the meſſenger of death: if he goe, the Prophets tongue is the executioner of death; Many an hard taske will follow the ſeruice of a Prince wedded to his paſſion, diuorced from God: Vnwillingly, doubtleſſe, and fearfully doth this Captaine climbe vp the Hill, to ſcale that impregnable Fort; but now, when hee comes neere to the aſſault, the battery that hee layes to it, is his prayers; his ſureſt fight is vpon his knees: *Hee went vp, and came, and fell vpon his knees, before Elijah, and beſought him, and ſaid vnto him; O man of God, I pray thee, let my life, and the life of theſe fifty thy ſeruants, bee precious in thy ſight*: he confeſſes the iudgement that befell his Predeceſſors; the monuments of their deſtruction were in his eye, and the terrour of it, in his heart; of an enemy therefore he is become a ſuppliant, and ſues not ſo much for the Prophets yeeldance, as for his owne life: This was the way to offer violence to the Prophet of God, to the God of that Prophet, euen humble ſupplications; Wee muſt deprecate that euill, which wee would auoid: if we would force bleſſings, we muſt intreat them: There is nothing to be gotten from God by ſtrong hand, any thing by ſuit. The life of the Captaine is preſerued: *Elijah* is by the Angell commanded to goe downe with him, ſpeedily, fearleſly. The Prophet caſts not with himſelfe: What ſafety can there be in this iourney? I ſhall put my ſelfe into the hands of rude Souldiers, and by them, into the hands of an inraged King; if he did not eagerly thirſt after my blood, hee had neuer ſought it, with ſo much loſſe: But, ſo ſoone as hee had a charge from the Angell, hee walkes downe reſolutely, and (as it were) dares the dangers of ſo great an hoſtilitie: Hee knew that the ſame God, who had fought for him, vpon the hill, would not leaue him in the Valley; hee knew that the Angell which bade him goe, was guard enough againſt a world of enemies. Faith knowes not how to feare; and can as eaſily contemne the ſuggeſtion of perils, as infidelitie can raiſe them.

The Prophet lookes boldly vpon the Court; which doubtleſſe was not a little diſaffected to him, and comes confidently into the bed-chamber of *Ahaziah*; and ſticks not to ſpeake ouer the ſame words to his head, which hee had ſent him not long ſince by his firſt meſſengers: Not one ſyllable will the Prophet abate of his errand: It is not for an Herald of heauen to be out of countenance; or to mince ought of the moſt killing meſſages of his God.

Whether the inexpected confidence both of the man, and of the ſpeech amazed the ſicke King of Iſrael, or whether the feare of ſome preſent iudgement (wherewith hee might ſuſpect *Elijah* to come armed vpon any act of violence that ſhould bee offered) ouer-awed him; or whether now at the laſt, vpon the ſight and hearing of this man of God, the Kings heart began to relent, and checke it ſelfe for that ſinne, for which hee was iuſtly reproued, I know not; but ſure I am, the Prophet goes away vntouched; neither the furious purpoſes of *Ahaziah*, nor the exaſperations of a *Iezebel* can hurt that Prophet, whom God hath intended to a fiery Chariot : The hearts of Kings are not their owne : Subiects are not ſo much in their hands, as they are in their Makers : How eaſily can God tame the fierceneſſe of any creature, and in the midſt of their moſt heady careere, ſtop them on the ſudden, and fetcht them vpon the knees of their humble ſubmiſſion : It is good truſting God with the euents of his owne commands; who can at pleaſure either auert euils, or improue them to good.

According to the word of the Prophet, *Ahaziah* dies : not two whole yeares doth hee ſit in the Throne of Iſrael : which hee now muſt yeeld (in the want of children) to his brother. Wickedneſſe ſhortens his reigne; he had too much of *Ahab*, and *Iezebel*, to expect the bleſſing, either of length, or proſperitie of gouernment : As alwaies in the other, ſo oft-times in this world doth God teſtifie his anger to wicked men : Some liue long, that they may aggrauate their iudgement; others die ſoon, that they may haſten it.

The Rapture of ELIJAH.

LOng and happily hath *Elijah* fought the wars of his God; and now after his noble, and glorious victories, God will ſend him a chariot of Triumph : Not ſuddenly would God ſnatch away his Prophet without warning, without expectation; but acquaints him before-hand with the determination of his glory. How full of heauenly ioy was the ſoule of *Elijah*, whiles hee fore-knew, and lookt for this inſtant happineſſe : With what contempt did he caſt his eyes vpon that earth which he was now preſently to leaue ? With what rauiſhment of an inward pleaſure did he looke vpon that heauen which he was to enioy ? For a meet farewell to the earth, *Elijah* will goe viſit the Schooles of the Prophets before his departure : Theſe were in his way : Of any part of the earth they were neareſt vnto heauen : In an holy progreſſe therefore he walks his laſt round, from *Gilgal* (neare *Iordan*) to *Bethel*, from *Bethel* to *Iericho*, from *Iericho* to *Iordan* againe. In all theſe ſacred Colleges of Diuines, he meant to leaue the legacie of his loue, counſell, confirmation, bleſſing. How happy a thing it is, whiles wee are vpon earth to improue our time and gifts to the beſt behoofe of Gods Church ? And after the aſſurance of our owne bleſſedneſſe, to helpe others to the ſame heauen ? But, O God, who can but wonder at the courſe of thy wiſe and powerfull adminiſtrations ? Euen in the midſt of the degeneration, and Idolatries of Iſrael haſt thou reſerued to thy ſelfe whole ſocieties of holy Prophets; and out of thoſe ſinfull and reuolted Tribes, haſt raiſed the two great miracles of Prophets, *Elijah* and *Eliſha*, in an immediate ſucceſſion : *Iudah* it ſelfe vnder a religious *Iehoſhaphat*, yeelded not ſo eminent, and cleerely illuminated ſpirits : The mercy of our prouident God will neither be confined, nor excluded : neither confined to the places of publike profeſſion, nor excluded from the depraued Congregations of his owne people; where hee hath loued, he cannot eaſily be eſtranged : Rather, where ſinne abounds, his grace aboundeth much more; and raiſeth ſo much ſtronger helps, as he ſees the dangers greater.

Happy was *Eliſha* in the attendance of ſo gracious a Maſter, and the more happy that he knows it : Faine would *Elijah* ſhake him off at *Gilgal*; if not there, at *Bethel*; if not yet there; at *Iericho*. A priuate meſſage (on which *Elijah* muſt goe alone) is pretended, from the Lord: whether ſhall we ſay the Prophet did this for the tryall of the conſtant affection of his carefull and diligent ſeruant; or, that it was concealed from *Elijah* that his departure was reuealed to *Eliſha*: Perhaps hee that knew of his owne reception into heauen, did not know what witneſſes would bee allowed to that miraculous act: and now his humble modeſty affected a ſilent and vn-noted paſſage; Euen *Eliſha* knew ſomething that was hid from his Maſter, now vpon the threſhold of heauen: No meere creature was euer made of the whole counſell of the Higheſt: Some things haue been diſcloſed to babes and nouices, that haue been cloſed vp to the moſt wiſe and iudicious: In naturall ſpeculations the greater wit, and deeper iudgement ſtill caries it; but in the reuelations of God, the fauour of his choice ſwayes all, not the power of our apprehenſion: The maſter may both command and increaſe his ſeruants ſtay, in vaine: *Eliſha* muſt bee pardoned this holy and zealous diſobedience, *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee:* His Maſter may be withdrawne from him, he will not be withdrawne from his Maſter. He knew that the bleſſing was at the parting; and if he had diligently attended all his life, and now ſlacked in the laſt act, he had loſt the reward of his ſeruice. The euening praiſes the day, and the chiefe grace of the theater is in the laſt Scene: *Be faithful to the death, and I will giue thee a Crowne of life.*

That *Elijah* ſhould be tranſlated, and what day he ſhould be tranſlated, God would haue no ſecret: The ſonnes of the Prophets at *Bethel*, at *Iericho*, both know it, and aske *Eliſha* if he knew it not: *Knoweſt thou that the Lord will take away thy Maſter from thy head this day?* and hee anſwered, *Yea, I know it, hold yee your peace.* How familiarly do theſe Prophets inter-know one another? How kindly do they communicate their viſions? Seldome euer was any knowledge giuen to keep, but to impart: The grace of this rich Iewell is loſt in concealement. The remouall of an *Elijah* is ſo important a buſineſſe, that it is not fit to be done without noiſe: Many ſhall haue their ſhare in his loſſe: he muſt be miſſed on the ſudden: it was meet therefore that the world ſhould know his rapture ſhould be diuine and glorious. I doe not finde where the day of any naturall death is notified to ſo many: by how much more wonder there was in this Aſſumption, by ſo much more ſhall it bee fore-reuealed. It is enough for ordinarie occurrents to bee knowne in their euent: ſupernaturall things haue need of premonition, that mens hearts may bee both prepared for their receit, and confirmed in their certainty. Thrice was *Eliſha* intreated, thrice hath he denied, to ſtay behinde his now-departing Maſter; on whom both his eyes and his thoughts are ſo fixed, that hee cannot giue allowance ſo much as to the interpellation of a queſtion of his fellow-Prophets: Together therefore are this wonderfull paire come to the laſt ſtage of their ſeparation, the bankes of *Iordan*. Thoſe that were not admitted to bee attendants of the iourney, yet will not bee debarred from being ſpectators of ſo maruellous an iſſue. Fifty men of the ſonnes of the Prophets, went and ſtood to view afarre off; I maruell there were no more: How could any ſonne of the Prophets ſtay within the Colledge walls that day: when hee knew what was meant to *Elijah*? Perhaps, though they knew that to be the Prophets laſt day; yet they might thinke his diſparition ſhould bee ſudden, and inſenſible; beſides, they found how much hee affected ſecrecie in this intended departure: yet the fifty Prophets of *Iericho* will make proofe of their eyes, and with much intention aſſay who ſhall haue the laſt ſight of *Elijah*: Miracles are not purpoſed to ſilence and obſcuritie: God will not worke wonders without witneſſes; ſince hee doth them on purpoſe to winne glory to his name, his end were fruſtrate without their notice. Euen ſo, O Sauiour, when thou hadſt raiſed thy ſelfe from the dead, thou wouldeſt bee ſeene of more then fiue hundred brethren at once; and when thou wouldeſt raiſe vp thy glorified bodie from earth into Heauen, thou didſt not aſcend from ſome cloſe valley, but from the Mount of Oliues; not in the night, not alone, but in the cleare day, in the view of many eyes; which were ſo fixed vpon that point of thine heauen, that they could ſcarce bee remoued by the checke of Angels.

Iordan muſt be croſſed be *Elijah* in his way to heauen: There muſt be a meet parallel betwixt the two great Prophets, that ſhall meet Chriſt vpon *Tabor*; *Moſes* and *Elias*; Both receiued viſions on *Horeb*, to both God appeared there in fire, and other formes of terrour; both were ſent to Kings, one to *Pharaoh*, the other to *Ahab*: Both prepared miraculous Tables, the one of Qualles and Manna in the Deſert, the other of meale and Oyle in *Sarepta*: Both opened heauen, the one for that nouriſhing dew, the other for thoſe refreſhing ſhowers: Both reuenged Idolatries with the ſword, the one vpon the worſhippers of the golden Calfe, the other vpon the foure hundred *Baalites*: Both quenched the drought of Iſrael, the one out of the Rocke, the other out of the Cloud: Both diuided the waters, the one of the Red Sea, the other of *Iordan*: Both of them are forewarned of their departure: Both muſt be fetcht away beyond *Iordan*; The body of *Elijah* is tranſlated, the body of *Moſes* is hid: What *Moſes* doth by his Rod, *Elijah* doth by his Mantle; with that hee ſmites the Waters, and they (as fearing the diuine power which wrought with the Prophet) runne away from him, and ſtand on heapes, leauing their dry channell for the paſſage of thoſe awfull feet: It is not long ſince he mulcted them with a generall exſiccation: now hee onely bids them ſtand aſide, and giue way to his laſt walke; that he might with dry feet mount vp into the celeſtiall chariot.

The waters doe not now firſt obey him: they know that Mantle of old; which hath oft giuen lawes to their falling, riſing, ſtanding: they are paſt ouer; and now when *Elijah* finds himſelfe treading on his laſt earth, hee profers a munificent boone to his faithfull ſeruant, *Aske what I ſhall doe for thee before I am taken from thee.* I doe not heare him ſay, *Aske of me when I am gone; In my glorified condition, I ſhall bee more able to beſtead thee*; but, *aske before I goe.* Wee haue a communion with the Saints departed, not a commerce: when they are inabled to doe more for vs, they are leſſe apt to be ſollicited by vs. It is ſafe ſuing where we are ſure that we are heard. Had not *Elijah* receiued a peculiar inſtinct for this profer, he had not been thus liberall: It were preſumption to be bountifull on anothers coſt, without leaue of the owner: The mercy of our good God allowes his fauourites not onely to receiue, but to giue: not onely to receiue for themſelues, but to conuey bleſſings to others: What can that man want that is befriended of the faithfull?

Eliſha needs not goe farre to ſeeke for a ſuit; It was in his heart, in his mouth: *Let a double portion of thy ſpirit be vpon me.* Euery Prophet muſt be a ſonne to *Elijah*; but *Eliſha* would be his heire, and craues the happy right of his primogeniture, the double ſhare to his brethren: It was not wealth, nor ſafety, nor eaſe, nor honour, that *Eliſha* cares for, the world lies open before him, hee may take his choice: the reſt he contemneth: nothing will ſerue him but a large meaſure of his maſters ſpirit: No carnall thought was guilty of this ſacred ambition: Affectation of eminence was too baſe a conceit to fall into that man of God: He ſaw that the times needed ſtrong conuictions, he ſaw that he could not otherwiſe weild the ſucceſſion to ſuch a Maſter, therefore he ſues for a double portion of ſpirit; the ſpirit of propheſie to fore-know, the ſpirit of power to worke: We cannot bee too couetous, too ambitious of ſpirituall gifts; ſuch eſpecially as may inable vs to win moſt aduantage to God in our vocations. Our wiſhes are the true touch-ſtone of our eſtate; ſuch as we wiſh to be, we are: worldly hearts affect earthly things; ſpirituall, diuine: wee cannot better know what we are indeed; then by what we would be.

Elijah acknowledges the difficultie, and promiſes the grant of ſo great a requeſt: ſuſpended yet vpon the condition of *Eliſhes* eye-ſight. *If thou ſee me when I am taken from thee, it ſhall be ſo vnto thee; but if not, it ſhall not be:* What are the eyes to the furniture of the ſoule? What power is there in thoſe viſiue beames to draw downe a double portion of *Elijahs* Spirit? God doth not alwaies look at efficacy & merit in the conditions of our actions, but at the freedome of his own appointments: The eye was onely to be imployed as the ſeruant of the heart; that the deſires might bee ſo much more intended with the ſight: Vehemence is the way to ſpeed both in earth and in Heauen: If but the eye-lids of *Eliſha* fall, if his thoughts ſlacken, his hopes are daſhed: There muſt bee fixedneſſe and vigilance, in thoſe that deſire double graces.

Elijah was going on, and talking, when the Charet of heauen came to fetch him: Surely, had not that conference been needfull and diuine, it had giuen way to meditation: and *Elijah* had beene taken vp rather from his knees, then from his feet. There can be no better poſture, or ſtate, for the meſſenger of our diſſolution to finde vs in, then in a diligent proſecution of our calling. The buſie attendance of our holy vocation is no leſſe pleaſing to God, then an immediate deuotion: Happy is the ſeruant whom the maſter (when he comes) ſhall finde ſo doing.

Oh the ſingular glory of *Elijah*! What mortall creature euer had this honour to bee viſibly fetched by the Angels of God to his heauen? Euery ſoule of the elect is attended and caried to bleſſedneſſe by thoſe inuiſible meſſengers, but, what fleſh and blood was euer graced with ſuch a conuoy? There are three bodily Inhabitants of Heauen; *Henoch*, Elijah, our Sauiour Chriſt. The firſt before the law, the ſecond vnder the Law, the third vnder the Goſpell; All three in a ſeuerall forme of tranſlation: Our bleſſed Sauiour raiſed himſelſe to and aboue the heauens, by his own immediate power: he aſcended as the Sonne, they as ſeruants: hee as God, they as creatures: *Elijah* aſcended by the viſible miniſterie of Angels; *Henoch* inſenſibly: Wherefore, O God haſt thou done thus, but to giue vs a taſte of what ſhall be? to let vs ſee that heauen was neuer ſhut to the faithfull: to giue vs aſſurance of the future glorification of this mortall and corruptible part?

Euen thus, O Sauiour, when thou ſhalt deſcend from heauen with a ſhout, with the voice of an Archangell, and with the trumpet of God, we that are aliue & remaine, ſhall be caught vp together with the raiſed bodies of thy Saints, into the clouds, to meet thee in the ayre, to dwell with thee in glory.

Many formes haue thoſe celeſtiall ſpirits taken to themſelues in their apparitions to men: but of all other, moſt often hath the Almighty made his meſſengers *a flame of fire*: neuer more properly then here: How had the ſpirit of GOD kindled the hot fires of zeale in the breſt of E*lijah*? How had this Prophet thrice commanded fire from heauen to earth? How fitly now at laſt doe theſe Seraphicall fires carie him from earth to heauen?

What doe wee ſee in this rapture of E*lijah*, but violence and terrour, whirlewinde and fire? two of thoſe fearfull repreſentations which the Prophet had in the Rocke of *Horeb*: Neuer any man entred into glory with eaſe: Euen the moſt fauourable change hath ſome equiualency to a naturall diſſolution. Although doubtleſſe to E*lijah* this fire had a lightſomneſſe and reſplendance, not terrour: this whirlewinde had ſpeed, not violence: Thus haſt thou, O Sauiour, bidden vs when the Elements ſhall be diſſolued, and the heauens ſhall be flaming about our eares, to lift vp our heads with ioy, becauſe our redemption draweth nigh. Come death, come fire, come whirlewinde, they are worthy to be welcome that ſhall carie vs to immortalitie.

This arreption was ſudden, yet *Eliſha* ſees both the Charet, and the horſes, and the aſcent; and cries to his now-changed Maſter, betweene heauen and earth, *My father, my father, the charet of Iſrael, and the horſemen thereof.* *Shaphat* of *Abel-meholah*, hath yeelded this title to E*lijah*, the naturall father of *Eliſha*, to the ſpirituall; neither of them may bee neglected, but, after the yoake of oxen killed at the farewell, wee heare of no more greetings, no more bewaylings of his bodily parent; and now that E*lijah* is taken from him, hee cries out like a diſtreſſed Orphane, *My father, my father*; and when hee hath loſt the ſight of him, he rends his cloathes in peeces according to the faſhion of the moſt paſſionate mourners: That *Eliſha* ſees his maſter halfe-way in heauen, cannot take away the ſorrow of his loſſe: The departure of a faithfull Prophet of God is worthy of our lamentation : Neither is it priuate affection that muſt ſway our griefe, but reſpects to the publike : *Eliſha* ſayes not onely, *My father*, but *the charet and horſemen of Iſrael.* That we haue forgone a father, ſhould not ſo much trouble vs as that Iſrael hath loſt his guard. Certainely, the view of this heauenly charet and horſes that came for *Elijah*, puts *Eliſha* in minde of that charet and horſemen, which *Elijah* was to Iſrael. Theſe were Gods charets, *Elijah* was theirs: Gods charet and theirs are vpon the ſame wheeles mounted into heauen : No forces are ſo ſtrong as the ſpirituall; the prayers of an *Elijah* are more powerfull, then all the Armies of fleſh : The firſt thing that this Seer diſcernes, after the ſeparation of his Maſter, is, the nakedneſſe of Iſrael in his loſſe. If we muſter Souldiers, and leeſe zealous Prophets, it is but a wofull exchange.

Elijahs Mantle fals from him in the riſing; there was no vſe of that, whither hee was going, there was, whence he was taken : *Eliſha* iuſtly takes vp this deare monument of his glorified maſter : A good ſupply for his rent garments : This was it which (in preſage of his future right) *Elijah* inueſted him withall, vpon the firſt ſight, when he was ploughing with the twelue yoke of oxen; now it fals from heauen to his poſſeſſion : I doe not ſee him adore ſo precious a relique, I ſee him take it vp, and caſt it about him : Penſiue and maſterleſſe doth hee now come backe to the bankes of *Iordan*, whoſe ſtreame hee muſt paſſe in his returne to the Schooles of the Prophets. Ere while hee ſaw what way that riuer gaue to the Mantle of *Elijah*; hee knew that power was not in the cloth, but in the ſpirit of him that wore it : to try therefore whether hee were no leſſe the heire of that ſpirit, then of that garment, he *tooke the mantle of* *Elijah* and ſmote the waters, and ſaid, *Where is the Lord God of* Elijah ? *Eliſha* doth not expoſtulate, and challenge, but pray; As if hee ſayd, *Lord God, it was thy promiſe to mee by my departed maſter, that if I ſhould ſee him in his laſt paſſage, a double portion of his Spirit ſhould be vpon mee : I followed him with my eyes in that fire, and whirlewinde; now therefore, O God, make good thy gracious Word to thy ſeruant; ſhew ſome token vpon mee for good; make this the firſt proofe of the miraculous power wherewith thou ſhalt indue mee : Let Iordan giue the ſame way to mee as it gaue to my maſter.* Immediately the ſtreame (as acknowledging the ſame Mantle, though in another hand) diuides it ſelfe, and yeelds paſſage to the ſucceſſor of *Elijah*.

The fifty ſonnes of the Prophets hauing bin a farre off witneſſes of theſe admirable euents, doe well ſee that *Elijah* (though tranſlated in body) hath yet left his Spirit behinde him; they meete *Eliſha*, and bow themſelues to the ground before him : It was not the outſide of *Elijah* which they had wont to ſtoope vnto, with ſo much veneration, it was his Spirit; which ſince they now finde in another ſubiect, they entertaine with equall reuerence : No enuy, no emulation raiſeth vp their ſtomacks againſt *Elijahs* ſeruant, but where they ſee eminent graces, they are willingly proſtrate. Thoſe that are truly gracious, doe no leſſe reioyce in the riches of others gifts, then humbly vnder-value their own. Theſe men were trained vp in the ſchooles of the Prophets, *Eliſha* at the plough and cart, yet now they ſtand not vpon tearmes of their worth, and his meanneſſe, but meekely fall downe before him whom God will honour : It is not to be regarded who the man is, but whom God would make him. The more vnlikely the meanes is, the more is the glory of the workman: It is the prayſe of an holy ingenuity to magnifie the graces of God where euer it findes them.

Theſe young Prophets are no leſſe full of zeale, then reuerence; zeale to *Elijah*, reuerence to *Eliſha* : They ſee *Elijah* caried vp in the ayre; they knew this was not the firſt time of his ſupernaturall remouall; Imagining it therefore poſſible that the Spirit of God had caſt him vpon ſome remote mountaine, or valley, they proferre the labour of their ſeruants to ſeeke him : In ſome things euen profeſſed Seers are blinde : Could they thinke God would ſend ſuch a Charet and horſes for a leſſe voyage then heauen.

Eliſha (knowing his maſter beyond all the ſphere of mortalitie) forbids them : Good will makes them vnmannerly; their importunitie vrges him till he is aſhamed; not his approbation but their vehemence caries at laſt a condeſcent: Elſe hee might perhaps haue ſeemed enuiouſly vnwilling to fetch backe ſo admired a Maſter: and loth to forgoe that mantle. Some things may be yeelded for the redeeming of our owne vexation, and auoidance of others miſ-conſtruction, which out of true iudgement we ſee no cauſe to affect.

The meſſengers tyred with three dayes ſearch, turne backe as wiſe as they went: ſome men are beſt ſatisfied, when they haue wearied themſelues in their owne wayes: nothing will teach them wit, but diſappointments. Their painfull errour leades them to a right conceit of *Elijahs* happier tranſportation: Thoſe that would find *Elijah*, let them aſpire to the heauenly Paradiſe; Let them follow the high ſteps of his ſincere faithfulneſſe, ſtrong patience, vndaunted courage, feruent zeale; ſhortly, let them walke in the wayes of his holy and conſtant obedience; at laſt God ſhall ſend the fiery charet of death to fetch them vp to that heauen of heauens, where they ſhall triumph in euerlaſting ioyes.

ELISHA { *Healing the Waters.* / *Curſing the Children.* / *Releeuing the Kings.*

IT is good making vſe of a Prophet whiles we haue him. *Eliſha* ſtayed ſome-while at *Ierichô*; The Citizens reſort to him with a common ſuit: Their ſtructure was not more pleaſant, then their waters vnwholeſome, and their ſoile by thoſe corrupt waters: They ſue to *Eliſha* for the remedie: Why had they not all this while, made their mone to *Elijah*? Was it that they were more awed with his greater auſterity? Or was it that they met not with ſo fit an opportunity of his commoration amongſt them? It was told them what power *Eliſha* had exerciſed vpon the waters of *Iordan*, and now they ply him for theirs: Examples of beneficence eaſily moue vs to a requeſt, and expectation of fauours.

What ailed the waters of *Iericho*? Surely, originally they were not ill affected: No men could be ſo fooliſh as to build a city, where neither earth nor water were vſefull: Meere proſpect could not cary men to the neglect of health, and profit. *Hiel* the *Bethelite* would neuer haue reedified it with the danger of a curſe, ſo lately as in the dayes of *Ahab*, if it had beene of old notorious for ſo foule an annoyance: Not therefore the ancient malediction of *Ioſhua*, not the neighbourhood of that noyſome lake of Sodome, was guilty of this diſeaſe of the ſoyle, and waters, but the late ſinnes of the inhabitants. *He turneth the riuers into a wilderneſſe, and water-ſprings into a dry ground; a fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein*: How oft haue wee ſeene the ſame field both full and famiſhing? How oft the ſame waters both ſafe, and by ſome irruption or new tincture hurtfull? Howſoeuer naturall cauſes may concurre, heauen and earth, and ayre, and waters follow the temper of our ſoules, of our liues, and are therefore indiſpoſed becauſe we are ſo: *Iericho* began now to make it ſelfe capable of a better ſtate, ſince it was now become a receptacle of Prophets: *Eliſha* is willing to gratifie his hoſts; it is reaſon that any place ſhould fare the better for the preſence of Diuines. The medicine is more ſtrange then the diſeaſe. *Bring mee a new Cruſe, and put ſalt therein*: Why a Cruſe? why new? why Salt in that new Cruſe? How ſhould Salt make water potable? Or, if there were any ſuch vertue in it, what could a Cruſe-full doe to a whole current? Or, if that meaſure were ſufficient, what was the age of the Cruſe to the force of the Salt? Yet *Eliſha* cals for

Salt in a new Cruſe. God (who wrought this by his Prophet) is a free agent; as hee will not binde his power to meanes; ſo will he by his power binde vnlikely meanes to performe his will.

Naturall proprieties haue no place in miraculous works: No leſſe eaſie is it for God to worke by contrary, then ſubordinate powers.

The Prophet doth not caſt the Salt into the channel, but into the ſpring of the waters: If the fountaine bee redreſſed, the ſtreames cannot bee faulty; as contrarily, the purity and ſoundneſſe of the ſtreame auayles nothing to the redreſſe of the fountaine: Reformation muſt begin at the well-head of the abuſe: The order of being is a good guide to the method of amending. Vertue doth not runne backward: Had *Eliſha* caſt the Salt into the brookes and ditches, the remedy muſt haue ſtriuen againſt the ſtreame, to reach vp to the ſpring: now it is but one labour to cure the fountaine: Our heart is a Well of bitter and venomous water, our actions are the ſtreames: In vaine ſhall we cleanſe our hands, whiles our hearts are euill.

The Cruſe and the Salt muſt bee their owne: The act muſt bee his; the power, Gods: *He caſt the Salt into the ſpring*, and ſaid, *Thus ſaith the Lord, I haue healed theſe waters; there ſhall not bee from thence any more death, or barrenneſſe*. Farre was it from *Eliſha* to challenge ought to himſelfe: Before, when hee ſhould diuide the waters of *Iordan*, he did not ſay, Where is the power of *Eliſha*, but, Where is the Lord God of *Elijah?* and now, when he ſhould cure the waters of *Iericho*, hee ſaies not, Thus ſayes *Eliſha*, but thus ſaith the Lord, *I haue healed theſe waters*. How carefull is the man of God that no part of Gods glory ſhould ſticke to his owne fingers. *Iericho* ſhall know to whom they owe the bleſſing, that they may duely returne the thankes. *Eliſha* profeſſes he can doe no more of himſelfe then that Salt, then that Cruſe; onely God ſhall worke by him, by it: and what euer that Almighty hand vndertakes, cannot faile, yea is already done: neither doth he ſay, *I will heale*, but *I haue healed*: Euen ſo, O God, if thou caſt into the fountaine of our hearts, but one Cruſe-full of the Salt of thy Spirit, we are whole, no thought can paſſe betweene the receit and the remedy.

As the generall viſitor of the Schooles of the Prophets, *Eliſha* paſſeth from *Iericho* to that other Colledge at *Bethel*. *Bethel* was a place of ſtrange compoſition: there was at once the golden Calfe of *Ieroboam*; and the Schoole of GOD: True religion and Idolatry found a free harbour within thoſe wals: I doe not maruell that Gods Prophets would plant there; there was the moſt need of their preſence, where they found the ſpring head of corruption: Phyſitians are of moſt vſe where diſeaſes abound: *As he was going vp by the way, there came forth little children out of the City, and mocked him, and ſaid to him, Goe vp thou bald-head; Goe vp thou bald-head*. Euen the very boyes of *Bethel* haue learned to ſcoffe at a Prophet; The ſpight of their Idolatrous parents is eaſily propagated; Children are ſuch as their inſtitution; Infancy is led altogether by imitation, it hath neither words nor actions, but infuſed by others; If it haue good or ill language, it is but borrowed; and the ſhame or thanke is due to thoſe that lent it them.

What was it that theſe ill-taught children vpbraided to the Prophet, but a ſleight naturall defect, not worthy the name of a blemiſh, the want of a little haire; at the beſt, a comely excrement, no part of the body; Had there beene deformity in that ſmoothneſſe of the head, which ſome great wits haue honoured with prayſes, a faultleſſe and remedileſſe eye-ſore had beene no fit matter for a taunt: How ſmall occaſions will be taken to diſgrace a Prophet? If they could haue ſayd ought worſe, *Eliſha* had not heard of this; God had crowned that head with honor, which the *Bethelitiſh* children loaded with ſcorne: Who would haue thought the rude termes of waggiſh boyes worthy of any thing but neglect? *Eliſha* lookes at them with ſeuere browes, and (like the heire of him that cald downe fire vpon the two Captaines and their fifties) curſes them in the name of the Lord; Two ſhee-beares out of the Wood haſten to bee his executioners, and teare two and forty of them in peeces. O fearefull example of diuine Iuſtice! This was not the reuenge of an angry Prophet, it was the puniſhment of a righteous Iudge: God and his Seer lookt through theſe children, at the parents, at all Iſrael; he would puniſh the parents miſ-nurturing their children (to the contemptuous vſage of a Prophet) with the death of thoſe children, which they had miſ-taught: Hee would teach *Iſrael* what it was to miſ-uſe a Prophet: And if hee would not endure theſe contumelies vnreuenged in the mouthes of children, what vengeance was enough for aged perſecutors?

Doubtleſſe ſome of the children eſcaped to tell the newes of their fellowes; what lamentation doe wee thinke there was in the ſtreets of *Bethel*? how did the diſtreſſed mothers wring their hands for this woefull orbation? And now when they came forth to fetch the remnants of their own fleſh, what a ſad ſpectacle it was to finde the fields ſtrawed with thoſe mangled carkaſſes? It is an vnprofitable ſorrow that followes a iudgement; Had theſe Parents beene as carefull to traine vp their children in good diſcipline, and to correct their diſorders, as they are now paſſionate in bemoaning their loſſe, this ſlaughter had neuer beene: In vaine doe wee looke for good of thoſe children, whoſe education we haue neglected: In vaine do we grieue for thoſe miſcariages, which our care might haue preuented.

Eliſha knew the ſucceſſe, yet doth he not balke the City of *Bethel*: Doe wee not wonder that the furious impatience of thoſe parents, whom the curſe of *Eliſha* robbed of their children, did not breake forth to ſome malicious practice againſt the Prophet? Would we not thinke the Prophet might miſdoubt ſome hard meaſure from thoſe exaſperated Citizens? There lay this way; hee followes God, without feare of men; as well knowing that either they durſt not, or they could not act violence. They knew there were Beares in the wood, and fires in heauen, and if their malice would haue ventured aboue their courage, they could haue no more power ouer *Eliſha* in the ſtreets, then thoſe hungry beaſts had in the way. Whither dare not a Prophet goe when God cals him? Hauing viſited the ſchooles of the Prophets, *Eliſha* retires to mount *Carmel*, and after ſome holy ſolitarineſſe, returnes to the City of *Samaria*: He can neuer be a profitable Seer, that is either alwayes, or neuer alone: *Carmel* ſhall fit him for *Samaria*; contemplation for action: That mother City of *Iſrael* muſt needs afford him moſt worke: Yet is the Throne of *Ahaziah* ſucceeded by a brother leſſe ill then himſelfe, then the parents of both: *Ahabs* impiety hath not a perfect heire of *Iehoram*: That ſon of his hates his *Baal*, though hee keepes his calues. Euen into the moſt wicked families it pleaſeth God to caſt his moſt powerfull reſtraints, that all are not equally vicious: It is no newes to ſee lewd men make ſcruple of ſome ſins: The world were not to liue in, if all ſinnes were affected by all. It is no thanke to *Ahab* and *Iezebel* that their ſonne is no Baalite: As no good is traduced from parents, ſo not all euill; there is an Almighty hand that ſtops the foule current of nature, at his pleaſure: No Idolater can ſay, that his child ſhall not be a conuert.

The affinitie betwixt the houſes of *Iſrael* & *Iudah*, holds good in ſucceſſion; *Iehoram* inherits the friendſhip, the aid of *Iehoſhaphat*: whoſe counſell (as is moſt likely) had cured him of that Baaliſme. It was a good warre whereto hee ſolicits the good King of *Iudah*. The King of *Moab* (who had beene an ancient Tributary from the dayes of *Dauid*) falls now from his homage, and refuſes to pay his hundred thouſand Lambes, and hundred thouſand Rammes with fleeces, to the King of *Iſrael*; The backes of *Iſrael* can ill miſſe the wooll of *Moab*, they will put on iron to recouer their cloth. *Iehoſhaphat* had beene once well chid, well frighted for ioyning with *Ahab* againſt *Aram*; yet doth he not ſticke now againe to come into the field with *Iehoram* againſt *Moab*: The caſe is more fauourable, leſſe dangerous; *Baal* is caſt downe: The Images of the falſe gods are gone, though the falſe Images of the true God ſtand ſtill; Beſide, this rebellious *Moab* had ioyned with the *Syrians* formerly againſt *Iudah*, ſo as *Iehoſhaphat* is intereſſed in the reuenge.

After reſolution of the end, wiſely doe theſe Kings deliberate of the way. It is agreed to paſſe through Edom; that Kingdome was annexed to the Crowne of *Iudah*: well might *Iehoſhaphat* make bold with his owne: It was (it ſeemes) a march farre about

about in the meaſure of the way, but neereſt to their purpoſe: the aſſault would bee thus more eaſie if the paſſage were more tedious: The three Kings of *Iſrael, Iudah, Edom*, together with their Armies, are vpon foot. They are no ſooner comne into the parching wildes of *Edom*, then they are ready to die for thirſt; If the channels were farre off, yet the waters were further; the ſcorching beames of the Sun haue dried them vp; and haue left thoſe riuers more fit for walke, then entertainment: What are the greateſt Monarchs of the world, if they want but water to their mouthes? What can their Crownes, and Plumes, and rich Armes auaile them, when they are abridged but of that which is the drinke of beaſts? With drie tongues and lippes, doe they now conferre of their common miſery: *Ieboram* deplores the calamity, into which they were falne; but *Iehoſhaphat* askes for a Prophet: Euery man can bewayle a miſery; euery man cannot finde the way out of it: ſtill yet I heare good *Iehoſhaphat* ſpeake too late: He ſhould haue inquired for a Prophet, ere he had gone forth; ſo had hee auoyded theſe ſtraits: Not to conſult at all with God, is *Iehorams* ſinne; to conſult late, is *Iehoſhaphats*; the former is atheous careleſneſſe; the latter, forgetfull ouerſight: The beſt man may ſlacken good duties, the worſt contemnes them.

Not without ſome ſpecialty from God doth *Eliſha* follow the campe: Elſe, that had beene no Element for a Prophet: Little did the good King of *Iudah* thinke that God was ſo neere him: Purpoſely, was this holy Seer ſent for the ſuccour of *Iehoſhaphat*, and his faithfull followers, when they were ſo farre from dreaming of their deliuerie, that they knew not of a danger: It would bee wide with the beſt men, if the eye of diuine prouidence were not open vpon them, when the eye of their care is ſhut towards it: How well did *Eliſha* in the warres? The ſtrongeſt ſquadron of *Iſrael* was within that breſt: All their Armour of proofe had not ſo much ſafety and protection, as his Mantle: Though the King of *Iſrael* would take no notice of the Prophet, yet one of his Courtiers did, *Here is* Eliſha *the ſonne of Shaphat, which powred water on the hands of Elijah*; This follower of *Iehoram* knowes *Eliſha* by his owne name, by his fathers, by his maſters: The Court of *Iſrael* was profane, and Idolatrous enough, yet, euen there Gods Prophet had both knowledge, and honour: His very ſeruice to *Elijah* was enough to win him reuerence: It is better to be an attendant of ſome man, then to be attended by many: That he had powred water on *Elijahs* hands was inſinuation enough, that hee could powre out water for thoſe three Kings: The three Kings walke downe (by the motion of *Iehoſhaphat*) to the man of God: It was newes to ſee three Kings going downe to the ſeruant of him, who ranne before the charet of *Ahab*: Religion and neceſſitie haue both of them much power of humiliation, I know not whether more: Either zeale or need will make a Prophet honored.

How ſharpely dares the man of God to chide his Soueraigne, the King of *Iſrael*? The libertie of the Prophets was no leſſe ſingular, then their calling: He that would borrow their tongue, muſt ſhew their Commiſſion: As God reproued Kings for their ſakes, ſo did not they ſticke to reproue Kings for his ſake: Thus much freedome they muſt leaue to their ſucceſſors, that wee may not ſpare the vices of them, whoſe perſons we muſt ſpare.

Iuſtly is *Iehoram* turned off to the Prophets of his father, and the Prophets of his mother: It is but right and equall, that thoſe which wee haue made the comfort, and ſtay of our peace, ſhould be the refuge of our extremity: If our proſperity haue made the world our God, how worthily ſhall our death bed bee choaked with this exprobration? Neither would the caſe beare an Apology, nor the time an expoſtulation: *Iehoram* cannot excuſe, he can complaine; he findes that now three Kings, three Kingdomes are at the mercy of one Prophet; it was time for him to ſpeake faire; nothing ſounds from him but lamentations, and intreaties: Nay, for the Lord hath called theſe three Kings together to deliuer them into the hand of *Moab*: *Iehoram* hath ſo much grace is to confeſſe the impotency of thoſe, hee had truſted; and the power of that God whom hee had neglected; Euery ſinner cannot ſee, and acknowledge the hand of God in his ſufferings; Already hath the diſtreſſed Prince gained ſomething by this miſery; None complaines ſo much as he, none feeles ſo much as hee; All the reſt ſuffer for him, and therefore he ſuffers in them all.

The man of God, who well ſees the inſufficiency of *Iehorams* humiliation, layes on yet more load; *As the Lord liueth before whom I ſtand, Surely, were it not that I regard the preſence of Iehoſhaphat the King of Iudah, I would not looke toward thee, nor ſee thee*; Behold the double Spirit of *Elijah*; the maſter was not more bold with the father, then the ſeruant was with the ſonne: *Eliſha* was a ſubiect, and a Prophet; Hee muſt ſay that as a Prophet, which hee might not as a ſubiect; As a Prophet hee would not haue lookt at him, whom as a ſubiect he would haue bowed to: It is one thing when God ſpeaks by him, another, when he ſpeakes of himſelfe; That it might well appeare his diſlike of ſinne ſtood with his honour of Soueraignty, *Iehoſhaphat* goes away with that reſpect which *Iehoram* miſſed; No leſſe doth God and his Prophet regard religious ſincerity, then they abhorre Idolatry, and profaneneſſe: What ſhall not be done for a *Iehoſhaphat*? For his ſake ſhall thoſe two other Princes, and their vaſt Armies liue, and preuaile; *Edom* and *Iſrael*, whether ſingle or conioyned, had periſhed by the drought of the deſert, by the ſword of *Moab*; One *Iehoſhaphat* giues them both, life, and victory: It is in the power of one good man to oblige a world; wee receiue true (though inſenſible) fauours from the preſence of the righteous; Next to being good, it is happy to conuerſe with them that are ſo: if wee bee not bettered by their example, we are bleſt by their protection.

Who wonders not to heare a Prophet call for a Minſtrell, in the middeſt of that mournfull diſtreſſe of *Iſrael* and *Iudah*? Who would not haue expected his charge of teares and prayers, rather then of Muſicke? How vnſeaſonable are ſongs to an heauy heart? It was not for their eares, it was for his owne boſome, that *Eliſha* called for Muſicke: that his ſpirits after their zealous agitation, might bee ſweetly compoſed, and put into a meet temper, for receiuing the calme viſions of God: Perhaps it was ſome holy Leuite, that followed the Campe of *Iehoſhaphat*, whoſe minſtrelſie was required for ſo ſacred a purpoſe: None but a quiet breſt is capable of diuine Reuelations; Nothing is more powerfull to ſettle a troubled heart then a melodious harmony; The Spirit of Propheſie was not the more inuited, the Prophets Spirit was the better diſpoſed, by pleaſing ſounds: The ſame God that will reueale his will to the Prophet, ſuggeſts this demand, *Bring me a Minſtrell*; How many ſay thus when they would put God from them? Profane mirth, wanton muſicke debauches the ſoule; and makes no leſſe roome for the vncleane ſpirit, then ſpirituall melody doth for the Diuine.

No Prophet had euer the Spirit at command; The hand of the Minſtrell can doe nothing without the hand of the Lord; Whiles the Muſicke ſounds in the eare, God ſpeakes to the heart of *Eliſha*, *Thus ſaith the Lord, Make this valley full of ditches; Yee ſhall not ſee wind, neither ſhall ye ſee raine, yet that valley ſhall be full of water, &c.* To ſee wind, and raine in the height of that drought, would haue ſeemed as wonderfull, as pleaſing; but, to ſee abundance of water, without wind or raine, was yet more miraculous; I know not how the ſight of the meanes abates our admiration of the effect; Where no cauſes can be found out, wee are forced to confeſſe omnipotency; *Elijah* releeued *Iſrael* with water, but it was out of the cloudes, and thoſe cloudes roſe from the ſea; but whence *Eliſha* ſhall fetch it, is not more maruellous then ſecret.

All that euening, all that night muſt the faith of *Iſrael* and *Iudah* bee exerciſed with expectation; At the houre of the morning ſacrifice no ſooner did the blood of that Oblation guſh forth, then the ſtreames of waters guſhed forth into their new channells, and filled the Countrey with a refreſhing moiſture: *Elijah* fetcht downe his fire, at the houre of the euening ſacrifice: *Eliſha* fetcht vp his water, at the houre of the morning ſacrifice: God giues reſpect to his owne houres, for the encouragement of our obſeruation: If his wiſdome hath ſet vs any peculiar times wee cannot keepe them without a bleſſing: The deuotions of all true Iewes (all the world ouer) were in that houre combined; How ſeaſonably doth the wiſdome of God picke out that inſtant, wherein hee might at once anſwer both *Eliſhaes* propheſie, and his peoples prayers.

The Prophet hath aſſured the Kings, not of water onely, but of victory; *Moab* heares of enemies, and is addreſſed to warre; Their owne error ſhall cut their throats; they riſe ſoone enough to beguile themſelues; the beames of the riſing Sunne gliſtering vpon thoſe vaporous. and vnexpected waters, caried in the eyes of ſome *Moabites* a ſemblance of blood; a few eyes were enough to fill all eares with a falſe noiſe; the deceiued ſenſe miſcaries the imagination; *This is blood, the Kings are ſurely ſlaine, and they haue ſmitten one another*; now therefore, *Moab* to the ſpoile: Ciuill broyles giue iuſt aduantage to a common enemy; Therefore muſt the Camps be ſpoiled, becauſe the Kings haue ſmitten each other. Thoſe that ſhall bee deceiued, are giuen ouer to credulity; The *Moabites* doe not examine either the conceit, or the report; but flie in, confuſedly, vpon the Campe of *Iſrael*; whom they finde, too late, to haue no enemies but themſelues; As if death would not haue haſtened enough to them, they come to fetch it, they come to challenge it; It ſeizeth vpon them vnauoidably; they are ſmitten, their Cities razed, their Lands marred, their Wells ſtopped, their trees felled; as if God meant to waſte them but once.

No onſets are ſo furious as the laſt aſſaults of the deſperate: The King of *Moab* now hopeleſſe of recouery, would bee glad to ſhut vp with a pleaſing reuenge, with ſeuen hundred reſolute followers; he ruſhes into the battaile, towards the King of *Edom*; as if he would bid death welcome, might he but carie with him that deſpighted neighbour; and now, mad with the repulſe, he returnes: and whether as angry with his deſtiny, or as barbarouſly affecting to win his cruell gods with ſo deare a ſacrifice, he offers them with his owne hand the blood of his eldeſt ſonne in the ſight of *Iſrael*, and ſends him vp in ſmoake to thoſe helliſh Deities. O prodigious act, whether of rage, or of deuotion! What an hand hath Satan ouer his miſerable vaſſals? What maruell is it to ſee men ſacrifice their ſoules, in an vnfelt oblation, to theſe plauſible tempters, when their owne fleſh and blood hath not beene ſpared? There is no Tyrant to the Prince of darkneſſe.

ELISHA *with the Shunamite*.

THE holy Prophets vnder the old Teſtament, did not abhorre the mariage bed; they did not thinke themſelues too pure for an inſtitution of their Maker; The diſtreſſed widow of one of the ſonnes of the Prophets comes to *Elijah* to bemoane her condition; Her husband is dead, and dead in debt. Death hath no ſooner ſeized on him, then her two ſonnes (the remaining comfort of her life) are to be ſeized on, by his creditors, for bond-men: How thicke did the miſeries of this poore afflicted woman light vpon her; Her husband is loſt, her eſtate clogged with debts, her children ready to be taken for ſlaues: Her husband was a religious, and worthy man; hee paid his debts to Nature, he could not to his Creditors; they are cruell, and rake in the ſcarce-cloſed wound of her ſorrow; paſſing an arreſt, worſe then death, vpon her ſonnes: Widow-hood, pouertie, ſeruitude haue conſpired to make her perfitly miſerable. Vertue and goodneſſe can pay no debts; The holieſt man may be deepe in arearges; and breake the banke: Not through lauiſhneſſe, and riot of expence: (Religion teaches vs to moderate our hands, to ſpend within the proportion of our eſtate) but through either iniquitie of times, or euill caſualties. *Ahab* and *Iezebel* were lately in the Throne, who can maruell that a Prophet was in debt? It was well that any good man might haue his breath free, though his eſtate were not: wilfully to ouer-laſh our ability cannot ſtand with wiſedome, and good gouernment; but no prouidence can guard vs from croſſes; Holineſſe is no more defence againſt debt, then againſt death: Grace can keepe vs from vnthriftineſſe, not from want. Whither doth the Prophets widow come to bewaile her caſe, but to E*liſha*: Euery one would not be ſenſible of her affliction, or if they would pity, yet could not releeue her; *Eliſha* could doe both; Into his eare doth ſhee vnload her griefes. It is no ſmall point of wiſdome to know where to plant our Lamentation; otherwiſe, in ſtead of comfort, we may meet with ſcorne and inſultation.

None can ſo feelingly compaſſionate the hard tearmes of a Prophet as an E*liſha*; He finds that ſhe is not querulouſly impatient, expreſſing her ſorrow without murmuring, and diſcontentment; making a louing, and honorable mention of that husband, who had left her diſtreſſed; readily therefore doth he incline to her ſuccour: *What ſhall I doe for thee? Tell me what haſt thou in thine houſe? Eliſha*, when he heares of her debt, askes of her ſubſtance; Had her houſe beene furniſhed with any valuable commoditie, the Prophet implies the neceſſity of ſelling it for ſatisfaction; Our owne abundance can ill ſtand with our ingagement to others; It is great iniuſtice for vs to be full of others purſes: It is not our owne which wee owe to another. What is it other then a plauſible ſtealth to feede our riot with the want of the owner? Hee that could multiply her ſubſtance, could know it; God and his Prophet loues to heare our neceſſities out of our owne mouthes (*Thine hand-maid hath not any thing in the houſe ſaue a pot of oyle.*) It is neither newes nor ſhame for a Prophet to be poore; Griefe and want perhaps haſtned his end; both of them are left for the dowry of his carefull widow; Shee had complained, if there had beene any poſſibility of remedy, at home; baſhfulneſſe had ſtopt her mouth thus long, and ſhould haue done yet longer, if the exigence of her childrens ſeruitude had not opened it; No want is ſo worthy of releefe, as that which is loatheſt to come forth. *Then he ſayd, Goe borrow thee veſſels abroad of all thy neighbours, euen emptie veſſels, borrow not a few; and when thou art come in, thou ſhalt ſhut the doore vpon thee, and vpon thy ſons, and ſhalt powre out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.*

She that owed much, and had nothing, yet muſt borrow more, that ſhee may pay all: Pouerty had not ſo diſcredited her with her neighbours, that they ſhould doubt to lend her thoſe veſſels empty, which they had grudged full: Her want was too well knowne; it could not but ſeeme ſtrange to the neighbours, to ſee this poore widow ſo buſily peſtring her houſe with emptie tubs; which they knew ſhee had nothing to fill; they knew well enough ſhee had neither field nor vineyard, nor orchard, and therefore muſt needs maruell at ſuch vnprofitable diligence: If their curioſity would be inquiring after their intentions, ſhee is commanded ſecrecy. The doores muſt be ſhut vpon her ſelfe, and her ſonnes; whiles the oyle is increaſing; No eie ſhall ſee the miracle in working, enow ſhall ſee it once wrought; This act was no leſſe a proofe of her faith, then an improuement of her eſtate; it was an exerciſe of her deuotion, as well as of her diligence; it was fit her doores ſhould be ſhut, whiles her heart and lips were opened in an holy inuocation; Out of one ſmall Iarre was powred out ſo much oyle, as by miraculous multiplication filled all that empty caske: Scarce had that pot any bottome: At leaſt the bottome that it had, was to bee meaſured by the brims of all thoſe veſſels; this was ſo deepe, as they were high; Could they haue held more, this pot had not beene emptie: Euen ſo the bounty of our God giues grace, & glory, according to the capacitie of the receiuer; when he ceaſeth to infuſe, it is for want of roome in the heart that takes it in; Could we hold more, O God, thou wouldeſt giue more; If there be any defect, it is in our veſſels, not in thy beneficence; How did the heart of this poore widow runne ouer, as with wonder, ſo, with ioy and thankfulneſſe, to ſee ſuch a riuer of oyle riſe out of ſo ſmall a ſpring; to ſee all her veſſels ſwimming full with ſo beneficiall a liquor; Iuſtly is ſhee affected with this ſight, ſhee is not tranſported from her dutie; I doe not ſee her run forth into the ſtreet, and proclaime her ſtore, nor calling in her neighbours, whether to admire or bargaine; I ſee her running to the Prophets doore, and gratefully acknowledging the fauour, and humbly depending on his directions, as not daring to diſpoſe of that, which was ſo wondrouſly giuen her, without the aduice of him, by whoſe powerfull meanes ſhee had receiued it; Her owne reaſon might haue ſufficiently ſuggeſted what to doe, ſhee dares not truſt it, but conſults with the Oracle of God; If wee would walke ſurely, wee muſt doe nothing without a word; Euery action, euery motion muſt haue a warrant; We can no more erre with this guide, then not erre without him.

The Prophet ſets her in a right way; *Goe ſell the oyle, and pay the debt, and liue, thou, and thy children, on the reſt*; The firſt care is of her debts, the next, of her maintenance; It ſhould be groſſe iniuſtice to raiſe meanes for her ſelfe, and her charge, ere ſhe haue diſcharged the arerages of her husband; None of the oyle was hers, till her creditors were ſatisfied; all was hers that remained; It is but ſtealth to inioy a borrowed ſubſtance; Whiles ſhee had nothing, it was no ſinne to owe; but when once her veſſells were full, ſhee could not haue beene guiltleſſe, if ſhee had not paid, before ſhee ſtored. God and his Prophets were bountifull; after the debts paid, they prouide not onely againſt the thraldome of her charge, but againſt the want. It is the iuſt care of a religious heart to defend the widow and children of a Prophet from diſtreſſe and penurie.

Behold the true ſeruant, and ſucceſſour of *Elijah*; What hee did to the *Sareptan* widow, this did to the widow of a Prophet; That increaſe of oyle was by degrees, this at once; both equally miraculous; this, ſo much more charitable, as it leſſe concerned himſelfe.

Hee that giues kindneſſes, doth by turnes receiue them; *Eliſha* hath releeued a poore woman, is releeued by a rich. The *Shunamite*, a religious and wealthy matron, inuites him to her houſe, and now after the firſt entertainment, finding his occaſions to call him to a frequent paſſage, that way, moues her husband to ſet vp, and furniſh a lodging for the man of God; It was his holineſſe that made her deſirous of ſuch a gueſt; Well might ſhee hope that ſuch an Inmate would pay a bleſſing for his houſe-rent: Oh happy *Shunamite* that might make her ſelfe the Hoſteſſe of *Eliſha!* As no leſſe dutifull then godly, ſhee imparts her deſire to her husband; whom her ſute hath drawne to a partnerſhip in this holy hoſpitality; Bleſſed of God is that man, whoſe bed yeelds him an help to heauen. The good *Shunamite* deſires not to harbour *Eliſha* in one of her wonted lodgings, ſhee ſolicites her husband to build him a chamber on the wall apart: ſhee knew the tumult of a large family vnfit for the quiet meditations of a Prophet: retiredneſſe is moſt meet for the thoughts of a Seer: Neither would ſhee bring the Prophet to bare wals, but ſets ready for him, a bed, a table, a ſtoole, and a Candleſticke, and what euer neceſſary vtenſils for his entertainment: The Prophet doth not affect delicacy, ſhee takes care to prouide for his couenience; Thoſe that are truly pious, and deuout, thinke their houſes and their hands cannot bee too open to the meſſengers of God; and are moſt glad to exchange their earthly commodities for the others ſpirituall. Superfluity ſhould not fall within the care of a Prophet, neceſſitie muſt: hee that could prouide oyle for the widow, could haue prouided all needfull helpes for himſelfe: What roome had there beene for the charity and beneficence of others, if the Prophet ſhould haue alwayes maintained himſelfe out of power?

The holy man is ſo farre ſociable as not to neglect the friendly offer of ſo kinde a benefactor: Gladly doth hee take vp his new lodging: and, as well pleaſed with ſo quiet a repoſe, and carefull attendance, hee ſends his ſeruant *Gehezi*, with the meſſage of his thankes, with a treaty of retribution: *Behold, thou haſt beene carefull for vs, with all this care: What is to be done for thee? Wouldſt thou bee ſpoken for to the King, or to the Captaine of the Hoſt?* An ingenuous diſpoſition cannot receiue fauours without thoughts of returne: A wiſe debtor is deſirous to retribute in ſuch kinde, as may bee moſt acceptable to his obligers: without this diſcretion, wee may offer ſuch requitals, as may ſeeme goodly to vs, to our friends, worthleſſe : Euery one can chooſe beſt for himſelfe; *Eliſha* therefore (who had neuer been wanting in ſpirituall duties to ſo hoſpitall a friend) giues the *Shunamite* the election of her ſuit, for temporall recompence alſo; No man can be a loſer by his fauour to a Prophet. It is a good hearing that an *Eliſha* is in ſuch grace at the Court, that he can promiſe himſelfe acceſſe to the King, in a friends ſuit : It was not euer thus; the time was, when his maſter heard, *Haſt thou found me, O mine enemy* : Now the late miracle which *Eliſha* wrought in gratifying the three Kings, with water, and victorie, hath endeared him to the King of *Iſrael*; and now, *Who but* Eliſha*?* Euen that rough mantle finds reſpect amongſt thoſe ſilkes and tiſſues : As bad as *Ieboram* was, yet he honored the man of God; He that could not preuaile with an Idolatrous King, in a ſpirituall reformation, yet can cary a ciuill ſuit; Neither doth the Prophet in a ſullen diſcontentment, fly off from the Court, becauſe he found his labours vnprofitable, but ſtill holds good termes with that Prince, whom he cannot reclaime, and will make vſe notwithſtanding of his countenance in matters, whether of courteſie, or iuſtice; Wee may not caſt off our due reſpects euen to faulty authority; but muſt ſtill ſubmit & perſiſt, where wee are repelled : Not to his owne aduancement doth *Eliſha* deſire to improue the Kings fauour, but to the behooſe, to the releefe of others; If the *Shunamite* haue buſineſſe at the Court, ſhe ſhall need no other Solicitor; There cannot be a better office, nor more beſeeming a Prophet, then to ſpeake in the cauſe of the dumbe, to befriend the oppreſſed, to win greatneſſe vnto the protection of innocence.

The good matron needes no ſhelter of the great; *I dwell among mine owne people*; as if ſhe ſaid; The courteſie is not ſmall in it ſelfe, but not vſefull to mee; I liue here quietly in a contented obſcurity, out of the reach either of the glories, or cares of a Court; free from wrongs, free from enuies: Not ſo high as to prouoke an euill eye, not ſo low as to be trodden on; I haue neither feares, nor ambitions; my neighbours are my friends; my friends are my protectors, and (if I ſhould be ſo vnhappy, as to be the ſubiect of maine iniuries) would not ſticke to be mine Aduocates; This fauour is for thoſe that either affect greatneſſe, or groane vnder oppreſſions; I doe neither, for *I liue among my owne people.* O *Shunamite*, thou ſhalt not eſcape enuy ! Who can heare of thine happy condition, and not ſay, *Why am not I thus ?* If the world affoord any perfect contentment, it is in a middle eſtate, equally diſtant frō penury, from exceſſe; it is in a calme freedome, a ſecure tranquility, a ſweet fruition of our ſelues, of ours; But what hold is there of theſe earthly things ? How long is the *Shunamite* thus bleſſed with peace ? ſtay but a while, you ſhall ſee her come on her knees to the King of *Iſrael*, pitifully complaining that ſhe was ſtripped of houſe, and land : and now *Gehezi* is faine to doe that good office for her, which was not accepted from his maſter: Thoſe that ſtand faſteſt vpon earth haue but ſlippery footing : no man can ſay that hee ſhall not need friends.

Modeſty ſealed vp the lips of the good *Shunamite* : ſhee was aſhamed to confeſſe her longing : *Gehezi* eaſily gueſſed that her barrenneſſe could not but be her affliction, ſhee was childleſſe, her husband old : *Eliſha* gratifies her with the newes of a ſonne : *About this ſeaſon according to the time of life, thou ſhalt embrace a ſonne* : How liberall is God, by his Prophet, in giuing beyond her requeſts : not ſeldome doth his bounty ouer-reach our thoughts, and meet vs with thoſe benefits, which we thought too good for vs to aske. Greatneſſe and inexpectation makes the bleſſing ſeeme incredible, *Nay, my Lord, thou man of God, doe not lie to thine hand-maid* : Wee are neuer ſure enough of what we deſire : We are not more hard to beleeue, then loth to diſtruſt beneficiall euents : She well knew the Prophets holineſſe could not ſtand with wilfull falſhood; perhaps, ſhe might thinke it ſpoken by way of tryall, not of ſerious affirmation; as vnwilling therefore that it ſhould not be, and willing to heare that pleaſing word ſeconded, ſhe ſayes, *Doe not lie to thine hand-maid.* Promiſes are made good, not by iteration, but by the effect; The *Shunamite* conceiues, and beares a ſonne, at the ſet ſeaſon : How glad a mother ſhe was, thoſe know beſt, that haue mourned vnder the diſcomfort of a ſad ſterilitie. The childe growes vp, and is now able to finde out his father in the field, amongſt his Reapers: His father now grew young againe with the pleaſure of his ſight; and more ioyed in this ſpring of his hopes, then in all the crops of his harueſt; But what ſtability is there in theſe earthly delights? The hot beames of the Sunne beat vpon that head which too much care had made tender, and delicate; The child complaines to his father, of his paine; Oh that grace could teach vs, what nature teaches Infants, in all our troubles to bemoane our ſelues to our heauenly father! He ſends him to his mother; vpon her lap, about noone, the child dies; as if he would returne his ſoule into that boſome, from which it was deriued, to his; The good *Shunamite* hath loſt her ſonne, her faith ſhe had not loſt; Paſſion hath not robbed her of her wiſdome; As not diſtracted with an accident ſo ſudden, ſo ſorrowfull; ſhe layes her dead childe vpon the Prophets bed, ſhee lockes the doore; ſhee hides her griefe, leſt that conſternation might hinder her deſigne; ſhe haſtens to her husband, and (as not daring to bee other then officious in ſo diſtreſſe-full an occaſion) acquaints him with her iourney, (though not with the cauſe) requires of him both attendance, and conueyance; ſhee poſts to mount *Carmel*; ſhee cannot ſo ſoone finde out the man of God, as hee hath found her; He ſees her afarre off; and like a thankfull gueſt, ſends his ſeruant haſtily to meet her, to inquire of the health of her ſelfe, her husband, her childe; Her errand was not to *Gehezi*, it was to *Eliſha*; no meſſenger ſhall interrupt her; no eare ſhall receiue her complaint but the Prophets; Downe ſhee fals paſſionately at his feet, and, forgetting the faſhion of her baſhfull ſtrangeneſſe, layes hold of them, whether in an humble veneration of his perſon, or in a feruent deſire of ſatisfaction. *Gehezi*, who well knew how vncouth, how vnfit this geſture of ſalutation was, for his maſter, offers to remoue her, and admoniſheth her of her diſtance; The mercifull Prophet eaſily apprehends that no ordinary occaſion could ſo tranſport a graue, and well-gouerned matrone; as therefore pittying her vnknowne paſſion, hee bids, *Let her alone, for her ſoule is vexed within her, and the Lord hath hid it from mee, and hath not told mee.* If extremitie of griefe haue made her vnmannerly, wiſe and holy *Eliſha* knowes how to pardon it; Hee dares not adde ſorrow to the afflicted; hee can better beare an vnſeemelineſſe in her greeting, then cruelty in her moleſtation. Great was the familiaritie that the Prophet had with his God; and as friends are wont mutually to impart their counſells to each other, ſo had the Lord done to him; *Eliſha* was not idle on mount *Carmel*; What was it that he ſaw not from thence? Not heauen onely, but the world was before him, yet the *Shunamites* loſſe is concealed from him: neither doth he ſhame to confeſſe it; Oft-times thoſe that know greater matters may yet bee ignorant of the leſſe: It is no diſparagement to any finite creature not to know ſomething. By her mouth will God tell the Prophet, what by viſion hee had not; *Then ſhe ſaid, Did I deſire a ſonne of my Lord? Did I not ſay, doe not deceiue me?* Deepe ſorrow is ſparing of words; The expoſtulation could not be more ſhort, more quicke, more pithy: Had I begged a ſon, perhaps my importunity might haue been yeelded to, in anger; Too much deſire is iuſtly puniſhed with loſſe. It is no maruell if what we wring from God, proſper not; This fauour to mee was of thine owne motion; Thy ſuit, O *Eliſha* made me a mother: Couldſt thou intend to torment me with a bleſſing? How much more eaſie had the want of a ſonne beene, then the miſ-cariage? Barrenneſſe then orbation? Was there no other end of my hauing a ſon, then that I might loſe him? O man of God, let mee not complaine of a cruel kindneſſe; thy prayers gaue me a ſon, let thy prayers reſtore him; let not my dutifull reſpects to thee be repaid with an aggrauation of miſery; giue not thine handmaid cauſe to wiſh that I were but ſo vnhapy as thou foundeſt me; Oh wofull fruitfulneſſe, if I muſt now ſay, that I had a ſonne.

I know not whether the mother, or the Prophet were more afflicted, the Prophet for the mothers ſake, or the mother for her owne; Not a word of reply doe wee heare from the mouth of *Eliſha*, his breath is onely ſpent in the remedy; Hee ſends his ſeruant with all ſpeed, to lay his ſtaffe vpon the face of the child; charging him to auoyd all the delayes of the way: Had not the Prophet ſuppoſed that ſtaffe of his able to beate away death, why did hee ſend it? and if vpon that ſuppoſition hee ſent it, how was it that it failed of effect? was this act done out of humane conceit; not out of inſtinct from God? Or did the want of the mothers faith hinder the ſucceſſe of that cure? She, not regarding the ſtaffe, or the man, holds faſt to *Eliſha*; No hopes of his meſſage can looſe her fingers: *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee*: She imagined that the ſeruant, the ſtaffe might bee ſeuered from *Eliſha*, ſhe knew that where euer the Prophet was, there was power; It is good relying vpon thoſe helpes that cannot faile vs.

Merit and importunitie haue drawne *Eliſha* from *Carmel* to *Shunem*: Hee findes his lodging taken vp by that pale carkeiſe, hee ſhuts his doore, and fals to his prayers; this ſtaffe of his (what euer became of the other) was long enough (hee knew) to reach vp to Heauen to knocke at thoſe gates, yea to wrench them open; Hee applies his body to thoſe cold and ſenſeleſſe limbs; By the feruour of his ſoule hee reduces that ſoule, by the heat of his body he educeth warmth out of that corps: The child neeſeth ſeuen times; and as if his ſpirit had beene but hid for the time, not departed, it fals to worke afreſh; the eyes looke vp, the lippes and hands moue; The mother is called in to receiue a new life, in her twice-giuen ſonne: ſhe comes in, full of ioy, full of wonder, and bowes her ſelfe to the ground, and fals downe before thoſe feet, which ſhee had ſo boldly layd hold of in *Carmel*. Oh ſtrong faith of the *Shunamite*, that could not be diſcouraged with the ſeizure, and continuance of death; raiſing vp her heart ſtill to an expectation of that life, which to the eyes of nature had beene impoſſible, irreuocable; Oh infinite goodneſſe of the Almightie, that would not ſuffer ſuch faith to be fruſtrate, that would rather reuerſe the lawes of nature, in returning a gueſt from heauen, and raiſing a corps from death, then the confidence of a beleeuing heart ſhould be diſappointed.

How true an heire is *Eliſha* of his maſter, not in his grades onely, but in his actions? Both of them diuided the waters of *Iordan*, the one as his laſt act, the other as his firſt; *Elijahs* curſe was the death of the Captaines, and their troupes; *Eliſhaes* curſe was the death of the children; *Elijah* rebuked *Ahab* to his face; *Eliſha Iehoram*; *Elijah* ſupplied the drought of Iſrael by raine from heauen; *Eliſha* ſupplied the drought of the three Kings by waters guſhing out of the earth; *Elijah* increaſed the oyle of the *Sareptan*; *Eliſha* increaſed the oyle of the Prophets widow; *Elijah* rayſed from death the *Sareptans* ſon; *Eliſha* the *Shunamites*: Both of them had one mantle, one ſpirit; both of them climbed vp one *Carmel*, one heauen.

ELISHA *with* NAAMAN.

OF the full ſhowers of grace which fell vpon *Iſrael* and *Iudah*, yet ſome drops did light vpon their neighbours: If *Iſrael* bee the worſe for her neereneſſe to *Syria*, *Syria* is the better for the vicinity of *Iſrael*. Amongſt the worſt of Gods enemies ſome are ſingled out for mercy. *Naaman* was a great Warriour, an honourable Courtier, yet a Leper; no diſeaſe incident to the body is ſo naſty, ſo loathſome, as Leproſie. Greatnes can ſecure no man from the moſt odious and weariſome condition; how little pleaſure did this *Syrian* Peere take, to be ſtooped to by others, whiles he hated to ſee himſelfe: Euen thoſe that honored him, auoyded him; neither was he other then abhorred of thoſe that flattred him; yea his hand could not moue to his mouth without his owne deteſtation; the baſeſt ſlaue of *Syria* would not change skins with him, if hee might haue his honour to boot: Thus hath the wiſe God thought meet to ſauce the valour, dignitie, renowne, victories of the famous Generall of the *Syrians*; Seldome euer was any man ſerued with ſimple fauours; Theſe compoſitions make both our croſſes tolerable, and our bleſſings wholeſome.

The body of *Naaman* was not more tainted with his lepry, then his ſoule was tainted with *Rimmon*, and beſides his Idolatry, he was a profeſſed enemy to *Iſrael*, and ſucceſſfull in his enmity: How farre doth God fetch about his purpoſes? The leproſie, the hoſtility of *Naaman* ſhall bee the occaſions of his ſaluation; That leproſie ſhall make his ſoule ſound; That hoſtilitie ſhall adopt him a ſonne of God; In ſome proſperous in-rodes, that the *Syrians* vnder *Naamans* conduct haue made into the land of *Iſrael*, a little maid is taken captiue; ſhee ſhall attend on *Naamans* wife; and ſhall ſuggeſt to her miſtreſſe the miraculous cures of *Eliſha*. A ſmall chinke may ſerue to let in much light; Her report findes credit in the Court, and begets both a letter from the King and a iourney of his Peere; whiles the *Syrians* thought of nothing but their booty, they bring happineſſe to the houſe of *Naaman*; The captiuity of a poore Hebrew girle is a meanes to make the greateſt Lord of *Syria*, a ſubiect to God; It is good to acquaint our children with the workes of God, with the prayſes of his Prophets. Little doe we know how they may improue this knowledge, and whither they may carie it; perhaps the remoteſt Nations may light their candle at their coale: Euen the weakeſt intimations may not bee neglected: A childe, a ſeruant, a ſtranger may ſay that, which we may bleſſe God to haue heard: How well did it become the mouth of an *Iſraelite* to extoll a Prophet; to wiſh the cure of her maſter, though an *Aramite*; to aduiſe that iourney, vnto the man of God, by whom both body and ſoule might be cured: True Religion reacheth vs pious and charitable reſpects to our Gouernours, though Aliens from the Common-wealth of God.

No man that I heare blames the credulity of *Naaman*; vpon no other ground doth the King of *Syria* ſend his chiefe Peere, with his letters to the King of *Iſrael*; from his hands requiring the Cure: The *Syrian* ſuppoſed, that what euer a ſubiect could doe, a Soueraigne might command; that ſuch a Prophet could neither bee out of the knowledge, nor out of the obedience to his Prince; neuer did he dreame of any exemption, but imagining *Iehoram* to be no leſſe a King of Prophets, then of people, and *Eliſha* no leſſe a ſubiect, then a Seer, he writes, *Now when this letter is comne to thee, behold, I haue herewith ſent Naaman my ſeruant to thee, that thou mayeſt recouer him of his leproſie.* Great is the power of Princes; euery mans hand is theirs, whether for skill, or for ſtrength: Beſides the eminency of their owne gifts, all the ſubordinate excellencies of their ſubiects, are no leſſe at their ſeruice, then if they were inherent in their perſons: Great men are wanting to their owne perfections, if they doe not both know, and exerciſe the graces of their inferiors.

The King of *Iſrael* cannot read the letter without amazement of heart, without rending of garments, & ſaies; *Am I God, to kill & to make aliue, that this man ſends to me, to recouer a man of his leproſie? Wherefore conſider, and ſee, I pray you, how he ſeeketh a quarrell againſt me?* If God haue vouchſafed to call Kings, Gods; it well becomes Kings to call themſelues, men; and to confeſſe the diſtance wherein they ſtand to their Maker: Man may kill, man cannot kill and make aliue; yea of himſelfe he can doe neither: with God, a Worme, or a fly may kill a man; without God no Potentate can doe it: much leſſe can any created power both kill, and reuiue: ſince to reſtore life is more then to bereaue it, more then to continue it, more then to giue it: And if leproſie bee a death, what humane power can either inflict, or cure it: It is a trouble to a well-affected heart to receiue impoſſible commands: To require that of an inferiour which is proper to the higheſt, is a derogation from that ſupreame power whoſe property it is: Had *Iehoram* beene truely religious, the iniury done to his Maker in this motion, (as hee tooke it) had more afflicted him, then the danger of his owne quarrell. Belike, *Eliſha* was not in the thoughts of the King of *Iſrael*,: Hee might haue heard that this Prophet had made aliue, one, whom hee killed not: Himſelfe with the two other Kings had beene eye-witneſſes of what *Eliſha* could doe: yet, now the Calues of *Dan* and *Bethel* haue ſo often taken vp his heart, that there is no roome for the memorie of *Eliſha*; whom hee ſued to in his extremitie, now his proſperity hath forgotten: Carnall hearts (when need driues them) can thinke of GOD, and his Prophet; when their turne is ſerued, can as vtterly neglect them, as if they were not.

Yet cannot good *Eliſha* repay neglect, and forgetfulneſſe: He liſtens what is done at the Court, and finding the diſtreſſe of his Soueraigne, profers that ſeruice, which ſhould haue beene required; *Wherefore haſt thou rent thy cloathes; Let him come now to mee, and hee ſhall know that there is a Prophet in Iſrael.* It was no ſmall fright, from which *Eliſha* deliuers his King: *Ieboram* was in awe of the Syrians, euer ſince their late victorie, wherein his Father *Ahab* was ſlaine, Iſrael and Iudah diſcomfited: nothing was more dreadfull to him, then the frownes of theſe ARAMITES: the quarrell which hee ſuſpected to bee hatched by them, is cleared by *Eliſha*: their Leper ſhall bee healed; both they, and Iſrael ſhall know they haue neglected a GOD, whoſe Prophet can doe wonders: Many eyes, doubtleſſe, are faſtened vpon the iſſue of this meſſage. But what ſtate is this that *Eliſha* takes vpon him; hee doth not ſay, *I will come to him*; but, *Let him come now to mee*: The three Kings came downe once to his Tent, it is no maruell, if hee preuent not the iourney of a Syrian Courtier: It well beſeemes him that will bee a ſuiter for fauour, to bee obſequious: Wee may not ſtand vpon termes of our labour, or dignitie, where wee expect a benefit: *Naaman* comes richly attended with his troopes of ſeruants and horſes, and waits in his Charet at the doore of a Prophet: I doe not heare ELISHA call him in; for though he were great, yet he was leprous: neither doe I ſee *Eliſha* come forth to him, and receiue him with ſuch outward courteſies, as might be fit for an honourable ſtranger; for in thoſe rich cloathes the Prophet ſaw an *Aramite*, and perhaps ſome tincture of the late-ſhed blood of Iſrael: Rather, that he might make a perfect triall of the humility of that man, whom he meanes to gratifie, and honour, after ſome ſhort attendance at his doore, hee ſends his ſeruant with a meſſage to that Peere, who could not but thinke the meaneſt of his retinue, a better man then *Gehezies* Maſter.

WHAT could the Prophet haue done other to the Lacquy of *Naamans* man? Hee that would bee a meet ſubiect of mercy, muſt bee thoroughly abaſed in his owne conceit: and muſt be willingly pliable to all the conditions of his humiliation: Yet, had the meſſage caried in it either reſpect to the perſon, or probabilitie of effect, it could not haue beene vnwelcome: but now it ſounded of nothing, but ſullenneſſe, and vnlikelihood: *Goe, and waſh in Iordan ſeuen times, and thy fleſh ſhall come againe to thee, and thou ſhalt bee cleane*: What wiſe man could take this for any other then a meere ſcorne, and mockery? *Goe, waſh?* Alas, what can water doe? It can cleanſe from filthineſſe, not from leproſie: And why in *Iordan*? What differs that from other ſtreames? and why iuſt ſeuen times? What vertue is either in that channell, or in that number? *Naaman* can no more put off nature then leproſie: In what a chafe did he fling away from the Prophets doore; and ſayes, Am I comne thus farre to fetch a flout from an Iſraelite? Is this the iſſue both of my iourney, and the Letters of my King? Could this Prophet find no man to play vpon, but *Naaman*? Had he meant ſeriouſly, why did he thinke himſelfe too good to come forth vnto me? Why did he not touch me with his hand, and bleſſe me with his prayers, and cure me with his bleſſing? Is my miſery fit for his deriſion? If water could doe it, what needed I to come ſo farre for this remedy? Haue I not oft done thus in vaine? Haue we not better ſtreames at home, then any Iſrael can afford? *Are not Abana and Pharphar, Riuers of Damaſcus, better then all the waters of Iſrael?* Folly and pride ſtriue for place in a naturall heart, and it is hard to ſay whether is more predominant. Folly in meaſuring the power of GODS ordinances by the rule of humane diſcourſe, and ordinary euent: pride, in a ſcornefull valuation of the inſtitutions of GOD, in compariſon of our owne deuices. ABANA and PHARPHAR, two for one: Riuers, not waters; of *Damaſcus*, a ſtately City, and incomparable: Are they not? Who dares deny it? Better, not as good; then the waters, not the riuers, all the waters, *Iordan*, and all the reſt; of *Iſrael*, a beggarly region to *Damaſcus*. No where ſhall wee find a truer patterne of the diſpoſition of Nature; how ſhe is altogether led by ſenſe, and reaſon; how ſhee fondly iudges of all obiects by the appearance, how ſhee acquaints her ſelfe onely with the common rode of Gods proceedings; how ſhe ſtickes to her owne principles, how ſhe miſconſtrues the intentions of God, how ſhee ouer-conceits her owne, how ſhe diſdaines the meane conditions of others, how ſhe vpbraids her oppoſites with the proud compariſon of her owne priuiledges.

Nature is neuer but like her ſelfe: No maruell if carnall mindes deſpiſe the fooliſhneſſe of preaching, the ſimplicity of Sacraments, the homelineſſe of ceremonies, the ſeeming inefficacy of cenſures: Theſe men looke vpon *Iordan* with Syrian eyes; One drop of whoſe water ſet apart by diuine ordination, hath more vertue, then all the ſtreames of *Abana*, and *Pharphar*.

It is a good matter for a man to bee attended with wiſe and faithfull followers: Many a one hath had better counſell from his heeles, then from his elbowes: *Naamans* ſeruants were his beſt friends: they came to him, and ſpake to him, and ſaid, *My Father, If the Prophet had bid thee doe ſome great thing, wouldſt thou not haue done it? How much rather then, when hee ſaith to thee, Waſh, and bee cleane.* Theſe men were ſeruants, not of the humour, but of the profit of their maſter: Some ſeruile ſpirits would haue cared onely to ſooth vp, not to benefit their Gouernour, and would haue encouraged his rage, by their owne: Sir, will you take this at the hand of a baſe fellow? was euer man thus flouted? Will you let him carie it away thus? Is any harmeleſſe anger ſufficient reuenge for ſuch an inſolence? Giue vs leaue at leaſt to pull him out by the eares, and force him to doe that by violence, which hee would not doe out of good manners. Let our fingers teach this ſaucy Prophet what it is to offer an affront to a Prince of *Syria*: But theſe men loued more their maſters health, then his paſſion; and had rather therefore to aduiſe, then flatter; to draw him to good, then follow him to euill: Since it was a Prophet from whom he receiued this preſcription, they perſwade him not to deſpiſe it; intimating there could be no fault in the ſleightneſſe of the receit, ſo long as there was no defect of power in the commander; that the vertue of the cure ſhould be in his obedience, not in the nature of the remedy: They perſwade, and preuaile. Next to the Prophet, *Naaman* may thanke his ſeruants that he is not a Leper: He goes downe (vpon their intreaty) and dips ſeuen times in *Iordan*, his fleſh riſeth, his Leproſie vaniſheth: Not the vniuſt fury and techineſſe of the patient ſhall croſſe the cure: leſt whiles God is ſeuere, the Prophet ſhould be diſcredited. Long enough might *Naaman* haue waſhed there in vaine, if *Eliſha* had not ſent him: Many a Leper hath bathed in that ſtreame, and hath come forth no leſſe impure: It is the word, the ordinance of the Almighty which puts efficacie into thoſe meanes, which of themſelues are both impotent and improbable: What can our Font doe to the waſhing away of ſinne? If Gods inſtitution ſhall put vertue into our *Iordan*, it ſhall ſcoure off the ſpirituall leproſies of our hearts; and ſhall more cure the ſoule, then clenſe the face.

How ioyfull is *Naaman* to ſee this change of his ſkinne, this renouation of his fleſh, of his life: Neuer did his heart finde ſuch warmth of inward gladneſſe, as in this ſtreame.

Vpon the ſight of his recouery, he doth not poſte home to the Court, or to his family, to call for witneſſes, for partners of his ioy; but thankfully returnes to the Prophet, by whoſe meanes he receiued this mercy: He comes backe with more contentment then he departed with rage: Now will the man of God bee ſeene of that recouered *Syrian*, whom he would not ſee leprous: His preſence ſhall be yeelded to the gratulation which was not yeelded to the ſuit: Purpoſely did *Eliſha* forbeare before, that he might ſhare no part of the prayſe of this worke with his Maker; that God might be ſo much more magnified, as the meanes were more weake and deſpicable.

The miracle hath his due worke. Firſt, doth *Naaman* acknowledge the GOD that wrought it; then the Prophet, by whom hee wrought it: *Behold, now I know there is no God in all the earth, but in Iſrael.* Oh happy *Syrian*, that was at once cured of his leproſie, and his miſ-priſon of God: *Naaman* was too wiſe, to thinke that either the water had cured him, or the man: hee ſaw a diuine power working in both: ſuch as hee vainely ſought from his Heathen Deities: with the heart therefore he beleeues, with the mouth he confeſſes.

Whiles he is thus thankfull to the author of his cure, hee is not vnmindfull of the inſtrument. *Now therefore, I pray thee, take a bleſſing of thy ſeruant.* *Naaman* came richly furniſhed with ten talents of ſiluer, ſixe thouſand peeces of gold, ten changes of raiment: All theſe and many more would the Syrian Peere haue gladly giuen to bee deliuered from ſo noiſome a diſeaſe: no maruell if he importunately offer ſome part of them to the Prophet, now that hee is deliuered; ſome teſtimony of thankfulneſſe did well, where all earthly recompence was too ſhort: The hands of this man were no leſſe full of thankes, then his mouth. Dry and barren profeſſions of our obligations, where is power to requite, are vnfit for noble and ingenuous ſpirits.

Naaman is not more franke in offering his gratuity, then *Eliſha* vehement in refuſing it, *As the Lord liueth, before whom I ſtand, I will receiue none.* Not that he thought the *Syrian* gold impure: Not that hee thought it vnlawfull to take vp a gift, where he hath laid downe a benefit: But the Prophet will remit of *Naamans* purſe, that hee may win of his ſoule: The man of God would haue his new conuert ſee cauſe to bee more enamoured of true piety; which teacheth her Clients to contemne thoſe worldly riches and glories, which baſe worldlings adore: and would haue him thinke, that theſe miraculous powers are ſo far tranſcending the valuation of all earthly pelfe, that thoſe glittering treaſures are worthy of nothing, but contempt, in reſpect thereof: Hence is it, that he who refuſed not the Shunamites table, and ſtoole, and candleſticke, will not take *Naamans* preſent: there is much vſe of godly diſcretion in directing vs when to open, when to ſhut our hands.

Hee that will not bee allowed to giue, deſires yet to take: *Shall there not, I pray thee, be giuen to thy ſeruant two mules load of earth? For thy ſeruant will henceforth offer neither burnt-offering, nor ſacrifice to other Gods, but vnto the Lord.* Iſraelitiſh mold lay open to his cariage, without leaue of *Eliſha*: but *Naaman* regards not to take it, vnleſſe it may bee giuen him, and giuen him by the Prophets hand: Well did this Syrian find that the man of God had giuen a ſupernaturall vertue to the water of *Iſrael*, and therefore ſuppoſed he might giue the like to his earth: Neither would any earth ſerue him but *Eliſhaes*; elſe the mold of *Iſrael* had beene more properly craued of the King then the Prophet of Iſrael.

Doubtleſſe it was deuotion that moued this ſuit: The Syrian ſaw GOD had a proprietie in Iſrael, and imagines that he will bee beſt pleaſed with his owne; On the ſudden was *Naaman* halfe a Proſelyte, ſtill here was a weake knowledge with ſtrong intentions: Hee will ſacrifice to the Lord; but where? in Syria, not in Hieruſalem: Not the mold, but the Altar is that God reſpects; which he hath allowed no where but in his choſen Sion. This honeſt *Syrian* will be remouing God home to his Country; he ſhould haue reſolued to remoue his home, to God: And though he vowes to offer no ſacrifice to any other God, yet he craues leaue to offer an outward courteſie to *Rimmon*; though not for the Idols ſake, yet for his maſters: *In this thing the Lord pardon thy ſeruant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and hee leaneth on my hand, and I bow my ſelfe in the houſe of Rimmon, the Lord pardon thy ſeruant in this thing.* *Naaman* goes away reſolute to profeſſe himſelfe an *Iſraelite* for Religion; all the *Syrian* Court ſhall know that he ſacrifices vpon Iſraelitiſh earth, to the God of *Iſrael*: they ſhall heare him proteſt to haue neither heart, nor knee for *Rimmon*: If hee muſt goe into the houſe of that Idoll, it ſhall be as a ſeruant, not as a ſuppliant; his duty to his Maſter ſhall cary him, not this deuotion to his Maſters God: If his maſter goe to worſhip there, not he; neither doth hee ſay, *When I bow my ſelfe to the Image of Rimmon*; but, *in the houſe*: hee ſhall bow, to bee leaned vpon, not to adore: yet had not *Naaman* thought this a fault, hee had not craued a pardon; his heart told him that a perfect conuert ſhould not haue abid the roofe, the ſight, the ayre of *Rimmon*; that his obſeruance of an earthly maſter ſhould not draw him to the ſemblance of an act of outward obſeruance to the riuall of his maſter in Heauen, that a ſincere deteſtation of Idolatry could not ſtand with ſo vnſeaſonable a courteſie.

Farre therefore is *Naaman* from being a patterne, ſaue of weakneſſe: ſince hee is yet more then halfe a Syrian; ſince he willingly accuſes himſelfe; and in ſtead of defending, deprecates his offence: It is not for vs to expect a full ſtature in the cradle of conuerſion. As nature, ſo grace riſes by many degrees, to perfection: Leproſie was in *Naaman* cured at once, not corruption.

The Prophet, as glad to ſee him but thus forward, diſmiſſes him with a ciuill valediction: Had an Iſraelite made this ſuit, he had been anſwered, with a checke: thus much from a Syrian was worthy a kind farewell; They are parted.

Gehezi cannot thus take his leaue; his heart is maled vp in the rich cheſts of *Naaman*, and now hee goes to fetch it: The Prophet and his man had not looked with the ſame eyes vpon the Syrian treaſure; the one with the eye of contempt, the other with the eye of admiration, and couetous deſire. : The diſpoſition of the maſter may not be meaſured by the minde, by the act of his ſeruant: Holy *Eliſha* may be attended by a falſe *Gehezi*: No examples, no counſels will preuaile with ſome hearts: who would not haue thought that the follower of *Eliſha* could bee no other then a Saint? yet, after the view of all thoſe miracles, this man is a mirrour of worldlineſſe. Hee thinkes his maſter either too ſimple, or too kinde, to refuſe ſo iuſt a preſent from a Syrian; himſelfe will be more wiſe, more frugall: Deſire haſtens his pace, he doth not goe, but runne after his booty: *Naaman* ſees him, and, as true nobleneſſe is euer courteous, alights from his Charet, to meet him: The great Lord of Syria comes forth of his Coach to ſalute a Prophets ſeruant: not fearing that hee can humble himſelfe ouermuch to one of *Eliſha's* family: Hee greets *Gehezi* with the ſame word wherewith hee lately was dimitted by his maſter: *Is it peace?* So ſudden a meſſenger might ſeeme to argue ſome change. Hee ſoone receiues from the breathleſſe bearer newes of his maſters health, and requeſt: *All is well, My Maſter, hath ſent mee, ſaying, Behold, euen now there be come to mee from mount Ephraim, two young men of the ſonnes of the Prophets: Giue mee, I pray thee, a talent of ſiluer, and two changes of garments.* Had *Gehezi* craued a reward in his owne name, calling for the fee of the Prophets ſeruant, as the gaine, ſo the offence had beene the leſſe; now, reaching at a greater ſumme, he belies his Maſter, robs *Naaman*, burdens his owne ſoule. What a ſound tale hath the craft of *Gehezi* deuiſed? Of the number, the place, the quality, the age of his Maſters gueſts? That hee might ſet a faire colour vpon that pretended requeſt: ſo proportioning the value of his demand, as might both inrich himſelfe, and yet well ſtand with the moderation of his maſter. Loue of money can neuer keepe good quarter with honeſtie, with innocence: Couetouſneſſe neuer lodged in the heart alone; If it finde not, it will breed wickedneſſe. What a mint of fraud there is in a worldly breſt? How readily can it coyne ſubtle falſhood for an aduantage?

How thankfully liberall was this noble Syrian; *Gehezi* could not be more eager in taking, then he was in giuing; As glad of ſo happy an occaſion of leauing any peece of his treaſure behinde him, hee forces two Talents vpon the ſeruant of *Eliſha*: and binds them in two bags, and layes them vpon two of his owne ſeruants; his owne trayne ſhall yeeld Porters to *Gehezi*: Cheerefulneſſe is the iuſt prayſe of our beneficence: Bountifull minds are as zealous in ouer-paying good turnes, as the niggardly are in ſcanting retributions.

What proiects doe we thinke *Gehezi* had all the way? How did hee pleaſe himſelfe with the waking dreames of purchaſes, of traffique, of iollity? and now, when they are comne to the tower, he gladly diſburdens, and diſmiſſes his two *Syrian* attendants, and hides their load, and wipes his mouth, and ſtands boldly before that Maſter, whom hee had ſo foully abuſed. Oh *Gehezi!* where didſt thou thinke God was this while? Couldeſt thou thus long powre water vpon the hands of *Eliſha*, and be eyther ignorant, or regardleſſe of that vndeceiueable eye of prouidence, which was euer fixed vpon thy hands, thy tongue, thy heart? Couldeſt thou thus hope to blinde the eyes of a Seer? Heare then thy inditement, thy ſentence, from him, whom thou thoughteſt to haue mocked with thy concealment; *Whence commeſt thou Gehezi? Thy ſeruant went no whither*. He that had begunne a lye to *Naaman*, ends it to his Maſter: who ſo lets his tongue once looſe to a wilfull vntruth, ſoone growes impudent in multiplying falſehoods. Of what metall is the forehead of that man, that dares lye to a Prophet? What is this, but to out-face the ſenſes? *Went not my heart with thee, when the man turned againe from his charet to meet thee?* Didſt thou not till now know, O *Gehezi*, that Prophets haue ſpirituall eyes, which are not confined to bodily proſpects?

Didſt thou not know, that their hearts were often, where they were not? Didſt thou not know that thy ſecreteſt wayes were ouer-looked by inuiſible witneſſes? Heare then and be conuinced: Hither thou wenteſt, thus thou ſaidſt, thus thou didſt, thus thou ſpedſt. What anſwer was now here but confuſion? Miſerable *Gehezi*, how didſt thou ſtand pale and trembling before the dreadfull tribunall of thy ſeuere Maſter, looking for the wofull ſentence of ſome grieuous iudgement for ſo haynous an offence? *Is this a time to receiue money, and to receiue garments, and* (which thou hadſt already purchaſed in thy conceit) *Oliue-yards, and Vineyards, and Sheepe, and Oxen, and Men-ſeruants, and Maid-ſeruants?* Did my mouth refuſe, that thy hands might take? Was I ſo carefull to win honour to my God, and credit to my profeſſion, by denying theſe *Syrian* preſents, that thou mighteſt daſh both in receiuing them? Was there no way to inrich thy ſelfe, but by belying thy Maſter; by diſparaging this holy function in the eyes of a new conuert? Since thou wouldeſt needs therefore take part of *Naamans* treaſure, take part with him in his Leproſie, *The leproſie of Naaman, ſhall cleaue vnto thee, and vnto thy ſeed for euer.* Oh heauy talents of *Gehezi!* Oh the horror of this one vnchangeable ſuit, which ſhall neuer be but loathſomely white, noyſomely vncleane! How much better had beene a light purſe, and an homely coat, with a ſound body, a cleare ſoule? Too late doth that wretched man now finde, that he hath loaded himſelfe with a curſe, that he hath clad himſelfe with ſhame: His ſinne ſhall bee read euer in his face, in his ſeed; All paſſengers, all poſterities ſhall now ſay, Behold the characters of *Gehezies* couetouſneſſe, fraud, ſacriledge! The act ouer-takes the word, *Hee went out of his preſence a Leper as white as ſnow.* It is a wofull exchange that *Gehezi* hath made with *Naaman*; *Naaman* came a Leper, returned a Diſciple; *Gehezi* came a Diſciple, returned a Leper: *Naaman* left behinde both his diſeaſe and money; *Gehezi* takes vp both his money and his diſeaſe. Now ſhall *Gehezi* neuer looke vpon himſelfe, but he ſhall thinke of *Naaman* whoſe skinne is transferred vpon him with thoſe Talents; and ſhall weare out the reſt of his dayes in ſhame, and paine, and ſorrow: His teares may waſh off the guilt of his ſinne, ſhall not (like another Iordan) waſh off his Leproſie, that ſhall euer remaine as an hereditary monument of diuine ſeuerity. This ſonne of the Prophets ſhall more loud and liuely preach the Iuſtice of God by his face, than others by their tongue. Happy was it for him, if whiles his skinne was ſnow-white with Leproſie, his humbled ſoule were waſhed white as ſnow with the water of true repentance.

ELISHA *raiſing the Iron, blinding the Aſſyrians.*

THere was no loſſe of *Gehezi*; when he was gone, the Prophets increaſed: an ill man in the Church, is but like ſome ſhrubbie tree in a Garden, whoſe ſhade keeps better plants from growing: A blanke doth better in a roome, than an ill filling: The view of Gods iuſt iudgements doth rather draw clients vnto him, then alienate them. The Kings of Iſrael had ſucceeded in Idolatry, and hate of ſincere Religion; Yet the Prophets multiply: Perſecution enlargeth the bounds of the Church. Theſe very tempeſtuous ſhowers bring vp flowers and herbs in abundance. There would haue beene neyther ſo many, nor ſo zealous Prophets in the languiſhments of peace: Beſides, What maruell is it, if the immediate ſucceſſion of two ſuch noble Leaders, as *Elijah* and *Eliſha*, eſtabliſhed, and augmented Religion, and bred multitudes of Prophets. Rather who cannot maruell, vpon the knowledge of all their miracles, that all Iſrael did not propheſie? It is a good hearing, that the Prophets want elbow-roome; out of their ſtore, not out of the enuy of neighbours, or incompetency of prouiſion: Where viſion failes, the people periſh; they are bleſſed, where it abounds.

When they found themſelues ſtraitned, they did not preſume to carue for themſelues, but they craued the leaue, the counſell of *Eliſha*: Let vs goe, we pray thee, vnto *Iordan*, and take thence euery man a beame, and let vs make vs a place where wee may dwell. And he ſaid, Goe ye. It well becomes the Sonnes of the Prophets, to enterpriſe nothing without the allowance of their Superiours. Here was a building towards, none of the curiouſeſt: I doe not ſee them making meanes for the procurement of ſome cunning artificers, nor for the conquiſition of ſome coſtly marbles, and Cedars, but euery man ſhall hew, and ſquare, and frame his owne beame. No nice termes were ſtood vpon by theſe ſonnes of the Prophets. Their thoughts were fixed vpon the perfection of a ſpirituall building: As an homely roofe may ſerue them, ſo their owne hands ſhall raiſe it. The fingers of theſe contemplatiue men did not ſcorne the Axe, and Mallet, and Cheſell: It was better being there then in *Obadiahs* Caue; and they that dwell now contentedly vnder rude ſtickes, will not refuſe the ſquared ſtones, and poliſhed contignations of better times. They ſhall be ill teachers of others, that haue not learned both to want, and to abound.

The Maſter of this ſacred Societie, *Eliſha*, is not ſtately, not auſtere: he giues not onely paſſage to this motion of his Collegiates, but aſſiſtance. It was fit the ſonnes of the Prophets ſhould haue conuenience of dwelling, though not pompe, not coſtlineſſe. They fall to their worke; No man goes ſlackly about the building of his owne houſe: One of them more regarding the tree then the toole, lets fall the head of the Axe into the riuer: Poore men are ſenſible of ſmall loſſes: Hee makes his mone to *Eliſha*, *Alas, Maſter, for it was borrowed*; Had the Axe beene his owne, the trouble had beene the leſſe to forgoe it; therfore doth the miſcariage afflict him, becauſe it was of a borrowed Axe. Honeſt mindes are more carefull of what they haue by loane then by proprietie: In lending there is a truſt, which a good heart cannot diſappoint without vexation. Alas poore nouices of the Prophet, they would bee building, and were not worth their axes: if they would giue their labour, they muſt borrow their inſtruments.

Their wealth was ſpirituall: Outward pouertie may well ſtand with inward riches: He is rich, not that hath the world, but that can contemne it.

Eliſha loues and cheriſhes this iuſt ſimplicitie; rather will hee worke a miracle, then a borrowed axe ſhall not be reſtored: It might eaſily be imagined, hee that could raiſe vp the iron out of the bottome of the water, could tell where it fell in; yet euen that powerfull hand calls for direction: In this one point, the ſonne of the

Prophet knowes more then *Eliſha*: The notice of particularities is neyther fit for a creature, nor communicable: a meane man may beſt know his owne caſe: This Nouice better knowes where his axe fell, then his maſter: his maſter knowes better how to get it out, then he. There is no reaſon to be giuen of ſupernaturall actions. The Prophet borrowes an axe to cut an helue for the loſt axe: Why did he not make vſe of that handle which had caſt the head? Did hee hold it vnworthy of reſpect, for that it had abandoned the metall wherewith it was truſted? Or did he make choice of a new ſtick, that the miracle might be the more cleare and vnqueſtionable? Diuine power goes a contrary way to Art: Wee firſt would haue procured the head of the axe, and then would haue fitted it with an helue: *Eliſha* fits the head to the helue, and cauſeth the wood, which was light and knew not how to ſinke, to fetch vp the iron, which was heauy, and naturally vncapable of ſupernatation. Whether the metall were ſtripped of the naturall waight, by the ſame power which gaue it being; or whether retaining the wonted poiſe, it was raiſed vp by ſome ſpirituall operation, I enquire not: Onely I ſee it ſwimme like corke vpon the ſtreame of *Iordan*, and moue towards the hand that loſt it. What creature is not willing to put off the properties of nature at the command of the God of nature? O God, how eaſie is it for thee, when this hard and heauy heart of mine is ſunke downe into the mud of the world, to fetch it vp againe by thy mighty Word, and cauſe it to float vpon the ſtreames of life, and to ſee the face of heauen againe?

Yet ſtill doe the ſides of *Iſrael* complaine of the thornes of *Aram*; The children of *Ahab* rue their fathers vniuſt mercy: From an enemie, it is no making queſtion whether of ſtrength or wyle: The King of *Syria* conſults with his Seruants, where to encampe for his greateſt aduantage; their opinion is not more required, then their ſecreſie. *Eliſha* is a thouſand ſcouts: he ſends word to the King of *Iſrael* of the proiects, of the remoues of his enemie. More than once had *Iehoram* ſaued both his life, and his Hoaſt, by theſe cloſe admonitions. It is well that in ſomething yet a Prophet may bee obeyed. What ſtrange State-ſeruice was this which *Eliſha* did, beſides the ſpirituall? The King, the people of Iſrael owe themſelues, and their ſafety to a deſpiſed Prophet. The man of God knew, and felt them Idolaters, yet how carefull and vigilant is he for their reſcue. If they were bad, yet they were his owne: If they were bad, yet not all; God had his number amongſt their worſt: If they were bad, yet the *Syrians* were worſe. The Iſraelites miſ-worſhipped the true God, the *Syrians* worſhipped a falſe. That (if it were poſſible) he might winne them, hee will preſerue them; and if they will needs be wanting to God, yet *Eliſha* will not be wanting to them; their impietie ſhall not make him vndutifull.

There cannot bee a iuſter cauſe of diſpleaſure, then the diſcloſing of thoſe ſecret counſels, which are laid vp in our eare, in our breſt. The King of *Syria*, not without reaſon, ſtomackes this ſuppoſed treachery. What Prince can beare, that an aduerſe power ſhould haue a party, a Penſionary in his owne Court? How famous was *Eliſha* euen in forraine Regions? Beſides *Naaman*, others of the *Syrian* Nobilitie take notice of the miraculous faculties of this Prophet of Iſrael; He is accuſed for this ſecret intelligence: No words can eſcape him, though ſpoken in the bed-chamber. O *Syrian*, whoſoeuer thou wert, thou ſaidſt not enough: If thy maſter doe but whiſper in thine eare, if he ſmother his words within his owne lips; if he doe but ſpeake within his owne boſome, *Eliſha* knowes it from an infallible information. What counſell is it, O God, that can be hid from thee? What counſell is it that thou wilt hide from thy Seer? Euen this very word that accuſeth the Prophet, is knowne to the accuſed. He heares this tale whiles it is in telling; he heares the plot for his apprehenſion. How ill doe the proiects of wicked men hang together? They that confeſſe *Eliſha* knowes their ſecreteſt words, doe yet conferre to take him. There are ſpies vpon him, whoſe eſpials haue moued their anger, and admiration. He is deſcryed to be in *Dothan*, a ſmall towne of *Manaſſes*; A whole Armie is ſent thither to ſurpriſe him: The opportunitie of the night is choſen for the exploit. There ſhall be no want eyther in the number, or valour, or ſecrecie of theſe conſpired troupes: and now when they haue fully girt in the village with a ſtrong and exquiſite ſiege, they make themſelues ſure of *Eliſha*, and pleaſe themſelues to think how they haue incaged the miſerable Prophet, how they ſhould take him at vnawares in his bed, in the midſt of a ſecure dreame; how they ſhould carry him fettered to their King; what thankes they ſhould haue for ſo welcome a priſoner.

The ſucceſſor of *Gehezi* riſeth early in the morning, and ſees all the Citie encompaſſed with a fearfull hoaſt, of foot, horſe, charets. His eye could meet with nothing but woods of pikes, and walls of harneſſe, and luſtre of metalls; and now he runs in afrighted to his Maſter: *Alas, my maſter, what ſhall we doe?* He had day enough to ſee they were enemies that enuironed them, to ſee himſelfe helpleſſe, and deſperate; and hath onely ſo much life left in him, as to lament himſelfe to the partner of his miſery. Hee cannot flee from his new Maſter, if he would; he runnes to him with a wofull clamour *Alas, my Maſter, what ſhall we doe?*

Oh the vndaunted courage of faith! *Eliſha* ſees all this, and ſits in his chamber ſo ſecure, as if theſe had onely beene the guard of *Iſrael*, for his ſafe protection. It is an hard precept that he giues his ſeruant, *Feare not*: As well might he haue bid him, not to ſee, when he ſaw, as not to feare, when he ſaw ſo dreadfull a ſpectacle: The operations of the ſenſes are no leſſe certaine, then thoſe of the affections, where the obiects are no leſſe proper: But the taſke is eaſie if the next word may finde beleefe, [*For there are moe with vs, then with them.*] Multitude, and other outward probabilities doe both lead the confidence of naturall hearts, and fixe it. It is for none but a *Dauid* to ſay, *I will not be afraid of ten thouſands of people, that haue ſet themſelues againſt me round about.* Fleſh and blood riſeth, and falleth, according to the proportion of the ſtrength, or weakneſſe of apparent meanes.

Eliſhaes man lookt about him, yet his Maſter prayes, *Lord open his eyes that they may ſee.* Naturally wee ſee not, whiles we doe ſee: Euery thing is ſo ſeene, as it is. Bodily eyes diſcerne bodily obiects, only ſpirituall can ſee the things of God. Some men want both eyes and light. *Eliſhaes* ſeruant had eyes, wanted illumination: No ſooner were his eyes open, then he ſaw the mountaine full of horſes, and charets of fire round about *Eliſha*. They were there before, (neyther doth *Eliſha* pray that thoſe troups may be gathered, but that they may be ſeene) not till now were they deſcryed. Inviſible armies guard the ſeruants of God, whiles they ſeeme moſt forſaken of earthly aide, moſt expoſed to certaine dangers: If the eyes of our faith be as open as thoſe of our ſenſe, to ſee Angels as well as *Syrians*, wee cannot be appalled with the moſt vnequall termes of hoſtilitie. Thoſe bleſſed Spirits are ready eyther to reſcue our bodies, or to carry vp our ſoules to bleſſedneſſe, whether euer ſhall be enioyned by their Maker: there is iuſt comfort in both, in eyther.

Both thoſe Charets that came to fetch *Elijah*, and thoſe that came to defend *Eliſha*, were fiery: God is not leſſe louely to his owne, in the midſt of his iudgements, then he is terrible to his enemies, in the demonſtration of his mercies. Thus guarded, it is no maruell if *Eliſha* dare walke forth into the midſt of the *Syrians*. Not one of thoſe heauenly Preſidiaries ſtrucke a ſtroke for the Prophet; neither doth hee require their blowes, onely he turnes his prayer to his God, and ſayes, *Smite this people, I pray thee, with blindneſſe.* With no other then deadly intentions did theſe *Aramites* come downe to *Eliſha*, yet doth not he ſay, Smite them with the Sword, but, *Smite them with blindneſſe*: All the euill he wiſheth to them, is their repentance; There was no way to ſee their errour, but by blindneſſe. He that prayed for the opening of his Seruants eyes, to ſee his ſafe-guard, prayes for the blinding of the eyes of his enemies, that they might not ſee to doe hurt.

As the eyes of *Eliſhaes* Seruant were ſo ſhut, that they ſaw not the Angels, when they ſaw the *Syrians*: ſo the eyes of the *Syrians* ſhall be likewiſe ſhut, that when they ſee the man, they ſhall not ſee the Prophet. To all other obiects their eyes are cleare, onely to *Eliſha* they ſhall be blinde, blinde not through darkneſſe, but through miſknowledge: They ſhall ſee, and miſtake both the perſon and the place. He that made the ſenſes, can either hold, or delude them at pleaſure: how eaſily can hee offer to the ſight other repreſentations, then thoſe which ariſe from the viſible matter, and make the heart to beleeue them?

Iuſtly now might *Eliſha* ſay, *This is not the way, neither is this the Citie*, wherein *Eliſha* ſhall bee deſcried. He was in *Dothan*, but not as *Eliſha*; hee ſhall not be found but in *Samaria*; neither can they haue any guide to him, but himſelfe. No ſooner are they come into the ſtreets of *Samaria*, then their eyes haue leaue to know both the place and the Prophet. The firſt ſight they haue of themſelues, is in the trap of *Iſrael*, in the iawes of death: thoſe ſtately Palaces, which they now wonder at vnwillingly, carie no reſemblance to them, but of their graues: Euery Iſraelite ſeemes an executioner; euery houſe a Iayle; euery beame a Gibbet; and now, they looke vpon *Eliſha* tranſformed from their guide, to their common murderer, with horror and paleneſſe: It is moſt iuſt with God to intangle the plotters of wickedneſſe, in their owne ſnare.

How glad is a mortall enemy to ſnatch at all aduantages of reuenge? Neuer did the King of Iſrael ſee a more pleaſing ſight, then ſo many *Syrian* throats at his mercy: and, as loth to loſe ſo faire a day, (as if his fingers itched to bee dip't in blood) hee ſaies, *My father, ſhall I ſmite, ſhall I ſmite them?* The repetition argued deſire, the compellation, reuerence: Not without allowance of a Prophet, would the King of *Iſrael* lay his hand vpon an enemy, ſo miraculouſly trained home: His heart was ſtill foule with idolatry, yet would he not taint his hand with forbidden blood: Hypocriſie will bee ſtill ſcrupulous in ſomething, and in ſome awfull reſtraints is a perfect counterfeit of conſcience.

The charitable Prophet ſoone giues an angry prohibition of ſlaughter, *Thou ſhalt not ſmite them: Wouldeſt thou ſmite thoſe whom thou haſt taken captiue, with thy ſword, and with thy bow?* As if he ſaid, Theſe are Gods captiues, not thine; and if they were thine owne, their blood could not bee ſhed without cruelty: though in the hot chaſes ſo warre, executions may be iuſtifiable; yet in the cooleneſſe of deliberation, it can bee no other then inhumane, to take thoſe liues which haue beene yeelded to mercy: But here, thy bow and thy ſword are guiltleſſe of the ſucceſſe; onely a ſtrange prouidence of the Almighty hath caſt them into thine hands, whom neither thy force, nor thy fraud could haue compaſſed: If it bee victory thou aimeſt at, ouercome them with kindneſſe: *Set bread and water before them, that they may eate and drinke:* Oh noble reuenge of *Eliſha*, to feaſt his perſecutors! To prouide a Table for thoſe, who had prouided a graue for him: Theſe Syrians came to *Dothan* full of bloody purpoſes to *Eliſha*: he ſends them from *Samaria* full of good cheare, and iollity. Thus, thus ſhould a Prophet puniſh his purſuers: No vengeance but this is heroicall, and fit for Chriſtian imitation: *If thine enemy hunger, giue him bread to eate; if hee thirſt, giue him water to drinke: For thou ſhalt heape coales of fire vpon his head; and the Lord ſhall reward thee: Be not ouercome with euill, but ouercome euill with good.*

The King of *Iſrael* hath done that by his feaſt, which hee could not haue done by his ſword: The bands of *Syria* will no more come by way of ambuſh, or incurſion, into the bounds of *Iſrael*. Neuer did a charitable act goe away without the retribution of a bleſſing: In doing ſome good to our enemies, wee doe moſt good to our ſelues; God cannot but loue in vs this imitation of his mercy, who bids his Sunne ſhine, and his raine fall where he is moſt prouoked; and that loue is neuer fruitleſſe.

The Famine of Samaria releeued.

NOt many good turnes are written in Marble: ſoone haue theſe ***Syrians*** forgotten the mercifull beneficence of *Iſrael*: After the forbearance of ſome hoſtile inroade, all the forces of ***Syria*** are muſtered againſt ***Ieboram***: That very ***Samaria*** which had releeued the diſtreſſed ***Aramites***, is by the ***Aramites*** beſieged, and is affamiſhed by thoſe, whom it had fed. The famine within the walles was more terrible then the ſword without. Their worſt enemy was ſhut within; and could not be diſlodged of their owne bowels: Whither hath the Idolatry of *Iſrael* brought them? Before, they had beene ſcourged with warre, with drought, with dearth, as with ſingle cords; they remaine incorrigible, and now God twiſts two of theſe bloody laſhes together, and galls them euen to death: there needs no other executioners then their owne mawes. Thoſe things which in their nature were not edible, (at leaſt, to an *Iſraelite*) were now both deare, and dainty. The Aſſe was (beſides the vntoothſomneſſe) an impure creature: that which the law of Ceremonies had made vncleane, the law of neceſſity had made delicate and precious: the bones of ſo carrion an head could not bee picked for leſſe then foure hundred peeces of ſiluer: neyther was this ſcarcitie of victualls only, but of all other neceſſaries for humane vſe; that the belly might not complaine alone, the whole man was equally pinched.

The King of *Iſrael* is neyther exempted from the iudgement, nor yet yeelds vnder it: Hee walkes vpon the walls of his Samaria, to ouer-ſee the Watches ſet, the Engines ready, the Guards changed, together with the poſture of the enemy; when a woman cryes to him out of the Citie, ***Help my Lord, O King***: Next to God what refuge haue wee in all our neceſſities, but his Anointed? Earthly Soueraignty can aide vs in the caſe of the iniuſtice of men, but what can it doe againſt the iudgements of God? ***If the Lord doe not help thee, whence ſhall I help thee? out of the barne floore, or out of the wine-preſſe?*** Euen the greateſt powers muſt ſtoope to afflictions in themſelues, how ſhould they be able to preuent them in others? To ſue for aide where is an vtter impotence of redreſſe, is but to vpbraid the weakneſſe, and aggrauate the miſery of thoſe whom wee implore. ***Ieboram*** miſtakes the ſuit: The ſuppliant calls to him for a wofull peece of iuſtice: Two mothers haue agreed to eate their ſonnes; the one hath yeelded hers to be boyled and eaten; the other, after ſhee hath taken her part of ſo prodigious a banquet, with-drawes her childe, and hides him from the knife; Hunger and enuy make the Plaintiffe importunate; and now ſhee craues the benefit of Royall Iuſtice. Shee that made the firſt motion, with-holds her part of the bargaine, and flyes from that promiſe, whoſe truſt had made this mother childleſſe. Oh the direfull effects of famine, that turnes off all reſpects of nature, and giues no place to horror, cauſing the tender mother to lay her hands, yea, her teeth vpon the fruit of her owne body; and to receiue that into her ſtomacke, which ſhee hath brought forth of her wombe: What ſhould ***Ieboram*** doe? The match was monſtrous: The challenge was iuſt, yet vnnaturall: This complainant had purchaſed one halfe of the liuing childe, by the one halfe of hers, dead. The mother of the ſuruiuing Infant is preſſed by couenant, by hunger; reſtrained by nature. To force a mother to deliuer vp her childe to voluntary ſlaughter, had beene cruell: To force a debtor to pay a confeſſed arerage, ſeemed but equall: If the remaining childe be not dreſſed for food, this mother of the deuoured childe is both robbed, and affamiſhed: If he be, innocent blood is ſhed by authoritie. It is no maruell if the queſtion aſtoniſhed the Iudge; not ſo much for the difficultie of the demand, as the horror of the occaſion: to what lamentable diſtreſſe did ***Ieboram*** find his people driuen?

Not without cauſe did the King of Iſrael rend his garments, and ſhew his ſackcloth; well might he ſee his people branded with that ancient curſe which God had denounced againſt the rebellious: *The Lord ſhall bring a Nation againſt thee of a fierce countenance, which ſhall not regard the perſon of the old, nor ſhew fauour to the young; And he ſhall beſiege thee in all thy gates; And thou ſhalt eate the fruit of thine owne body, the fleſh of thy ſonnes, and of thy daughters: The tender and delicate woman, her eyes ſhall be euill towards her young one that commeth out from betweene her feet, and toward the children which ſhee ſhall beare, for ſhe ſhall eate them for want of all things ſecretly in the ſiege and ſtraitneſſe.* He mournes for the plague, he mournes not for the cauſe of this plague, his ſinne, and theirs: I finde his ſorrow, I find not his repentance. The worſt man may grieue for his ſmart, onely the good heart grieues for his offence: In ſtead of being penitent, *Iehoram* is furious, and turnes his rage from his ſinnes, againſt the Prophet: *God doe ſo to me, and more alſo, if the head of Eliſha, the ſon of Shaphat, ſhall ſtand on him this day:* Alas, what hath the righteous done? Perhaps *Eliſha* (that wee may imagine ſome colours of this diſpleaſure) fore-threatned this iudgement; but they deſerued it; perhaps hee might haue auerted it by his prayers; their vnrepentance diſabled him: Perhaps he perſwaded *Iehoram* to hold out the ſiege; though through much hardneſſe, he fore-ſaw the deliuerance. In all this how hath *Eliſha* forfeited his head? All *Iſrael* did not afford an head ſo guiltleſſe, as this that was deſtined to ſlaughter. This is the faſhion of the world; the lewd blames the innocent, and will reuenge their owne ſins vpon others vprightneſſe.

In the midſt of all this ſad eſtate of Samaria, and theſe ſtormes of *Iehoram*, the Prophet ſits quietly in his owne houſe, amongſt his holy Conſorts; bewailing no doubt both the ſinnes, and miſery of their people; and prophetically conferring of the iſſue; when ſuddenly God reueales to him the bloody intent, and meſſage of *Iehoram*, and he at once reueales it to his fellowes. *See yee how this ſonne of a murderer hath ſent to take away mine head.* Oh the vnimitable libertie of a Prophet! The ſame God that ſhewed him his danger, ſuggeſted his words; He may be bold, where we muſt be awfull: Still is *Naboths* blood layd in *Iehorams* diſh: The foule fact of *Ahab* blemiſheth his Poſterity; and now when the ſonne threats violence to the innocent, murder is obiected to him as hereditary.

He that fore-ſaw his owne perill, prouides for his ſafety; [*Shut the doore and hold him faſt at the doore.*] No man is bound to tender his throat to an vniuſt ſtroke: This bloody commiſſion was preuented by a propheticall fore-ſight: The ſame eye that ſaw the executioner comming to ſmite him, ſaw alſo the King haſting after him, to ſtay the blow: The Prophet had beene no other then guilty of his owne blood, if hee had not reſerued himſelfe a while, for the reſcue of authority: Oh the inconſtancy of carnall hearts! It was not long ſince *Iehoram* could ſay to *Eliſha*, *My father, ſhall I ſmite them?* now he is ready to ſmite him as an enemy, whom he honoured as a father: Yet againe, his lippes had no ſooner giuen ſentence of death againſt the Prophet, then his feet ſtirre to recall it: It ſhould ſeeme that *Eliſha*, vpon the challenges & expoſtulations of *Iehorams* meſſenger, had ſent a perſwaſiue meſſage to the King of Iſrael, yet a while to wait patiently vpon God for his deliuerance: The diſcontented Prince flies off in an impotent anger, *Behold, this euill is of the Lord, what ſhould I wait for the Lord any longer?* Oh the deſperate reſolutions of impatient mindes! They haue ſtinted God both for his time and his meaſure; if he exceed either, they either turne their backs vpon him, or fly in his face: The poſition was true, the inference deadly: All that euill was of the Lord; they deſerued it, he ſent it: What then? It ſhould haue beene therefore argued, Hee that ſent it, can remoue it: I will wait vpon his mercy, vnder whoſe iuſtice I ſuffer: Impatience and diſtruſt ſhall but aggrauate my iudgement: *It is the Lord, let him doe what he will:* But now to deſpaire becauſe God is iuſt, to defie mercy becauſe it lingers, to reiect God for correction, it is a preſumptuous madneſſe, an impious pettiſhneſſe.

Yet in ſpight of all theſe prouocations both of King, and people, *Eliſha* hath good newes for *Iehoram*: *Thus ſaith the Lord, To morrow about this time ſhall a meaſure* *of fine flowre be ſold for a Shekel, and two meaſures of Barly for a Shekel in the gate of Samaria:* Miſerable Iſrael now ſees an end of this hard triall; One dayes patience ſhall free them both of ſiege, and famine. Gods deliuerances may ouer-ſtay our expectation, not the due period of his owne counſels. Oh infinite mercy, when man ſayes, *No longer*, God ſayes, *To morrow:* As if he would condeſcend where hee might iudge; and would pleaſe them who deſerued nothing but puniſhment. The word ſeemed not more comfortable, then incredible: *A Lord, on whoſe hand the King leaned, anſwered the man of God, and ſaid, Behold, if the Lord would make windowes in heauen, might this thing be?* Propheſies, before they be fulfilled, are riddles; no ſpirit can areed them, but that by which they are deliuered. It is a fooliſh and iniurious infidelity to queſtion a poſſibility, where wee know the meſſage is Gods: How eaſie is it for that omnipotent hand to effect thoſe things, which ſurpaſſe all the reach of humane conceit? Had God intended a miraculous multiplication, was it not as eaſie for him to increaſe the corne or meale of Samaria, as the widowes oyle? was it not as eaſie for him to giue plenty of victuals without opening the windowes of heauen, as to giue plenty of water without wind or raine? The Almighty hates to be diſtruſted: This Peere of Iſrael ſhould rue his vnbeleefe: *Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eate thereof:* The ſight ſhall be yeelded for conuiction, the fruition ſhall bee denied for puniſhment: Well is that man worthy to want the benefit which hee would not beleeue: Who can pity to ſee Infidelity excluded from the bleſſings of earth, from the glory of heauen?

How ſtrange a choyce doth God make of the intelligencers of ſo happy a change: Foure Lepers ſit at the entring of the Gate, they ſee nothing but death before them, famine within the wals, the enemy, without: The election is wofull, at laſt they reſolue vpon the leſſer euill: Famine is worſe then the Syrian; In the famine there is certaintie of periſhing; amongſt the Syrians, hazzard: Perhaps the enemy may haue ſome pity, hunger hath none: and, were the death equally certaine, it were more eaſie to dye by the ſword, then by famine: vpon this deliberation they come downe into the Syrian campe, to finde either ſpeed of mercy, or diſpatch. Their hunger would not giue them reſpight till morning: By twi-light are they falne vpon the vttermoſt tents: *Behold, there was no man*; They maruell at the ſilence, and ſolitude; they looke, and liſten; the noyſe of their owne feet affrighted them; their guilty hearts ſupplied the Syrians; and expected fearefully thoſe which were as fearfully fled: How eaſily can the Almighty confound the power of the ſtrong, the policie of the wiſe? God puts a Pannick terror into the hearts of the proud Syrians; he makes them heare a noiſe of charets, and a noyſe of horſes, euen the noyſe of a great hoaſt; They ſay one to other, *Loe the King of Iſrael hath hired againſt vs the Kings of the Hittites, and the Kings of the Egyptians, to come vpon vs: they ariſe therefore in a confuſed rout, and leauing all their ſubſtance behinde them, flee for their liues.* Not long before, *Eliſhaes* ſeruant ſaw charets and horſes, but heard none; Now, theſe Syrians heare charets and horſes, but ſee none; That ſight comforted his heart, this ſound diſmaied theirs: The *Iſraelites* heard no noyſe within the wals, the Lepers heard no noiſe without the gates; Onely the *Syrians* heard this noiſe in their campe: What a ſcorne doth God put vpon theſe preſumptuous *Aramites?* He will not vouchſafe to vſe any ſubſtantiall ſtratagem againſt them; nothing but an empty ſound ſhall ſcatter them, and ſend them home empty of ſubſtance, laded with ſhame, halfe-dead with feare; the very horſes that might haue haſtened their flight, are left tyed in their Tents; their very garments are a burden: all is left behind, ſaue their very bodies, and thoſe breathleſſe for ſpeed.

Doubtleſſe theſe *Syrians* knew well to what miſerable exigents the incloſed *Iſraelites* were brought by their ſiege; and now made full account to ſacke, and ranſacke their *Samaria*; already had they diuided, and ſwallowed the prey: when ſuddenly God puts them into a ridiculous confuſion; and ſends them to ſeeke ſafety in their heeles; no booty is now in price with them but their life, and happy is hee that can runne faſteſt.

Thus the Almighty laughs at the deſignes of inſolent men, and ſhuts vp their counſels in ſhame.

The feare of the foure Lepers began now to giue way to ſecuritie; they fill their bellies, and hide their treaſures, and paſſe from one Tent to another, in a faſtidious choice of the beſt commodities; they who ere-while would haue held it happineſſe enough to haue beene bleſſed with a cruſt, now wantonly roue for dainties, and from neceſſitie leape into exceſſe.

How farre ſelfe-loue carries vs in all our actions, euen to the neglect of the publike? Not till their owne bellies, and hands, and eyes were filled, did theſe Lepers thinke of imparting this newes to *Iſrael*: at laſt, when themſelues are glutted, they begin to remember the hunger of their brethren, and now they finde roome for remorſe, *We doe not well, this day is a day of good tydings, and we hold our peace.* Nature teaches vs that it is an iniury to ingroſſe bleſſings: and ſo to minde the priuate, as if we had no relation to a communitie; we are worthy to be ſhut out of the Citie-gates for Lepers, if the reſpects to the publique good doe not ouer-ſway vs in all our deſires, in all our demeanure; and well may we with theſe couetous Lepers feare a miſchiefe vpon our ſelues, if we ſhall wilfully conceale bleſſings from others.

The conſcience of this wrong and danger ſends backe the Lepers into the Citie; they call to the Porters, & ſoone tranſmit the newes to the Kings houſhold; The King of *Iſrael* complaines not to haue his ſleepe broken with ſuch intelligence; He ariſeth in the night, and not contemning good newes, though brought by Lepers, conſults with his ſeruants of the buſineſſe.

Wee cannot be too iealous of the intentions of an enemie; *Iehoram* wiſely ſuſpects this flight of the *Syrians* to be but ſimulatory, and politicke, onely to draw *Iſrael* out of their Citie, for the ſpoile of both. There may be more perill in the backe of an enemy, then in his face: the cruelleſt ſlaughters haue beene in retiring; eaſily therefore is the King perſwaded to adventure ſome few for-lorne Scouts for further aſſurance. The word of *Eliſha* is out of his head, out of his heart, elſe there had beene no place for this doubt: Timorous hearts neuer thinke themſelues ſure, thoſe that haue no faith, had need of much ſenſe.

Thoſe few horſes that remaine, are ſent forth for diſcouery, they finde nothing but monuments of frightfulneſſe, pledges of ſecuritie. Now *Iſrael* dares iſſue forth to the prey; There (as if the *Syrians* had comne thither to inrich them) they finde granaries, wardrobes, treaſures, and what euer may ſerue either for vſe or oſtentation: Euery *Iſraelite* goes away filled, laden, wearyed with the wealthy ſpoile.

As ſcarcitie breeds dearth, ſo plentie cheapneſſe. To day a meaſure of fine flower is lower rated, then yeſterday of dung.

The diſtruſtfull Peere of *Iſrael* ſees this abundance, according to the word of the Prophet, but enioyes it not: hee ſees this plenty can come in at the gate, though the windowes of heauen be not open. The gate is his charge: the affamiſhed *Iſraelites* preſſe in vpon him, and beare him downe in the throng: Extreame hunger hath no reſpect to greatneſſe. Not their rudeneſſe, but his owne vnbeleefe hath trampled him vnder feet. Hee that abaſed the power of God by his diſtruſt, is abaſed worthily to the heeles of the multitude: Faith exalts a man aboue his ſphere, Infidelitie depreſſes him into the duſt, into Hell: He that beleeues not is condemned already.

FINIS.

Contemplations
VPON THE
HISTORICALL
PART OF THE OLD
TESTAMENT.

The Eighth and Last Volume.

IN TVVO BOOKES.

BY I. H. Deane of VVORCESTER.

LONDON,
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TO THE HIGH AND MIGHTIE MONARCH, CHARLES,

By the Grace of God King of Great
Britaine, France and Ireland, Defender
of the FAITH, &c.

My dread Soueraigne Lord
And Maſter.

May it pleaſe your MAIESTIE:

NOw at laſt (thankes be to my good God) I haue finiſhed the long Taſke of my Meditations vpon the Hiſtoricall part of the Old Teſtament; A Worke that I foreſaw muſt be the iſſue both of time, and thoughts; It preſumed to intitle it ſelfe at firſt, to your Gracious name, in ſucceſsion to your immortall Brothers; and now, it brings to your Royall hands, a due account of an happie diſpatch.

Beſides my owne publique ingagement, the incouragements of many worthie Diuines, both at home, and abroad,

Hall, J.

drew me on, in this pleaſing, though buſie, labour; and made me beleeue the ſeruice would not bee of more paine, then vſe.

I humbly preſent it to your Maieſtie; not fearing to ſay, that in regard of the ſubiect, it is not ſo fit for any eyes as Princely; For what doth it elſe but comment vpon that, which God hath thought good to ſay of Kings; what they haue done, what they ſhould haue done; how they ſped in good, in euill? Certainely there can be none ſuch miroir of Princes vnder heauen, as this, which God hath made for the faces of his Deputies of on earth. Neither can the eyes of Soueraigne Greatneſſe be better taken vp then with this ſacred reflection. If my defects haue not beene notorious, the matter ſhall enough commend the worke; which together with the vnworthie Authour, humbly caſts it ſelfe at the feete of your Maieſtie; with the beſt vowes of fidelitie and obſeruance, from him, that prides himſelfe in nothing more, then in the ſtyle of

Your Maieſtes
most faithfully
deuoted ſeruant,

IOS: HALL.

Contemplations.

The twentieth Booke.

1. *The Shunamite ſuing to* Iehoram: Eliſha *conferring with* Hazael.
2. Iehu *with* Iehoram *and* Iezebel.
3. Iehu *killing the ſonnes of* Ahab, *and the Prieſts of* Baal.
4. Athaliah *and* Ioaſh.
5. Ioaſh *with* Eliſha *dying.*
6. Vzziah *Leprous.*
7. Ahaz *with his new Altar.*
8. *The vtter deſtruction of the Kingdome of Iſrael.*
9. Hezekiah *and* Senacherib.
10. Hezekiah *ſicke, recouered, viſited.*
11. Manaſſeh.
12. Ioſiahs *reformation.*
13. Ioſiahs *death, with the deſolation of the Temple and Ieruſalem.*

Contemplations.

The SHUNAMITE *ſuing to* IEHORAM; ELISHA *conferring with* HAZAEL.

HOw royally hath *Eliſha* paid the *Shunamite* for his lodging! To him alreadie ſhe owes the life of her ſonne, both giuen, and reſtored; and now againe (after ſo many yeares, as might well haue worne out the memorie of ſo ſmall a courteſie) her ſelfe, her ſonne, her family owe their liues to ſo thankfull a gueſt. That table, and bed, and ſtoole, and candleſticke was well beſtowed: That candleſticke repaid her the light of her future life and condition, that table the meanes of maintenance, that ſtoole a ſeat of ſafe abode, that bed a quiet reſt from the common calamities of her nation: He is a niggard to himſelfe, that ſcants his beneficence to a Prophet, whoſe very cold water ſhall not go vnrewarded. *Elijah* preſerued the *Sareptan* from famine; *Eliſha* the *Shunamite*; he, by prouiſion of oyle and meale; this, by premonition: *Ariſe, and go, thou and thine houſhold, and ſoiourne whereſoeuer thou canſt ſoiourne.* The *Sareptan* was poore, and driuen to extremes, therefore the Prophet prouides for her, from hand to mouth: The *Shunamite* was wealthy, and therefore the Prophet ſends her to prouide for her ſelfe: The ſame goodneſſe that relieues our neceſſitie, leaues our competencie to the hand of our owne counſell; in the one, he will make vſe of his owne power, in the other, of our prouidence.

The very Prophet aduiſes this holy Client to leaue the bounds of the Church and to ſeeke life, where ſhe ſhould not find Religion: Extremitie is for the time a iuſt diſpenſation with ſome common rules of our outward demeanure, and motions, euen from better to worſe. All *Iſrael* and *Iudah* ſhall be affamiſhed; The bodie can be preſerued no where, but where the ſoule ſhall want; Sometimes the conueniences of the ſoule muſt yeeld to bodily neceſſities. Wantonneſſe and curioſitie can finde no aduantage from that which is done out of the power of need.

It is a long famine that ſhall afflict *Iſrael*; He vpon whom the ſpirit of *Elijah* was doubled, doubled the iudgement inflicted by his Maſter; Three yeares and an halfe did *Iſrael* gaſpe vnder the drought of *Elijah*; ſeauen yeares dearth ſhall it ſuffer vnder *Eliſha*: The tryals of God are many times not more grieuous for their ſharpeneſſe, then for their continuance.

This ſcarcitie ſhall not come alone; God ſhall call for it: what euer be the ſecond cauſe, he is the firſt. The executioners of the Almightie (ſuch are his iudgements) ſtand readie waiting vpon his iuſt Throne; and do no ſooner receiue the watch-word, then they flie vpon the world, and plague it for ſinne; Onely the cry of our ſinnes moues God to call for vengeance: And if God once call, it muſt come; How oft, how earneſtly are we called to repentance, and ſtirre not? The meſſengers of Gods wrath flie forth at the leaſt becke; and fulfill the will of his reuenge vpon thoſe, whoſe obedience would not fulfill the will of his command.

After ſo many proofes of fidelitie the *Shunamite* cannot diſtruſt the Prophet; not ſtaying therefore to be conuicted by the euent, ſhee remoues her family into the Land of the *Philiſtins*: No nation was more oppoſite to *Iſrael*, none more worthily odious; yet, there doth the *Shunamite* ſeeke and find ſhelter; Euen the ſhade of thoſe trees that are vnwholſome, may keepe vs from a ſtorme; Euery where will God finde roome for his owne. The fields of *Philiſtins* flouriſh, whiles the ſoyle of *Iſrael* yeelds nothing but weeds and barrenneſſe: Not that *Iſrael* was more ſinfull, but that the ſinne of *Iſrael* is more intolerable. The offers of grace are ſo many aggrauations of wickedneſſe: In equall offences thoſe doe iuſtly ſmart more, who are more obliged. No peſtilence is ſo contagious as that which hath taken the pureſt aire.

These *Philiſtine* neighbours would neuer haue endured themſelues to be peſtered with forrainers; eſpecially *Iſraelites*, whom they hated (beſides Religion) for their vſurpation: neither were they in all likelihood preſſed with multitude: The reſt of *Iſrael* were led on with hopes; preſuming vpon the amends of the next harueſt, till their want grew deſperate, and irremediable; onely the forwarned *Shunamite* preuents the miſchiefe; now ſhe finds what it is to haue a Prophet her friend: Happie are thoſe ſoules that vpon all occaſions conſult with Gods Seers; they ſhall be freed from the plagues, wherein the ſecure blindneſſe of others is heedleſly ouertaken.

Seuen yeares had this *Shunamite* ſoiourned in *Paleſtine*, now ſhe returnes to her owne; and is excluded: She that found harbour among *Philiſtines*, findes oppreſſion and violence among *Iſraelites*: Thoſe of her kinred, taking aduantage of her abſence, had ſhared her poſſeſſions. How oft doth it fall out that the worſt enemies of a man are thoſe of his owne houſe? All went by contraries with this *Shunamite*; In the famine ſhe had enough, in the common plentie ſhe was ſcanted; *Philiſtines* were kinde vnto her, *Iſraelites* cruell: Both our feares, and our hopes do not ſeldome diſappoint vs; It is ſafe truſting to that ſtay which can neuer faile vs; who can eaſily prouide vs both of friendſhip in *Paleſtine*, and of iuſtice in *Iſrael*. We may not iudge of the Religion by particular actions; A verie *Philiſtine* may be mercifull, when an *Iſraelite* is vniuſt; The perſon may be faultie, when the profeſſion is holy.

It was not long ſince the Prophet made that friendly offer to the *Shunamite*, out of the deſire of a thankfull requitall; *What is to be done for thee? wouldeſt thou be ſpoken for to the King, or to the Captaine of the Hoſt?* and ſhe anſwered, *I dwell among my brethren.* Little did ſhe then thinke of this iniurious meaſure; elſe ſhe might haue ſaid, I dwell among mine enemies, I dwell among robbers. It is like they were then friendly, who were now cruell, and oppreſſiue; There is no truſt to be repoſed in fleſh and bloud: How ſhould their fauors be conſtant, who are in their nature, and diſpoſition, variable? It is the ſureſt way to relie on him, who is euer like himſelfe; the meaſure of whoſe loue is eternitie.

Whither ſhould the *Shunamite* goe to complaine of her wrong, but to the Court? There is no other refuge of the oppreſſed, but publike authoritie: All Iuſtice is deriued from Soueraignitie: Kings are not called Gods for nothing; They doe both ſentence and execute for the Almightie.

Doubtleſſe, now the poore *Shunamite*, thought of the courteous proffer of *Eliſha*; and miſſing a friend at the Court, is glad to be the preſenter of her owne petition.

How happily doth God contriue all euents for the good of his! This ſuppliant ſhall fall vpon that inſtant for her ſuit, when the King ſhall be talking with *Gehezi*; when *Gehezi* ſhall be talking of her to the King; the words of *Gehezi*, the thoughts of the King, the deſires of the *Shunamite* ſhall be all drawne together by the wiſe prouidence of God into the center of one moment, that his oppreſſed ſeruant might receiue a ſpedie iuſtice. Oh the infinite wiſedome, power, mercy of our God, that inſenſibly orders all our wayes, as to his owne holy purpoſes, ſo to our beſt aduantage.

What doth *Iehoram* the King talking with *Gehezi* the Leaper? That very preſence was an eyeſore.

But if the cohabitation with the infectious were forbidden, yet not the conference. Certainely, I begin to thinke of ſome goodneſſe in both theſe: Had there not beene ſome goodneſſe in *Iehoram*, he had not taken pleaſure to heare, euen from a leprous mouth, the miraculous acts and praiſes of Gods Prophet; Had there not beene ſome goodneſſe in *Gehezi*, he had not after ſo fearefull an infliction of iudgement, thus ingenuouſly recounted the praiſes of his ſeuere Maſter; He that told that deare-bought lye to the Prophet, tells now all truths of the Prophet, to the King: Perhaps his leproſie had made him cleane; If ſo: Happie was it for him that his forehead was white with the diſeaſe, if his ſoule became hereupon white with repentance. But we may well know that the deſire, or report of hiſtoricall Truths, doth not alwayes argue grace. Still *Iehoram*, after the iniquitie of the Prophets miracles, continues his Idolatry. He that was curious to hearken after the wonders of *Eliſha*, is not carefull to follow his doctrine; Therefore are *Gehezi* and the *Shunamite* met before him, that he may be conuicted, who will not be reformed: Why was it elſe that the preſence of the perſons ſhould thus inexpectedly make good the relation, if God had not meant the inexcuſableneſſe of *Iehoram*, whiles he muſt needs ſay within himſelfe; Thus potent is the Prophet of that God, whom I obey not, Were not *Eliſhaes*, the true God, how could he worke ſuch wonders? And if he be the true God, why is he not mine? But what? Shall I change *Ahabs* God for *Iehoſaphats*? No; I cannot denie the miracles, I will not admit of the Author: Let *Eliſha* be powerfull, I will be conſtant. O wretched *Iehoram*; how much better had it beene for thee neuer to haue ſeene the face of *Gehezi*, and the ſonne of the *Shunamite*; then to go away vnmoued with the vengeance of leproſie in the one, with the mercifull reſuſcitation of the other? Therefore is thy iudgement fearefully aggrauated, becauſe thou wouldeſt not yeeld to what thou couldſt not oppoſe. Had not *Ahabs* obduratenes bin propagated to his ſon, ſo powerfull demonſtrations of diuine power could not haue bin vneffectuall. Wicked hearts are ſo much worſe by how much God is better; This anuile is the harder by being continually beaten vpon, whether with iudgements or mercie.

Yet this good vſe will God haue made of this report, and this preſence, that the poore *Shunamite* ſhall haue iuſtice; That ſonne, whoſe life was reſtored, ſhall haue his inheritance reuiued; His eſtate ſhall fare the better for *Eliſhaes* miracles: How much more will our mercifull God ſecond his owne bleſſings, when the fauors of vniuſt men are therefore drawne to vs, becauſe we haue beene the ſubiects of diuine beneficence.

It was a large, and full award, that this occurrence drew from the King; *Reſtore all that was hers, and all the fruits of the field, ſince the day that ſhe left the land, euen vntill now.* Not the preſent poſſeſſion onely is giuen her, but the arerages.

Nothing hinders, but that outward iuſtice may ſtand with groſſe Idolatry. The Widdow may thanke *Eliſha* for this; His miracle wrought ſtill; and puts this new life in her dead eſtate; his abſence did that for the preſeruation of life, which his preſence did for the reſtoring it from death. She that was ſo readie to expoſtulate with the man of God, vpon the loſſe of her ſonne, might perhaps haue beene as readie to impute the loſſe of her eſtate to his aduice; Now, that for his ſake ſhe is inriched with her owne; how doth ſhe bleſſe God for ſo happy a gueſt? When we haue forgotten our owne good turnes, God remembers and crownes them: Let vs doe good to all whiles we haue time, but eſpecially to the houſhold of faith.

Could *Iſrael* haue beene ſenſible of their owne condition, it was no ſmall vnhappineſſe to loſe the preſence of *Eliſha*: Whether, for the Idolatries, or for the famine of *Iſrael*, the Prophet is gone into *Syria*; No doubt *Naaman* welcomd him thither; and now would force vpon him thankes for his cure, which the man of God would not receiue at home.

How famous is he now growne that was taken from the Teame? His name is not confined to his owne Nation; forraine countries take notice of it; and Kings are glad to liſten after him, and wooe him with preſents: *Benhadad* the King of *Syria*, whoſe counſells he had detected, reioyceth to heare of his preſence; and now, as hauing forgotten that he had ſent a whole hoſt, to beſiege the Prophet in *Dothan*, ſends an honorable meſſenger to him, laden with the burden of fortie Camels, to conſult with this Oracle, concerning his ſickneſſe, and recouery.

This *Syrian* belike in his diſtreſſe dares not truſt to his owne gods; but hauing had good proofe of the power of the God of *Iſrael*, both in *Naamans* cure, and in the miraculous defeats of his greateſt forces, is glad to ſend to that ſeruant of God, whom he had perſecuted. Wicked men are not the ſame in health and in ſickneſſe: their affliction is worthy of the thankes, if they be well minded; not themſelues.

Doubtleſſe the errand of *Benhadad* was not onely to inquire of the iſſue of his diſeaſe, but to require the prayers of the Prophet for a good iſſue: Euen the worſt man doth ſo loue himſelfe, that he can be content to make a beneficiall vſe of thoſe inſtruments, whoſe goodneſſe he hateth.

Hazael the chiefe Peere of *Syria* is deſigned to this meſſage; The wealth of his preſent ſtriues with the humilitie of his carriage, and ſpeech: *Thy ſonne Benhadad King of Syria hath ſent me to thee, ſaying, Shall I recouer of this diſeaſe?* Not long ſince, *Ichoram* King of *Iſrael* had ſaid to *Eliſha*, *My father, ſhall I ſmite them*; aud now *Benhadad* King of *Syria*, ſayes, *My father ſhall I recouer*: Loe how this poore *Meholathite* hath Kings to his ſonnes: How great is the honour of Gods Prophets with Pagans, with Princes? Who can be but confounded to ſee Euangelicall Prophets deſpiſed by the meaneſt Chriſtians.

It is more then a ſingle anſwer that the Prophet returnes to this meſſage: One anſwer he giues to *Benhadab*, that ſent it; another he giues to *Hazael*, that brings it: That to *Benhadad*, is, *Thou maiſt ſurely recouer*; That to *Hazael*, *The Lord hath ſhewed me that he ſhall ſurely die*: What ſhall we ſay then? Is there a lye, or an equiuocation in the holy mouth of the Prophet? God forbid: It is one thing what ſhall be the nature and iſſue of the diſeaſe; Another thing what may outwardly befall the perſon of *Benhadad*: The queſtion is moued of the former; whereto the anſwer is direct; The diſeaſe is not mortall; But withall an intimation is giuen to the bearer, of an euent beyond the reach of his demand; which he may know, but either needs not, or may not returne: *The Lord hath ſhowed me that I ſhall ſurely dye*; by another meanes, though not by the diſeaſe.

The Seer of God deſcries more in *Hazael*, then he could ſee in himſelfe; he fixes his eyes therefore ſtedfaſtly in the *Syrians* face, as one that in thoſe lines read the bloudy ſtory of his life.

Hazael bluſhes, *Eliſha* weepes, The intention of thoſe eyes did not ſo much amaze *Hazael*, as the teares; As yet he was not guiltie to himſelfe of any wrong that might ſtraine out this iuyce of ſorrow; *Why weepeth my Lord*.

The Prophet feares not to foretell *Hazael* all the villanies which he ſhould once do to *Iſrael*; How he ſhould fire their forts, and kill their yong men, and rip the mothers, and daſh their children. I maruell not now at the teares of thoſe eyes which foreſaw this miſerable vaſtation of the inheritance of God; The verie mention whereof is abhorred of the future author: *What is thy ſeruant a dog, that I ſhould do this great thing?* They are ſauage cruelties whereof thou ſpeakeſt; It were more fit for me to weepe that thou ſhouldeſt repute me ſo brutiſh; I ſhould no leſſe condemne my ſelfe for a beaſt, if I could ſuſpect my owne degeneration ſo farre. Wicked men are caried into thoſe heights of impietie, which they could not in their good mood haue poſſibly beleeued; Nature is ſubiect to fauorable opinions of it ſelfe; and will rather miſtruſt a Prophet of God, then her owne good diſpoſition: How many from honeſt beginnings, haue riſen to incredible licentiouſneſſe, whoſe liues are now ſuch, that it were as hard for a man to beleeue they had euer beene good, as to haue perſwaded them once they ſhould proue ſo deſperately ill.

To giue ſome ouertute vnto *Hazael* of the oportunitie of this enſuing miſchiefe; the Prophet foretells him from God, that he ſhall be the King of *Syria*.

He that ſhewes the euent, doth not appoint the meanes; Farre was it from the ſpirit of Gods Prophet to ſet, or encourage a treaſon: whiles he ſaid therefore, *Thou ſhalt be King of Syria*; he ſaid not, Goe home, and kill thy Maſter: The wicked ambition of *Hazael* drawes this damnable concluſion out of holy premiſes; and now hauing fed the hopes of his Soueraigne with the expectation of recouery; the next day he ſmothers his Maſter. The impotent deſire of rule brookes no delay: Had not *Hazael* beene graceleſly cruell, after he had receiued this prediction of the Seer, he ſhould haue patiently awaited for the crowne of *Syria*, till lawfull meanes had ſet it vpon his head; now, he will by a cloſe execution make way to the throne; A wet cloth hath ſtopt the mouth of his ſicke Soueraigne; No noyſe is heard; the carcaſſe is faire; who can complaine of any thing but the diſeaſe?

O *Hazael*, thou ſhalt not thus eaſily ſtop the mouth of thine owne conſcience; that ſhall call thee Traytor, euen in thy chaire of ſtate; and ſhall checke all thy royall triumphes, with, *Thou haſt founded thy throne in bloud.* I am deceiued if this wet cloth ſhall not wipe thy lips in thy iollieſt feaſts, and make thy beſt morſells vnſauorie: Soueraignitie is painefull vpon the faireſt termes; but vpon treacherie, and murder, tormenting: Wofull is the caſe of that man whoſe publike cares are aggrauated with priuate guiltineſſe; and happie is he, that can inioy a little with the peace of an honeſt heart.

IEHV *with* IEHORAM *and* IEZEBEL.

YEt *Hazael* began his crueltie with loſſe: *Ramoth Gilead* is won from him; *Iehoram* the ſonne hath recouered that, which *Ahab* his father attempted in vaine; That Citie was dear-bought of *Iſrael*; it coſt the life of *Ahab*, the bloud of *Iehoram*; Thoſe wounds were healed with victorie; The King tends his health at *Iezreel*, whiles the Captaines were enioying, and ſeconding their ſucceſſe at *Ramoth*. 2. Kings 9.

Old *Eliſha* hath neither cottage nor foote of land, yet ſitting in an obſcure corner he giues order for Kingdomes; Nor by way of authoritie (this vſurpation had beene no leſſe proud, then vniuſt) but by way of meſſage, from the God of kings; Euen a meane Herald may go on a great errand: The Prophets of the Goſpell haue nothing to do but with ſpirituall Kingdomes; To beate downe the kingdomes of ſinne and Satan; to tranſlate ſoules to the Kingdome of heauen.

He that renewed the life of the *Shunamites* ſonne, muſt ſtoope to age; That blocke lies in his way to *Iehu*; The aged Prophet imployes a ſpeedier meſſenger, who muſt alſo gird vp his loynes, for haſte: No common pace will ſerue vs when we go on Gods meſſage; The very loſſe of minutes may be vnrecouerable. This great Seer of God well ſaw a preſent concurrence of all oportunities: The Captaines of the Hoſt were then readily combined for this exploit: the Armie was on foote; *Iehoram* abſent; a ſmall delay might haue troubled the worke; the diſperſion of the

Captaines, and Hoſt, or the preſence of the King, might either haue defeated, or ſlacked the diſpatch: He is prodigall of his ſucceſſe, that is ſlow in his execution.

The directions of *Eliſha* to the yong Prophet, are full, and punctuall. whether to go; what to carrie; what to do; where to do it; what to ſay, what ſpeede to make, in his act, in his returne: In the buſineſſes of God it matters not how little is left to our diſcretion; There is no important buſineſſe of the Almightie, wherein his precepts are not ſtrict, and expreſſe; Looke how much more ſpecialtie there is in the charge of God, ſo much more danger is in the violation,

The young Prophet is curiouſly obedient; in his haſte; in his obſeruation and carriage: and finding *Iehu*, according to *Eliſhaes* prediction, ſet amongſt the Captaines of the Hoſt, he ſingles him forth, by a reuerent compellation; *I haue an errand to thee, O Captaine*; Might not the Prophet haue ſtayed till the table had riſen, and then haue followed *Iehu* to his lodging? Surely, the wiſedome of God hath purpoſely pitcht vpon this ſeaſon, that the publique view of a ſacred meſſenger, and the haſtie euocation of ſo noted a perſon, to ſuch a ſecrecie, mightpredare the hearts of thoſe Commanders of *Iſrael*, to the expectation of ſome great deſigne.

The inmoſt-roome is but cloſe enough for this act; Ere many houres, all *Iſrael* ſhall know that, which yet may not be truſted with one eye; The goodneſſe of God makes wiſe prouiſion for the ſafetie of his meſſengers, and whiles he employes their ſeruice, preuents their dangers.

But how is it that of all the Kings of the Ten tribes, none was euer anointed but *Iehu*? Is it for that the God, who would not countenance the erection of that vſurped throne, would countenance the alteration? Or is it, that by this viſible teſtimonie of diuine ordination, the courage of the *Iſraelitiſh* Captaines might be raiſed vp to ſecond the high and bold attempt of him, whom they ſaw deſtin'd from heauen to rule?

Together with the oyle of this vnction, here was a charge of reuenge; A reuenge of the bloud of the Prophets, vpon *Iezebel*; of wickedneſſe and Idolatry, vpon *Ahab*: neither was the extirpation of this lewd family fore-propheſied onely to *Iehu*, but inioyned.

Elija foretold, and the world expected ſome feareful account of the abhominable crueltie, and impietie of that accurſed houſe; Now it is called for, when it ſeemed forgotten: *Ahab* ſhall haue no poſteritie, *Iezebel* ſhall haue no toomb, but the doggs. This wofull doome is committed to *Iehues* execution.

Oh the ſure, though patient, iuſtice of the Almightie: not onely *Ahab* and *Iezebel* had beene bloudie, and idolatrous, but *Iſrael* was drawne into the partnerſhip of their crimes; All theſe ſhall ſhare in the iudgement: *Elijahs* complaint in the caue now receiues this late anſwer *Hazael* ſhall plague *Iſrael*; *Iehu* ſhall plague the houſe of *Ahab* and *Iezebel*; *Eliſhaes* ſeruant thus ſeconds *Eliſhaes* Maſter: When wickedneſſe is ripe in the field, God will not let it ſheed to grow againe, but cuts it vp by a iuſt, and ſeaſonable vengeance: *Ahabs* drouping vnder the threat hath put off the iudgement from his owne dayes; now it comes, and ſweepes away his wife, his iſſue; and falls heauie vpon his ſubiects. Pleaſe your ſelues, O ye vaine ſinners, in the ſlow pace of vengeance; it will be neither leſſe certaine, nor more eaſie for the delay; rather it were to pay for that leaſure in the extremitie.

The Prophet hath done his errand, and is gone. *Iehu* returnes to his fellowes, with his head not more wet with oyle, then buſied with thoughts: no doubt, his face bewrayed ſome inward tumults, and diſtractions of imagination; neither ſeem'd hee to returne the ſame he went out. They aske therefore, *Is all well? Wherefore came this mad fellow to thee?* The Prophets of God were to theſe idolatrous *Iſraelites*, like comets; who were neuer ſeene without the portendement of a miſchiefe: When the prieſt of their *Baal* were quietly ſacrificing, all was well; but now when a Prophet of God comes in ſight, their guiltineſſe askes, *Is all well?* All would bee well but for their ſinnes; they feare not theſe, they feare their reprouer.

Iſrael was come to a good paſſe, when the Prophets of God went with them for mad men: Oh ye *Baalitiſh* Ruffians, whither hath your impietie and profaneneſſe caried you, that ye ſhould thus blaſpheme the ſeruants of the liuing God? Ye that run on madding after vaine Idols, taxe the the ſober guides of true worſhip, for madneſſe. Thus it becomes the godleſſe enemies of truth, the heralds of our patience, to miſ-call our innocence, to reuile our moſt holy profeſſion: What wonder is it that Gods meſſengers are mad men vnto thoſe, to whom the wiſedome of God is fooliſhneſſe?

The meſſage was not deliuered to *Iehu* for a concealement, but for publication: Silence could not effect the word that was told him; common notice muſt; *Yee know the man, and his communication:* The habit ſhowes you the man; the calling ſhowes you his errand: Euen Prophets were diſtinguiſhed by their clothes; Their mantle was not the common weare; why ſhould not this ſacred vocation be knowne by a peculiar attyre? Theſe Captaines had not calld him a mad-man, if they had not knowne him a Prophet: By the man therefore they might gueſſe at his meſſage; Prophets do not vſe to appeare, but vpon ſerious errands; whether of reproofe, or of prediction.

Nice ciuilities of denialls were not then knowne to the world; They ſaid, *It is falſe, tell vs now*: Amongſt theſe Captaines no combat, no vnkindneſſe followes vpon a word ſo rudely familiar.

Iehu needs not tell them, that the man was a Prophet; he tels them the propheſie of the man; what he had ſaid, whet he had done.

Their eyes had no ſooner ſeene the oyle; their eares had no ſooner heard, *Thus ſaith the Lord, I haue anointed thee King ouer Iſrael*, then they riſe from their ſeates, as rapt with a tempeſt, and are hurled into armes; So do they haſte to proclaime *Iehu*, that they ſcarce ſtay to ſnatch vp their garments, which they had perhaps left behind them for ſpeed, had they not meant with theſe rich abiliments to garniſh a ſtate for their new Soueraigne; To whom hauing now erected an extemporall Throne, they do by the ſound of Trumpets giue the ſtile of Royaltie, *Iehu is King*.

So much credit hath that mad fellow with theſe gallants of *Iſrael*, that vpon his word they will preſently aduenture their liues, and change the Crowne. God giues a ſecret authoritie to his deſpiſed ſeruants; ſo as they which hate their perſon, yet reuerence their truth: Euen very ſcorners cannot but beleeue them; If when the Prophets of the Goſpell tell vs of a ſpirituall Kingdome, they be diſtruſted of thoſe which profeſſe to obſerue them, how ſhamefull is the diſproportion? how iuſt ſhall their iudgement be?

Yet I cannot ſay whether meere obedience to the Prophet, or perſonall diſlikes of *Iehoram*, or partiall reſpects to *Iehu*, drew the Captaines of *Iſrael*; The will of God may be done thankeleſly, when fulfilling the ſubſtance, we faile of the intention, and erre in circumſtance.

Onely *Ramoth* is conſcious of this ſudden Inauguration; This new princedome yet reaches no further then the ſound of the trumpet: *Iehu* is no leſſe ſubtile, then valiant; he knew that the notice of this inexpected change might worke a buſie, and dangerous reſiſtance; he therefore giues order that no meſſenger of the newes may preuent his perſonall execution, that ſo he might ſurpriſe *Iehoram* in his palace of *Izreel*, whether tending his late wounds, or ſecurely feaſting his friends, and dreaming of nothing leſſe then danger; and might be ſeene, and felt at once. Secreſie is the ſafeſt gard of any deſigne; diſcloſed proiects are either fruſtrated, or made needleſly difficult.

Neither is *Iehu* more cloſe, then ſwift; That verie trumpet with the ſame wind ſounds his march; from the toppe of the ſtaires, he ſteps downe into his charet; That man meanes to ſpeed, who can be at once reſerued in his counſels, and reſolute and quicke in his performances.

Who could but pity the vnhappy and vnſeaſonable viſitation of the grand-child of *Iehoſaphat*, were it not that he was degenerate into the family of *Ahab*? *Ahaziah* King of *Iudah* is comne to viſite *Iehoram* King of *Iſrael*; the knowledge of his late receiued wounds hath drawne thither this kind ill-matched allie: Hee who was partner of the warre, cannot but be a viſitor of the wounds.

The two Kings are in the height of their complement, and entertainements, when the watch-man of the Tower of *Izreel* eſpies a troupe, a farre off. For ought was knowne, there was nothing but peace in all the Land of *Iſrael*; and *Iudah* was now ſo combined with it, that both their Kings were feaſting vnder one roofe; yet, in the midſt of this ſuppoſed ſafetie, the watch-tower is not vnfurniſhed with heedie eyes: No ſecuritie of peace can free wiſe Gouernors from a carefull ſuſpition of what may come, and a prouidence againſt the worſt. Euen whiles we know of no enemies, the watch-tower of due intelligence may not be emptie.

In vaine are dangers fore-ſeene, if they bee not premoniſhed; It is all one to haue a blind and a mute watch-man; This ſpeakes what he ſees; *I ſee a companie.*

Doubtleſſe *Iehorams* head was, now full of thoughts; neither knew he what conſtruction to put vpon this approching troupe; Perhaps, the *Syrians* (hee thinkes) may haue recouered *Ramoth*; and chaſed the gariſon of *Iſrael*; neither can he imagine whether theſe ſhould be hoſtile victors, or vanquiſhed ſubiects, or conſpiring rebells. Euery way this rout was dreadfull. Oh *Iehoram*, thou beginſt thy feares too late; Hadſt thou beene afraid to prouoke the God of *Iſrael*, thine innocencie had yeelded no roome to theſe terrors.

An horſeman is diſpatcht to diſcouer the meaning of this deſcried concourſe: He meets them, and inquires of peace; but receiues a ſhort anſwer. *What haſt thou to do with peace? turne thee behind me?* A ſecond is addreſſed; with the ſame ſucceſſe: Both attend the traine of *Iehu* in ſtead of returning; Indeed, it is not for priuate perſons to hope to rectifie the publike affaires, when they are growne to an height of diſorder, and from thence to a ripeneſſe of miſ-carriage: Sooner may a well-meaning man hurt himſelfe, then redreſſe the common danger.

Theſe meſſengers were now within the mercy of a multitude, had they but indeuored to retire, they had periſhed as wilfully, as vainely: Whoſoeuer will bee ſtriuing againſt the torrent of a iuſt iudgement, muſt needs be carried downe in the ſtreame: Sometimes there is as much wiſedome in yeelding, as courage in reſiſtance.

Had this troupe beene farre off, the watchman could not haue deſcried the arriuall of the meſſengers, their turning behind, the manner of the march; *Iehu* was a noted Captaine, his carriage and motion was obſerued more full of fire, then his fellowes; *The driuing is like Iehues, for he driueth furiouſly*: God makes choyce of fit inſtruments, as of mercie, ſo of reuenge; Theſe ſpirits were needfull for ſo tragicall a ſcene, as was now preparing in *Iſrael.*

Iehoram and *Ahaziah*, as netled with this forced patience of expectation, can no longer keepe their ſeates, but will needs haſten their charets; and fetch that coſtly ſatisfaction, which would not be ſent, but giuen.

They are infatuated, which ſhall periſh; otherwiſe *Iehoram* had beene warned enough by the forceable retention of his meſſengers, to expect none but an enemie. A friend, or a ſubiect could not haue beene vnwilling to be knowne, to be lookt for; Now, forgetting his wounds, he will go to fetch death.

Yet when he ſees *Iehu*, whom hee left a ſubiect, hopes ſtriue with his doubts, *Is it peace, Iehu*? what may be the reaſon of this ſudden iourney? Is the army foyled by the *Syrians*? Is *Ramoth* recouered? or hath the flight of the enemie left thee no further worke? or is ſome other ill newes guiltie of thy haſte? What meanes this vnwiſhed preſence, and returne?

There needs no ſtay for an anſwer; the verie face of *Iehu*, and thoſe ſparkling eyes of his ſpake furie, and death to *Iehoram*; which yet his tongue angerly ſeconds: *What peace, ſo long as the whordomes of thy mother Iezebel, and her witchcrafts are ſo many?*

Wicked Tyrant, what ſpeak'ſt thou of peace with men, when thou haſt thus long waged warre with the Almightie? That curſed mother of thine hath nurſed thee with bloud, and trained thee vp in abominable Idolatries.

Thou art not more hers, then her ſinne is thine; thou art polluted with her ſpirituall whoredomes, and inchanted with her helliſh witchcrafts: Now that juſt God whom thou, and thy parents haue ſo hainouſly deſpited, ſends thee by me this laſt meſſage of his vengeance; which whiles he ſpake, his hand is drawing vp that deadly arrow, which ſhall cure the former wounds with a worſe.

Too late now doth wretched *Iehoram* turne his charet, & flee; and crie Treaſon, O *Ahaziah*; There was treaſon before, O *Iehoram*; thy treaſon againſt the Maieſtie of God, is now reuenged by the treaſon of *Iehu* againſt thee.

That fatall ſhaft, notwithſtanding the ſwift pace of both the charets, is directed to the heart of *Iehoram*; there is no erring of thoſe feathers which are guided by the hand of deſtinie.

How iuſt are the iudgements of God! It was in the field of *Naboth*, wherein *Iehoram* met with *Iehu*; That very ground called to him for bloud; And now this new auenger remembers that propheſie which he heard from the mouth of *Elijah*, in that very place, following the heeles of *Ahab*; and is carefull to performe it. Little did *Iehu* thinke, when he heard that meſſage of *Elijah*, that his hands ſhould act it; now, as zealous of accompliſhing the word of a Prophet; he giues charge to *Bidkar* his Captaine, that the bleeding carkaſſe of *Iehoram* ſhould bee caſt vpon that verie plat of *Naboth*: Oh *Naboths* bloud well paid for! *Ahabs* bloud is licked by dogs, in the very place where thoſe dogs lickt *Naboths*; *Iehorams* bloud ſhall manure that ground, which was wrung from *Naboth*; and *Iezebel* ſhall adde to this compoſt. Oh garden of hearbes dearely bought, royally dunged.

What a reſemblance there is betwixt the death of the father, and the ſonne; *Ahab* and *Iehoram*? Both are ſlaine in their charet; Both with an arrow; Both repay their bloud to *Naboth*; and how perfit is this retaliation? Not onely *Naboth* miſcaried in that cruell iniuſtice, but his ſonnes alſo; elſe the inheritance of the vineyard had deſcended to his heires, notwithſtanding his pretended offence; and now not onely *Ahab* forfeits his bloud to this field, but his ſonne *Iehoram* alſo: Face doth not more anſwet to face, then puniſhment to ſinne.

It was time for *Ahaziah* King of *Iuda*, to flee: Nay it had beene time long before to haue fled from the ſinnes, yea from the houſe of *Ahab*; That brand is fearefull which God ſets vpon him; *He did euill in the ſight of the Lord as did the houſe of Ahab*; for he was the ſonn in law of the houſe of *Ahab*; Affinitie is too often guilty of corruption; The ſonne of good *Iehoſaphat* is loſt in *Ahabs* daughter.

2. Kings 27.

Now he payes for his kind alliance; accompanying the ſonne of *Ahab* in his death, whom he conſorted with in his Idolatrie: Yong *Ahaziah* was ſcarce warme in his throne, when the miſ-matched bloud of *Athaliah* is required from him; Nothing is more daugerous then to be imped in a wicked family; this relation too often drawes in a ſhare both of ſinne and puniſhment.

Who would not haue lookt that *Iezebel* hearing of this bloudie end of her ſon; and purſuit of her allie; and the fearefull proceedings of this proſperous conſpiracie, ſhould haue put her ſelfe into ſack-cloth and aſhes; and now finding no meanes either of defence, or eſcape, ſhould haue caſt her ſelfe into ſuch a poſture of humiliation, as might haue moued the compaſſion of *Iehu*; Her proud heart could not ſuddenly learne to ſtoope: rather ſhe recollects her high ſpirits, and in ſtead of humbling her ſoule by repentance, and addreſſing her ſelfe for an imminent death; ſhe prankes vp her old carkaſſe, and paints her wrinkled face, and as one that vainely hopes to daunt the courage of an vſurper, by the ſudden beames of Maieſtie, ſhe lookes out, and thinkes to fright him with the challenge of a traitor, whoſe either mercie, or iuſtice could not be auoided: Extremitie findes vs ſuch as our peace leaues vs; Our laſt thoughts are ſpent vpon that we care moſt for; thoſe that haue regarded their face more then their ſoule, in their latter end are more taken vp with deſire of ſeeming faire, then being happie: It is no maruell if an heart obdured with the cuſtome of ſinne ſhut vp graceleſly. Counterfeit beautie agrees well with inward vncleanneſſe.

Iehues reſolution was too ſtrongly ſetled to be remoued with a painted face, or an opprobrious tongue; He lookes vp to the window, and ſayes, *Who is on my ſide, who?* There want not thoſe euery where, which will be readie to obſerue preuailing greatneſſe: Two or three Eunuchs looke out; he bids them, *Throw her downe*: They inſtantly lay hold on their lately-adored Miſtris, and notwithſtanding all her ſhricks and prayers, caſt her downe headlong into the ſtreet.

What heed is to be taken of the deepe profeſſed ſeruices of hollow-hearted followers; Al this while they haue humble with ſmiles, & officious deuotions fawned vpon their great Queene; now vpon the call of a proſperous enemie they forget their reſpects, her royaltie; and caſt her downe, as willing executioners, into the iawes of a fearefull death: It is hard for greatneſſe to know them whom it may truſt: Perhaps the faireſt ſemblance is from the falſeſt heart; It was a iuſt plague of God vpon wicked *Iezebel*, that ſhe was inwardly hated of her owne; He whoſe ſeruants ſhe perſecuted, raiſed vp enemies to her from her owne elbow.

Thus muſt pride fall; Inſolent, idolatrous, cruell *Iezebel* beſprinkles the walls, and pauement with her bloud; and now thoſe braines that deuiſed miſchiefe againſt the ſeruants of God, are ſtrawed vpon the ſtones; and ſhe that inſulted vpon the Prophets, is trampled vpon by the horſes heeles: *The wicked is kept for the day deſtruction, and ſhall be brought forth to the day of wrath.* Iobe 21.

Death puts an end commonly to the higheſt diſpleaſure. He that was ſeuere in the execution of the liuing, is mercifull in the ſepulture of the dead; *Goe ſee now this curſed woman, and burie her, for ſhe is a Kings daughter*; She that vpbraided *Iehu* with the name of *Zimri*, ſhall be interred by *Iehu* as *Omries* daughter in law, as a Sydonian Princeſſe; Somewhat muſt be yeelded to humanitie; ſomewhat to State.

The dogs haue preuented *Iehu* in this purpoſe, and haue giuen her a liuing toomb more ignoble, then the worſt of the earth; Onely the ſcull, hands, and
feete of that vaniſhed carkaſſe yet remaine; The ſcull which was the roofe 2. Kings 9.
of all her wicked deuices, the hands and feete which were the executi-
oners; theſe ſhall remaine as the monuments of thoſe ſhamefull
exequies: that future times ſeeing theſe fragments of a body,
might ſay, the dogges were worthy of the reſt; Thus
Iezebel is turned to dung, and dogges meat;
Elijah is verified, *Naboth* is reuen-
ged! *Izreel* is purged, *Iehu* is
zealous, and in all,
God is iuſt.

IEHV

IEHV *killing the ſonnes of* AHAB, *and the Prieſts of* BAAL.

2. Kings 10.

THere were two prime Cities of the Ten Tribes, which were the ſet Courts of the Kingdome of *Iſrael*; *Samaria* and *Iezreel*; The chiefe palace of the kingdome was *Iezreel*; the mother Citie of the Kingdome, was *Samaria*; *Iehu* is poſſeſſed of the one, without any ſword drawne againſt him; *Iezreel* willingly changes the maſter, yeelding it ſelfe to the victor of two Kings, to the auenger of *Iezebel*; the next care is *Samaria*; Eiher pollcie, or force ſhall fetch in that head of the Tribes.

The plentifull iſſue of Princes is no ſmall aſſurance to the people; *Ahab* had ſonnes enough to furniſh the Thrones of all the neighbour nations, to maintaine the hopes of ſucceſſion, to all times; How ſecure did he thinke the perpetuation of his poſteritie, when he ſaw ſeuentie ſons from his owne loynes? Neither was this Royall iſſue truſted, either to weake walls, or to one roofe; but to the ſtrong bulwarkes of *Samaria*, and therein to the ſeuerall guards of the chiefe Peeres; It was the wiſe care of their parents not to haue them obnoxious to the danger of a common miſ-cariage, or, of thoſe emulations which wait vpon the cloyedneſſe of an vndiuided conuerſation; but to order their ſeperation ſo, as one may reſcue others from the perill of aſſault, as one may reſpect other out of a familiar ſtrangeneſſe: Had *Ahab* and *Iezebel* beene as wiſe for their ſoules, as they were for their ſeed, both had proſpered.

Iehu is yet but in his firſt act; If all the ſonnes of *Ahab* bleed not, the propheſie is vnanſwered; There ſhall be no need of his ſword, his penne ſhall worke all this ſlaughter. He writes a Challenge to *Samaria*, and therein to the guardians of the ſons of *Ahab*; daring them, out of the confidence in their defenced Citie, in their charets, and horſes, in their aſſociats and armes, to ſet vp the beſt of their maſters ſonnes, on his fathers throne, and to fight for his ſucceſſion.

All the Gouernours of *Ahabs* children conſpire in one common feare; no doubt there wanted not in that numerous brood of Kings, ſome great ſpirits that if, at leaſt they attained to the notice of this deſigne, longed for a reuenge, and ſuggeſted counſels of reſolution to their cowardly guardians; Shall an audacious vſurper runne thus away with the Crowne of *Iſrael*? Shall the bloud of *Iezebel* bee thus traitrouſly ſpilt, thus willfully forgotten? O *Iſraelites*, can you be ſo baſe, as to be ruled by my fathers ſeruant? Where are the merits of *Ahab*, and *Ieboram*? What is become of the loyall courage of *Iſrael*? Doubtleſſe, ye ſhall not want able ſeconds to your valour; Do ye thinke the royall and potent alliances of our mother *Iezebel*, and the remaining heyres of *Iudah*, can draw backe their hands from your aide? Will they indure to ſwallow ſo cruell an indignitie? Stir vp your aſtoniſhed fortitude, O ye Nobles of *Iſrael*; redeeme your bleeding honour, reuenge this trecherous conſpirator, and eſtabliſh the right of the vndoubted heires of your Soueraignes; But as warme clothes to a dead man, ſo are the motions of valour to a fearefull heart: *Behold two Kings ſtood not before him, how then ſhall we ſtand.*

Feare affrights it ſelfe rather then it will want bugs of terror: It is true: Two Kings fell before *Iehu*; but, two Kings vnarmed, vnguarded; Had not the ſurprizall of *Iehu* taken aduantage of the vnſuſpitious nakedneſſe of theſe two

Princes, his victorie had not beene thus ſucceſſefull, thus eaſie. Halfe one of thoſe two Kings, vpon aduertiſement and preparation, had abated the furie of that hot Leader. It is the faſhion of feare to repreſent vnto vs alwayes the worſt, in euery euent: not looking at the inequalitie of the aduantages, but the miſerie of the ſucceſſe: as contrarily, it is the guiſe of faith, and valour, by the good iſſue of one enterpriſe to raiſe vp the heart to an expectation and aſſurance of more.

Theſe mens hearts are dead with their Kings, neither dare entertaine the hope of a ſafe and proſperous reſiſtance, but baſely returne, *We are thy ſeruants, and will do all that thou ſhalt bid vs, he will not make any King; doe thou that which is good in thine eyes.*

Well may *Iehu* thinke, theſe men which are thus diſloyall to their charge, cannot be faithfull to me; It is their feare that drawes them to this obſeruation: Were they not cowards, they would not be traitors to their Princes, ſubiects to me: I may vſe their hands, but I will not truſt them: It is a thankleſſe obedience that is grounded vpon feare; there can be no true fidelitie without loue, and reuerence. Neither is it other betwixt God and vs; if out of a dread of hell we be officious, who ſhall thanke vs for theſe reſpects to our ſelues?

As one that had taſted alreadie the ſweetneſſe of a reſolute expedition, *Iehu* writes backe inſtantly, *If ye be mine, and if ye will hearken vnto my voyce; take ye the heads of the men your Maſters ſonnes, and come to me to Iezreel to morrow this time.* Valiant *Iehu* was ſo well acquainted with the nature of feare, that he well knew this paſſion once growne deſperate, would be readie to ſwallow all conditions: ſo farre therefore doth his wiſedome improue it, as to make theſe Peeres his executioners; who preſently vpon the receit of his charge turne cruell, and by a ioynt conſent fetch off the ſeuentie heads of thoſe Princes, whom they vndertooke to guard, whom they had flattered with the hopes of greater honour.

No doubt, but amongſt ſo many ſonnes of *Ahab*, ſome had ſo demeaned themſelues, that they had won zealous profeſſions of loue from their guardians: Except perhaps death ſtole vpon them in ſleepe, what teares, what intreaties, what coniurations muſt here needs haue beene?

What haue wee done, O ye Peeres of *Iſrael*, that might deſerue this bloudie meaſure? We are the ſonnes of *Ahab*, therefore haue ye hitherto profeſſed to obſerue vs; what change is this? why ſhould that which hath hitherto kept you loyall, now make you cruell? Iſ this the reward of the long peaceable gouernement of of our father? are theſe the Trophees of *Ahabs* victories againſt *Benhadad*, *Iehorams* againſt *Hazael*? If wee may not raigne, yet at leaſt, let vs liue: Or if wee muſt die; why will your hands be imbrued in that bloud, which ye had wont to terme royall, and ſacred? Why will ye of Tutors turne murtherers? All pleas are in vaine to them that are deafned with their owne feares. Perhaps theſe expoſtulations might haue fetched ſome dewes of pitie from the eyes, and kiſſes from the lips of theſe vnfaithfull Tutors, but cannot preuent the ſtroke of death; Theſe Crocodiles weepe vpon thoſe, whom they muſt kill: and if their owne ſonnes had beene in the place of *Ahabs*, doubtleſſe they had beene ſacrificed to the will of an vſurper, to the parents ſafetie: It is ill relying vpon timorous natures; vpon euery occaſion thoſe crazie reeds will breake, and runne into our hands. How worthy were *Ahab* and *Iezebel* of ſuch friends? They had beene euer falſe to God, how ſhould men be true to them? They had ſould themſelues to worke wickedneſſe, and now they are requited with a mercenarie fidelitie: for a few lines haue theſe men ſold all the heads of *Ahabs* poſteritie: could euer the policy of *Iezebel* haue reacht ſo farre, as to ſuſpect the poſſibilitie of the extirpation of ſo ample an iſſue in one night, by the hands of her truſtieſt ſubiects?

Now ſhe that by her letter ſent to the Elders of *Iezreel*, ſhed the bloud of *Naboth* and his ſonnes, hath the bloud of all her ſonnes ſhed by a letter ſent from

Iezerel to the Elders of *Samaria.* At laſt, God will be ſure to come out of the debt of wicked ſinners, and will pay them with that coyne, which is both moſt proper, and leaſt lookt for.

Early in the morning, in that gate of *Iezreel* where *Ahab* had paſſed many an vniuſt ſentence, is preſented vnto *Iehu*, the fearefull pledge of his ſoueraigntie, ſeuentie gaſtly heads of the ſonnes of *Ahab*.

Some carnall eye that had ſeene ſo many young and ſmooth faces beſmeared with bloud, would haue melted into compaſſion, bemoning their harmeleſſe age, their vntimely end: It is not for the iuſtice of God to ſtand at the barre of our corrupted iudgement. Except we include ſome grandchildren of *Ahab* within this number, none of theſe died before they were ſeaſoned with horrible Idolatrie; or if they had, they were in the loynes of *Ahab* when he ſold himſelfe to worke wickedneſſe; and now it is iuſt with God to puniſh *Ahabs* wickedneſſe in this fruit of his loynes. The holy ſeueritie of God in the reuenge of ſinne ſometimes goes ſo farre that our ignorance is readie to miſtake it for crueltie.

The wonder and horror of thoſe two heapes hath eaſily drawne together the people of *Iezreel*: *Iehu* meets them in that ſeat of publique iudgement; and finding much amazedneſſe and paſſionate confuſion in their faces; he cleares them, and ſends them to the true originall of theſe ſudden and aſtoniſhing maſſacres.

Howeuer his owne conſpiracie, and the cowardly treacherie of the Princes of *Iſrael* had beene (not without their hainous ſinne) the viſible meanes of this iudgement, yet he directs their eyes to an higher authoritie; the iuſt decree of the Almightie, manifeſted by his ſeruant *Eliiah*; who euen by the willing ſinnes of men can moſt wiſely, moſt hoſtilely fetch about his moſt righteous and bleſſed purpoſes.

If the Peeres of *Samaria* out of a baſe feare, if *Iehu* out of an ambition of raigning ſhed the foule bloud of *Ahabs* poſteritie; the ſinne is their owne, but in the meane time the act is no other then what the infinite iuſtice of God would iuſtly worke by their miſ-intentions. Let theſe *Iſraelites* but looke vp from earth to heauen, theſe tragicall changes cannot trouble them; thither *Iehu* ſends them; wiping off the enuie of all this bloud, by the warrant of the diuine preordination: In obedience whereunto he ſends after theſe heires of *Ahab*, all his kinsfolkes, fauorites, prieſts that remained in *Iezreel*: and now hauing cleared theſe coaſts, he haſts to *Samaria*: whom ſhould he meet with, in the way, but the brethren of *Ahaziah*, King of *Iudah*; they are going to viſit their cozens the ſonnes of *Ahab*: This young troupe was thinking of nothing but iollitie, and courtly entertainement, when they meet with death: So ſuddenly, ſo ſecretly had *Iehu* diſpatched theſe bold executions, that theſe Princes could imagine no cauſe of ſuſpition: How could they thinke it might be dangerous to be knowne for the brethren of *Ahaziah*, or friends to the brethren of *Ieboram*? The iuſt prouidence of the Almightie hath brought all this couie vnder one net; *Iehu* thinkes it not ſafe to let go ſo many auengers of *Ahaziahs* bloud; ſo many corriuals of his Soueraigntie. The vnhappie affinitie of *Iehoſophat* with *Ahab* is no leſſe guiltie of this ſlaughter, then *Iehues* ambition; This match by the inoculation of one bud, hath tainted all the ſap of the houſe of *Iudah*. The two and fortie brethren of *Ahaziah* are therefore ſent after the ſeuentie ſonnes of *Ahab*; that they may ouertake them in death, whom they came to viſit; God will much leſſe brooke Idolatrie from the loines of a *Iehoſophat*: Our entireneſſe with wicked men feoffes vs both in their ſinnes and iudgements.

Doubtleſſe, many *Iſraelites* that were deuoted to the family and allies of *Ahab*, lookt (what they durſt) awry at this common effuſion of royall bloud; yet in the worſt of the deprauedneſſe of *Iſrael*, there were ſome which both drouped vnder the deplored Idolatry of the times, and congratulated to *Iehu* this ſeuere vindication of Gods inheritance: Amongſt the reſt, *Ionadab* the ſonne of *Rechab* was moſt eminent. That man was by deſcent deriued from *Iethro*; a *Midianite* by nation, but incorporated into *Iſrael*; a man, whoſe pietie, and ſtrict conuerſation did both teach, and ſhame thoſe twelue Tribes to which he was ioyned; Hee was the author of an auſtere rule of ciuilitie to his proſteritie; to whom he debarred the vſe of wine, cities, poſſeſſions: This old and rough friend of *Iehu*, (out of his mouing habitations) meets him, and applauds his ſucceſſe; He that allowed not wine to his ſeed, allowes the bloud of *Ahabs* ſeed poured out, by the hand of *Iehu*; He that ſhun'd the citie, is carried in *Iehues* charet, to the palace of *Samaria*.

How eaſily might *Iehu* haue beene deceiued? Many a one profeſſes vprightneſſe, who yet is all guile: *Ionadabs* carriage hath beene ſuch, that his word merits truſt: It is a bleſſing vpon the plaine-hearted, that they can be beleeued. Honeſt *Ionadab* is admitted to the honor of *Iehues* ſeat; and called (in ſtead of manie) to witneſſe the zeale of the new annointed King of *Iſrael*.

Whiles *Iehu* had to do with Kings, his cunning and his courage held equall pace together; but now that he is to deale with idolatrous prieſts, his wile goes alone, and preuailes: He calls the people together, and diſſembling his intentions, ſayes, *Ahab ſerued Baal a little, but Iehu ſhall ſerue him much: Now therefore call vnto me all the Prophets of Baal, all his ſeruants, and all his prieſts, let none bee wanting: for I haue a great ſacrifice to doe to Baal: whoſoeuer ſhall be wanting, hee ſhall not liue.*

What a dead paleneſſe was there now in the faces of thoſe few true-hearted *Iſraelites*, that looked for an happie reſtauration of the Religion of God? How could they chooſe but thinke; Alas, how are we fallen from our hopes? Is this the change we lookt for? was it onely ambition that hath ſet this edge vpon the ſword of *Iehu?* It was not the perſon of *Ahab* that we diſliked but the ſinnes: If thoſe muſt ſtill ſucceed; what haue we gained? Woe be to vs, if onely the author of our miſerie be changed, not the condition, not the cauſe of our miſery.

On the other ſide, what inſultations and triumphs ſounded euery where of the ioyfull *Baalites?* what glorying of the truth of their profeſſion, becauſe of the ſucceſſe? what ſcornes of their deiected oppoſites? what exprobrations of the diſappointed hopes, and predictions of their aduerſe Prophets? what promiſes to themſelues of a perpetuitie of *Baaliſme?* How did the diſperſed prieſts of *Baal* now flocke together, and applaud each others happineſſe, and magnifie the deuotions of their new Soueraigne? Neuer had that Idoll ſo glorious a day as this for the pompe of his ſeruice; Before, hee was adored ſinglely in corners, now ſolemne ſacrifices ſhall be offered to him by all his clients, in the great Temple of the mother Citie of *Iſrael*. I can commend the zeale of *Iehu*, I cannot commend the fraud of *Iehu*; We may come to our end euen by crooked wayes: He that bad him to ſmite for him, did not bid him to lie for him: Falſehood, though it bee but tentatiue, is neither needed, nor approued by the God of truth: If policy haue allowed officious vntruths, Religion neuer.

By this deuice, the houſe of *Baal* is well furniſhed, well filled; not one of his *Chemarim* either might, or would be abſent: not one of thoſe which were preſent, might be vnrobed: Falſe Gods haue euer affected to imitate the true. Euen *Baal* hath Temples, Alters, Prieſts, veſtments: All religions haue allotted peculiar habits to their higheſt douotions. Thoſe Veſtments which they miſ-called ſacred are brought forth, and put on for the glorie of this ſeruice.

Iehu and *Ionadab* are firſt carefull that this ſeparation be exact; they ſearch, and ſee that no ſeruant of the Lord be crept in to that throng: What ſhould a religious *Iſraelite* do in the Temple of *Baal?* Were any ſuch there, hee had deſerued their ſmart, who would partake with their worſhip; but if curioſity ſhould haue drawne any thither, the mercy of *Iehu* ſeekes his reſcue: How much more fauorable is the God of mercies in not taking aduantage of our infirmities.

Well might this ſearch haue bred ſuſpition, were it not that in all thoſe

Idolatrous ſacrifices, the firſt care was to auoid the profane: Euen *Baal* would admit no mixture, how ſhould the true God abide it.

Nothing wanted now, but the ſacrifice: No doubt whole heards and flockes were readie for a pretence of ſome royall hecatombs; whereof ſome had now alreadie ſmoked on their Altars. O *Iehu* what meanes this dilation? If thou abhorreſt *Baal*, why didſt thou giue way to this laſt ſacrifice? why didſt thou not cut off theſe Idolaters before this vpſhot of their wickedneſſe? Was it that thou mightſt be ſure of their guiltineſſe? Was it that thier number, together with their ſinne, might be compleate? What acclamations were here to *Baal*, what ioy in the freedome of their reuiued worſhip: When all on the ſudden, thoſe that had ſacrificed, are ſacrificed; The Souldiers of *Iehu* by his appointment ruſh in with their ſwords drawne, and turne the temple into a ſlaughter-houſe. How is the tune now changed? What ſhricking was here? what out-cries? what running from one ſword, to the edge of another? what ſcrambling vp the walls and pillars? what climbing into the windowes? what vaine indeuors to eſcape that death which would not be ſhunned? whether running, or kneeling' or proſtrate, they muſt die.

The firſt part of the ſacrifice was *Baals*, the latter is Gods: The bloud of beaſts was offered in the one, of men in the other; the ſhedding of this was ſo much more acceptable to God, by how much theſe men were more beaſts, then thoſe they ſacrificed. Oh happie obedience; God was pleaſed with a ſacrifice from the houſe of *Baal*; The Idolaters are ſlaine, the Idols burnt, the houſe of *Baal* turn'd to a draught (tho euen thus leſſe vncleane, leſſe noyſome, then in the former perfumes;) and in one word, *Baal* is deſtroyed out of *Iſrael*.

Who that had ſeene all this zeale for God, would not haue ſaid; *Iehu* is a true *Iſraelite*. Yet, hee that rooted out *Ahab*, would not be rid of *Ieroboam*: He that deſtroyed *Baal*, maintained the two Calues of *Dan* and *Bethel*. That Idolatrie was of a lower ranke; as being a miſ-worſhip of the true God, whereas the other was a worſhip of the falſe: Euen the eaſier of both is hainous; and ſhall rob *Iehu* of the praiſe of his vprightneſſe.

A falſe heart may laudably quit it ſelfe of ſome one groſſe ſinne, and in the meane time hugge ſome leſſer euill, that may condemne it: As a man recouerd of a Feuer,, may die of a Iaundis, or a Dropſie. Wee looſe the thanke of all, if we wilfully fault in one.

It is an entire goodneſſe that God cares for: Perhaps (ſuch is the bountie of our God) a partiall obedience may be rewarded with a temporall bleſſing; (as *Iehues* ſeueritie to *Ahab* ſhall carrie the crowne to his ſeed for foure generations) but we can neuer haue any comfortable aſſurance of an eternall retribution, if our hearts and wayes be not perfit with God. Woe be to vs, O God, if we be not all thine: we cannot but euerlaſtingly depart from thee, if wee depart not from euery ſinne: Thou haſt purged our hearts from the Baal of our groſſe Idolatries, oh cleare vs from the golden Calues of our pettie-corruptions alſo; that thou maiſt take pleaſure in our vprightneſſe; and may reape the ſwete comforts of thy glorious remuneration.

ATHALIAH.

Athaliah *and* Ioash.

2. Kings 11., & 12, And 2. Chron. 23, & 24.

OH the wofull ruines of the houſe of good *Iehoſaphat*: *Iehu* hath ſlaine two and fortie of his iſſue; *Athaliah* hopes to root out the reſt: This daughter of *Ahab* was not like to be other then fatall to that holy Line; One drop of that wicked bloud was enough both to impure, and ſpill all the reſt which affinitie had mixed with it.

It is not vnlike that *Abaziah* betaking himſelfe to the ſocietie of *Iehorams* warres, committed the ſway of his Scepter to his mother *Athaliah*. The daughter of *Iezebel* cannot but be plotting: when ſhe heares of the death of *Abeziah*, and his brethren, inflicted by the heauie hand of *Iehu*, ſhe ſtraight caſts for the Kingdome of *Iudah*: The true heires are infants, their minoritie giues her both colour of rule, and oportunitie of an eaſie extirpation. Perhaps, her ambition was not more guiltie then her zeale of *Baaliſme*: ſhe ſaw *Iehu* out of a deteſtation of Idolatrie, trampling on the bloud of *Iehoram*, *Iezebel*, *Ataziah*, the ſonnes of *Ahab*, the brethren of *Abaziab*, the prieſts and prophets of *Baal*; and in one word, triumphing in the deſtruction both of *Ahab*, and his Gods out of *Iſrael*: and now ſhe thinkes, Why ſhould not I deſtroy *Iehoſaphat*, and his God out of *Iudah*?

Who euer ſaw an Idolater that was not cruell? *Athaliah* muſt needs let out ſome of her owne bloud, out of the throat of *Abaziahs* ſonnes; yet ſhee ſpares not to ſhed it out of a thirſt of ſoueraigntie. O God how worthy of wonder are thy iuſt and mercifull diſpenſations? In that thou ſuffereſt the ſeed of good *Iehoſaphat* to be deſtroyed by her hand, in whoſe affinitie he offended, and yet saueſt one branch of this ſtocke of *Iehoſaphat*, for the ſake of ſo faithfull a progenitor.

Wicked *Athaliah*, couldſt thou thinke God would ſo farre forget his Seruant *Dauid* (though no other of thoſe loynes had ſeconded his vertues) as to ſuffer all his ſeed to be rooted out of the earth? This vengeance was for thy father *Ahab*; The man according to Gods owne heart ſhall haue a lineall heire to ſucceed in his Throne, when thou and thy fathers houſe ſhall haue vaniſhed into forgetfulneſſe.

For this purpoſe hath the wiſe prouidence of God ordained a *Iehoſheba*, and matcht her in the prieſtly Tribe: Such reuerence did *Iehoram*, King of *Iudah* (though degenerated into the Idolatry of his father in law *Ahab*) beare to this ſacred function, that he marries his daughter to *Iehoiada* the Prieſt. Euen Princeſſes did not then ſcorne the bed of thoſe that ſerued at Gods Altar: Why ſhould the Goſpel poure contempt vpon that which the Law honoured?

That good Lady had too much of *Iehoſaphat* in her, to ſuffer the vtter extirpation of that royall ſeed; She could not doubtleſſe, without the extreme danger of her owne life, ſaue the life of her nephew *Ioaſh*; With what a louing boldneſſe doth ſhe aduenture to ſteale him from amongſt thoſe bleeding carkaſſes, in the chamber of death? Her match gaue her oportunitie to effect that, which both nature, and Religion moued her to attempt: neither know I, whether more to wonder at the cunning of the deuice, or the courage of the enterpriſe, or the ſecreſie of the concealement, or the happineſſe of the ſucceſſe: Certainly, *Athaliah* was too cruelly-carefull to forget this ſo late borne ſonne of *Ahaziah*; of all the reſt, his age would not ſuffer him to be out of her eye: In all likelihood therefore, ſhee muſt needs haue miſſed ſo noted a corps, had there not beene a ſubſtitution of ſome other dead child in his roome: In that age, the fauour is not ſo diſtinguiſhable; eſpecially of a dead face. Without ſome pious deceit this worke could neuer haue beene effected; Elſe, had the child beene ſecretly ſubduced, and miſſed by his bloudie grand-mother, her perpetuall iealouſie had both expected a ſuruiuing heire, and continued a curious, and vnauoidable ſearch: both which were now ſhunned at once, whilſt *Athaliah* reckons him for dead, whom *Iehoſheba* hath preſerued. Miſchiefe ſometimes failes of thoſe appointments, wherein it thinkes to haue made the ſureſt worke; God laughes in heauen at the plots of Tyrants; and befooles them in their deepeſt proiects. He had ſaid to *Dauid*, *Of the fruit of thy body will I ſet vpon thy ſeate*; In vaine ſhall earth and hell conſpire to fruſtrate it.

Sixe yeares hath *Ioaſh*, and his nurſe beene hid in a cloſe cell of the Temple: Thoſe roomes were deſtin'd onely to the holy Tribe; yet now reioyce to harbour ſuch a gueſt; The rigour of the ordinary Law muſt yeeld to caſes of ſo important neceſſitie.

All this could not poſſibly be done and continued without the priuitie of manie faithfull Prieſts and Leuites; who were as carefull to keepe this counſell, as hopefull of the iſſue of it: It is not hard for many honeſt hearts to agree in a religious ſecreſie; Needs muſt thoſe lips be ſhut, which God hath ſealed vp.

Iudah had not beene vſed to ſuch a yoke; long had it groned vnder the tyrannie not of a woman onely, but an Idolatrous *Sydonian*: If any of that ſex e might haue claimed that Scepter, none had ſo much right to it, as *Iehoſheba* her ſelfe; But good *Iehoiada* the Prieſt, who had rather to be a loyall guardian to the King, then an husband to a Queene, now findes time to ſet on foot the iuſt title of *Ioaſh*; and to put him into the miſ-vſurped throne of his father *Ahaziah*.

In the ſeuenth yeare, therefore, he ſends for the Captaines, and the Guard; and hauing ſworne them ſecrecie; by vndoubted witneſſes makes faith vnto them of the truth of their natiue Prince, thus happily reſcued from the bloudie kniſe of his mercileſſe Grandmother; marſhals the great buſineſſe of his Inauguration; giues euery one his charge; ſets euery one his ſtation; and ſo diſpoſes of his holy forces, as was moſt needfull for the ſafetie of the King, the reuenge of the Vſurper, the preuention of tumults, the eſtabliſhment of the Crowne vpon the owners head in Peace and Ioy.

There was none of all theſe agents who did not hold the buſineſſe to be his owne; Euery true ſubiect of Iudah was feelingly intereſſed in this ſeruice; neither was there any of them, who was not ſecretly heart-burned all this while, with the hateſull gouernement of this Idolatrous Tyranneſſe: And now this inward fire is glad to find a vent; How gladly do they addreſſe themſelues to this welcome imploiment? The greateſt part of this ſecret band were Leuites, who might therefore both meet together with leaſt ſuſpition, and be more ſecurely truſted by *Iehoiada*, vnder whom they ſerued; Euen that holy Prieſt of God in ſtead of teaching the Law, ſets the guard, orders the Captaines, ranges the troupes of Iudah; and in ſtead of a Cenſer, brings forth the Speares and Shields of *Dauid*; the Temple is for the preſent, a Field, or an Artillery-yard; and the Ephods are turned into harneſſe. That houſe, in the rearing whereof not the noyſe of an hammer might be heard, now admits of the claſhing of armour, and the ſecret murmurs of ſome militarie atchieuement. No circumſtances either of place, or calling, are ſo punctuall, as that publique neceſſitie may not diſpenſe with their alteration.

All things are now ready for this ſolemnitie: Each man reioyces to fixe vpon his owne footing; and longs to ſee the face of their long-concealed Soueraigne; and vowes his bloud to the vindication of the common libertie, to the puniſhment of a cruell intruder: Now *Iehoiada* brings forth vnto them the Kings Sonne, and preſents him to the Peeres, and people; Hardly can the multitude containe it ſelfe from ſhouting out too ſoone: one ſees in his countenance the features of his father, *Ahaziah*; another of his Grand-father, *Iehoram*; a third profeſſes to diſcerne in him ſome lines, and faſhion of his great grand-father *Iehoſaphat*; all find in his face the naturall impreſſions of Maieſtie; and reade in it the hopes, yea the propheſies of their future happineſſe. Not with more ioy, then ſpeed, doth *Iehoiada* accompliſh all the rites of the Coronation. Before that young King could know what was done to him, he is anointed, crowned, preſented with the booke of the Law: Thoſe ceremonies were inſtructiue; and no doubt, *Iehoiada* failed not to comment vpon them in due time, to that royall Pupill.

The Oyle, wherewith he was anointed, ſignified his deſignation to that high ſeruice; and thoſe indowments from heauen that might inable him to ſo great a function.

The Crowne, wherewith he was adorned, ſignified that glorie and maieſtie which ſhould both incourage, and attend his Princely cares.

The booke of the Teſtimonie ſignified the diuine rules and directions, whereto he muſt frame his heart and actions, in the weilding of that Crowne, in the improuement of that oyle.

Theſe three, the Oyle, the Crowne, the Teſtimonie, that is, inward powers, outward magnificence, true pietie and iuſtice make vp a perfect Prince; None of theſe may be wanting; If there be not a due calling of God; and abilities meet for that greatneſſe, the Oyle faileth: If there be not a Maieſticke grace and royaltie, that may command reuerence, the Crowne is miſſing; If there bee not a carefull reſpect to the Law of God, as the abſolute guide of all counſels, and determinations, the Teſtimonie is neglected; all of them concurring, make both King and people happy.

Now, it is time for the people to clap their hands, and by their lowd acclamations to witneſſe their ioy; which muſt needs breake forth with ſo much more force, by how much it was longer, vpon feares and policie, ſuppreſſed.

The Court and Temple were neere together; Howeuer it was with *Athaliah*, and the late reuolted Princes of *Iudah*, according to the common word, the neerer to the Church, the further from God; their religious predeceſſors held it the greateſt commoditie of their houſe, that it neighboured vpon the houſe of God; From her palace might *Athaliah* eaſily heare the ioyfull ſhouts of the multitude, the lowd noiſe of the Trumpets; and as aſtoniſhed with this new tumult of publike gratulations, ſhe comes running into the Temple: Neuer had her foot trod vpon that holy pauement, till now that ſhe came to fetch a iuſt reuenge from that God whoſe worſhip ſhe had contemned.

It fell out well, that her ſudden amazedneſſe called her forth, without the attendance of any ſtrong guard; whoſe ſide-taking might haue made that quarrell mutually bloudie: She ſoone heares and ſees what ſhe likes not; her eare meets with, God ſaue the King; her eye meets with the vnlooked for heire of the Kingdome, ſitting on his throne, crowned, and robed, in the royall faſhion; guarded with the Captaines and ſouldiers, proclaimed by the Trumpeters, acclamed and applauded by the people.

Who can ſay whether this ſight draue her more neere to frenzie, or death? How could it be otherwiſe, when thoſe great ſpirits of hers, that had beene long vſed to an vncontrolled ſoueraigntie, find themſelues ſo inexpectedly ſuppreſſed.

She now rends her cloathes, and cryes, Treaſon, treaſon, as if that voyce of hers could ſtill command all hearts, all hands; as if one breath of hers were powerfull enough to blow away all theſe new deſignes: Oh *Athaliah*, to whom doſt thou complaine thy ſelfe? they are thy iuſt executioners wherewith thou art incompaſſed; If it be treaſon to ſet vp the true heire of *Ahaziah*, thou appealeſt to thy Traitors. The treaſon was thine, theirs is iuſtice; The time is now come of thy reckonings for all thy royall bloud of *Iudah*, which thine ambition ſhed; wonder rather at thy patience of this long ſorbearance, then the rigor of this execution.

There needs no formall ſeat of Iuſtice in ſo apparent offence, *Iehoiada* paſſes the ſentence of death vpon her; *Haue her forth of the ranges; Let her not be ſlaine in the houſe of the Lord; and him that followeth her, kill with the ſword.*

Had not this vſurpation beene palpable, *Iehoiada* would not haue preſumed to intermedle; Now being both the Prieſt of God, and Vnckle and Protector to the lawfull King, he doth that, out of the neceſſitie of the ſtate, which his infant Soueraigne (if he could haue beene capable of thoſe thoughts) would haue deſired.

Violent hands are laid vpon *Athaliah*, whom no doubt a proud and furious diſdaine of ſo quicke a charge, and of ſo rough an vſage made miſerably impatient; Now ſhe frownes, and cals, and ſhrieks and commands, and threatens, and reuiles, and intreats in vaine; and dies with as much ill will from her ſelfe, as ſhe liued with the ill will of her repining ſubiects.

I ſee not any one man of all her late flatterers, that followes her, either for pittie, or reſcue; Euery man willingly giues her vp to iuſtice; Not one ſword is drawne in her defence; Not one eye laments her. Such is the iſſue of a tyrannicall miſ gouernment; that which is obeyed not without ſecret hate, is loſt not without publique ioy.

How like is *Athaliah* to her mother *Iezebel*, as in conditions and carriage, ſo euen in death: Both killed violently both killed vnder their owne walles; both ſlaine with Treaſon in their mouthes; both ſlaine in the entrance of a changed gouernment: One trod on by the horſes, the other ſlaine in the horſe-gate. Both paid their owne bloud for the innocent bloud of others.

How ſuddenly, how eaſily is Iudah reſtored to it ſelfe, after ſo long, and ſo fearefull a deprauation; The people ſcarce beleeue their owne eyes, for the wonder of this happie change; neither know I whether they be more ioyed in the ſight of their new King, thus ſtrangely preſerued, or in the ſight of *Iehoiada*, that had preſerued him.

No man can enuie the protection of the young King vnto him, by whoſe meanes he liues and raignes: That holy man cares onely to improue his authoritie, to the common good: *He makes a couenant betweene the Lord, and the King; and the people:* and after ſo long and dangerous a disjunction, reunites them to each other. Their reuiued zeale beſtirs it ſelfe, and breakes downe the Temples, and Altars, and Images of *Baal*, and ſacrifices his idolatrous Prieſt; Shortly, both *Ahab*, and *Baal* is deſtroyed out of Iudah.

The Scepter of Iudah is changed from a woman, to a child; but, a Child trained vp, and tutored by *Iehoiada*; This minoritie ſo guided was not inferior to the mature age of many predeceſſors. Happie is that land, the non-age of whoſe Princes falls into holy and iuſt hands. Yet euen theſe holy and iuſt hands came ſhort of what they might haue done; The high places remained ſtill: Thoſe altars were erected to the true God, but in a wrong place: It is maruell if there be not ſome blemiſhes found in the beſt gouernment: I doubt *Iehoiada* ſhall once abuy it deare that he did not his vtmoſt.

But for the maine, all was well with Iudah, in all the dayes of *Iehoiada*; euen after that *Ioaſh* was growne paſt his pupillage: He that was the Tutor to his infancie, was the councellor of his ripe age; and was equally happie in both: How pleaſing was it to that good High Prieſt, to be commanded by that charge of his in the buſines of God? The yong King giues order to the Prieſts, for the collection of large ſummes, to the repayring of the breaches of Gods houſe. It becomes him well to take care of that, which was the nurſerie of his infancie. And now, after three and twentie yeares hee expoſtulates with his late Guardian, *Iehoiada*, and the reſt of his coate, *Why repaire yee not the breaches*?

Oh gracious and happie viciſſitude; *Iehoiada* the Prieſt had ruled the infancie of King *Ioaſh* in matters of ſtate; and now *Ioaſh* the king commands aged *Iehoiada* the Prieſt in matter of deuotion. In the affaires of God, the action is the Prieſts, the ouer-ſight and coaction is the Princes: By the carefull indeuor of both, Gods houſe is repaired, his ſeruice flouriſheth.

But alas, that it may too well appeare, that the ground of this motion was not altogether inward, no ſooner doth the life of *Iehoiada* ceaſe, then the deuotion of *Ioaſh* begins to languiſh: and after ſome languour, dyes.

The benefit of a truly religious Prelate, or Statſ-man, is not knowne till his loſſe.

Now ſome idolatrous Peeres of Iudah haue ſoone miſ-carried the King from the Houſe of the Lord God of their Fathers, to ſerue Groues and Idols. Yea, whether goe we wretched men, if we be left by our Maker? King *Ioaſh* is turned, not idolater onely, but perſecutor; yea, (which is yet more horrible to conſider) perſecutor of the ſonne of that *Iehoiada* to whom he owes his owne life, *Zechariah* his Coſen german, his foſter-brother, the holy iſſue of thoſe parents, by whom *Ioaſh* liues, and raignes, for the conſcionable rebuke of the idolatry of Prince and people, is vniuſtly, and cruelly murthered by that vnthankfull hand: How poſſible is it for faire and Saint-like beginnings to ſhut vp in monſtrous impieties? Let him that thinkes he ſtands, take heed leſt he fall. When did God euer put vp ſo foule ingratitude to himſelfe, to his ſeruants? O *Ioaſh*, what eyes can pittie the fearefull deſtruction of thee and thy Iudah?

If ye haue forgotten the kindneſſe of *Iehoiada*, your vnkindneſſe to *Iehoiada* ſhall not be forgotten: *A ſmall armie of Syrians came vp againſt Iudah and Ieruſalem, and deſtroyed all the Princes of the people, and ſent all the ſpoyle of them to Damaſcus.* Now *Hazael* reuenges this quarrell of God, and his anointed; and plagues that people which made themſelues vnworthy to be the Lords inheritance.

And what becomes of *Ioaſh*? He is left in great diſeaſes, when his owne ſeruants conſpired againſt him *for the bloud of the ſonnes of Iehoiada, and ſlew him on his bed, and hee died; and they buried him not in the Sepulcher of the Kings.* Dying *Zechariah* had ſaid in the bitterneſſe of his departing ſoule, *The Lord looke vpon it, and require it*: I confeſſe I had rather to haue heard him ſay, *The Lord paſſe it ouer and remit it*; ſo ſaid *Steuen*, ſuch difference there is betweene a Martyre of the Law, and of the Goſpell: although I will hope the zeale of iuſtice, not the vncharitable heate of reuenge drew forth this word: God heares it, and now giues an account of his notice; Thus doth the Lord require the bloud of *Iehoiadaes* ſonne; euen by the like vnthankfull hand of the obliged ſeruants of *Ioaſh*. He that was guiltie of abhominable Idolatry, yet (as if God meant to waue that challenge) is called to reckoning for his cruell vnthankfulneſſe to *Iehoiada*; This crime ſhall make him odious aliue, and ſhall abandon him dead from the ſepulcher of his fathers; as if this laſt royaltie were too good for him who had forgotten the law of humanitie. Some vices are ſuch, as Nature ſmiles vpon, though frowned at by diuine Iuſtice: Others are ſuch, as euen Nature it ſelfe abhorres; ſuch is this of ingratitude, which therefore carries ſo much more deteſtation from God, as it is more odious euen to them that haue blotted out the image of God.

IOASH *with* ELISHA *dying*.

2.Kings 13.

THe two Kingdomes of *Iudah* and *Iſrael* how euer diuided both in gouernement, and affection, yet loued to interchange the names of their Kings; Euen *Iſrael* alſo had their *Ioaſh*, no better then that of *Iudah*; he was not more the father of a later *Ieroboam*, then (in reſpect of miſ-worſhip) he was the ſonne of the firſt *Ieroboam*, who made *Iſrael* to ſinne; Thoſe Calues of *Dan* and *Bethel*, out of a politicke miſ-deuotion, beſotted all the ſucceſſion of the ten vſurped Tribes: yet euen this Idolatrous King of *Iſrael* comes downe to viſit the ſicke bed of *Eliſha*, and weepes vpon his face.

That holy Prophet was neuer any flatterer of Princes, neither ſpared he inuectiues againſt their moſt plauſible ſinnes: yet King *Ioaſh*, that was beaten by his reproofes, waſhes that face with the teares of loue, and ſorrow, which had often frowned vpon his wickedneſſe.

How much difference there was betwixt the *Ioaſh* of *Iſrael*, and the *Ioaſh* of *Iudah*? That of *Iudah* hauing beene preſerued and nurtured by *Iehoiada* the Prieſt, after all profeſſions of deareneſſe ſhuts vp in the vnkinde murther of his ſonne; and that meerely for the iuſt reproofe of his owne Idolatry: This of *Iſrael* hauing beene eſtranged from the Prophet *Eliſha*, and ſharply rebuked for the like offence, makes loue to his dying reprouer, and be-dewes his pale face with his teares: Both were bad enough, but this of *Iſrael* was, how euer vicious, yet good-natur'd: That of *Iudah* added to his wickedneſſe, an ill diſpoſition, a dogged humor, There are varieties euen of euill men; ſome are worſe at the root, others at the branch; ſome more ciuilly harmeleſſe, others fouler in moralitie, According to the exerciſe of the reſtraining grace, naturall men doe either riſe, or fall in their ill.

The longeſt day muſt haue his euening: Good *Eliſha*, that had liued ſome nintie yeares, a wonder of Prophets, and had out-worne many ſucceſſions in the thrones of *Iſrael*, and *Iudah*, is now caſt vpon the bed of his ſickneſſe, yea, of his death: That very age might ſeeme a diſeaſe; which yet is ſeconded with a languiſhing diſtemper: It is not in the power of any holineſſe to priuiledge vs from infirmitie of bodie, from finall diſſolution: He that ſtretched himſelfe vpon his bed, ouer the dead carkaſſe of the *Shunamites* ſonne, and reuiued it; muſt now ſtretch out his owne limbes vpon his ſicke bed, and die: He ſaw his Maſter *Elijah* rapt vp ſuddenly from the earth, and fetcht by a fiery chariot from this vale of mortalitie; himſelfe muſt leaſurely wait for his laſt pangs, in a lingering paſſage to the ſame glory. There is not one way appointed to vs, by the diuine prouidence, vnto one common bleſſedneſſe: One hath more paine, another hath more ſpeed: Violence ſnatcheth away one, another by an inſenſible pace drawes euery day neerer to his terme: The wiſedome and goodneſſe of God magnifies it ſelfe in both: Happie is he that after due preparation, is paſt through the gates of death, ere he be aware; Happie is he that by the holy vſe of long ſickneſſe is taught to ſee the gates of death a farre off, and addreſſed for a reſolute paſſage: The one dies like *Elijah*, the other like *Eliſha*, both bleſſedly,

The time was, when a great King ſent to *Eliſha* to know if he ſhould recouer;

now the King of *Iſrael*, as knowing that *Eliſha* ſhall not recouer (ſo had his conſumption ſpent him) comes to viſit the dying Prophet; and when his teares would giue him leaue; breakes forth into a paſſionate exclamation, *O my father, my father, the chariot of Iſrael and the horſemen thereof.* Yet the Calues of *Dan* and *Bethel* haue left ſome goodneſſe in *Ioaſh*; As the beſt man hath ſomething in him worthy of reproofe; ſo the faultieſt hath ſomething commendable. Had not the Spirit of God himſelfe told vs, that *Ioaſh* did that which was euill in the ſight of the Lord, we had admired this pietie, this reuerent reſpect to the Prophet. The holieſt man could not haue ſaid more: It is poſſible for the cliants of a falſe worſhip, to honour (out of another regard) the profeſſors of Truth; From the hand of *Eliſha* had *Iehu* the grand-father of *Ioaſh* receiued his vnction to the Kingdome: this fauour might not be forgotten.

Viſitation of the ſick is a dutie required both by the law of humanitie, and of Religion; Bodily infirmitie is ſad; and comfortleſſe; and therefore needs the preſence, and counſell of friends to relieue it; Although, when wee draw the curtaines of thoſe that are eminently gracious, we do rather fetch (with *Ioaſh*) then bring a bleſſing.

How ſenſible ſhould we be of the loſſe of holy men, when a *Ioaſh* ſpends his teares vpon *Eliſha*? If we be more affected with the foregoing of a naturall friend, or kinſman, then of a noted and vſefull Prophet, it argues more loue to our ſelues, then to the Church of God, then to God himſelfe.

What vſe there was of chariots and horſemen in thoſe warres of the Ancient, all Hiſtories can tell vs: All the ſtrength of the battell ſtood in theſe: There could be neither defence, nor offence, but by them: ſuch was *Eliſha* vnto *Iſrael*; The greateſt ſafegard to any nation is the ſanctitie, and faithfulneſſe of their Prophets; without which the Church and State lyes open to vtter deſolation.

The ſame words that *Eliſha* ſaid of his maſter *Elijah*, when hee ſaw him taken vp from the earth, doth *Ioaſh* now ſpeake of *Eliſha*, neere his diſſolution: *O my father, my father, the charets of Iſrael, and the horſemen thereof.* The words were good; the teares were pious; but where are the actions? O *Ioaſh*, if the Prophet were thy father, where was thy filiall obedience? he cri'd downe thy Calues, thou vpheldſt them; he counſell'd thee to good, thou didſt euill in the ſight of the Lord.

If the Prophet were the charets and horſemen of *Iſrael*, why didſt thou fight againſt his holy doctrine? If thou weepeſt for his loſſe, why didſt thou not weepe for thoſe ſinnes of thine, that procured it?

Had thine hand anſwered thy tongue, *Iſrael* had beene happie in *Eliſha*; *Eliſha* had beene happie in *Iſrael*, and thee; Words are no good triall of profeſſion: The worſt men may ſpeake well: Actions haue onely the power to deſcry hypocrites.

Yet euen a *Ioaſh* thus complying, ſhall not goe away vnbleſſed: This outward kindneſſe ſhall receiue an outward retribution; Theſe few drops of warme water ſhed vpon the face of a Prophet, ſhall not loſe their reward; The ſpirit of propheſie forſakes not the death-bed of *Eliſha*; He calls for bow, and arrowes, and puts them into the hand of *Ioaſh*, and putting his hands vpon the Kings hand, he bids to ſhoot Eaſtward: and whiles the ſhaft flyes, and lights, he ſayes, *The arrow of the Lords deliuerance from Syria; for thou ſhalt ſmite the Syrians in Aphek, till thou haue conſumed them*: If the weake and withered hand of the Prophet had not beene vpon the youthfull, and vigorous hand of the King, this bow had beene drawne in vaine; the ſtrength was from the hand of the King, the bleſſing from the hand of the Prophet: He whoſe reall parable hath made the earth to be *Syria*, the arrow, reuenge, the archer, *Ioaſh*, hath obtained for his laſt boone from God to *Iſrael*, that this archer ſhall ſhoot this arrow of reuenge, into the heart of *Syria*, and wound it to death. When then the hand of the

King, and of the Prophet drawes together, there cannot chooſe but ſucceſſe muſt follow.

How readily doth *Eliſha* now make good the words of *Ioaſh*? How truly is hee the Charets, and Horſemen of *Iſrael*? *Iſrael* had not fought without him, much leſſe had beene victorious; If theirs be the indeauour, the ſucceſſe is his: Euen the dying Prophet puts life, and ſpeed into the Forces of *Iſrael*, and whiles he is digging his owne graue, is raiſing Trophees to Gods people.

He had receiued kindneſſe from the *Syrians*; amongſt them was he harbour'd in the dearth; and from ſome of their Nobles, was preſented with rich gifts; but their enmitie to *Iſrael* drownes all his priuate reſpects; hee cannot but profeſſe hoſtilitie to the publique enemies of the Church: Neither can he content himſelfe with a ſingle prediction of their ruine. Hee bids *Ioaſh* to take the arrowes, and ſmite vpon the ground; he ſets no number of thoſe ſtrokes; as ſuppoſing the frequence of thoſe blowes, which *Ioaſh* might well (vpon his former parabolicall act) vnderſtand to be ſignificant. The ſlacke hand of the King ſmites but thriſe. So apt we are to be wanting to our ſelues; ſo coldly do wee execute the commands of God: The ſicke Prophet is not more greeued, then angry at this dull negligence; Doubtleſſe God had reuealed to him (for his laſt gratification) that vpon his feruent prayers, ſo oft as *Ioaſh* ſhould voluntarily (after his generall charge) ſmite the earth, ſo oft ſhould *Iſrael* ſmite *Syria*. *Eliſhaes* zeale doth not languiſh with his body: with a fatherly authoritie he chides him, who had ſtiled him father; not fearing to ſpend ſome of his laſt winde in a milde reproofe, *Thou ſhouldeſt haue ſmitten fiue or ſixe times, then thou hadſt ſmitten Syria till thou hadſt conſumed it, whereas now thou ſhalt ſmite Syria but thriſe.* Not that the vnchangeable decree of the Almightie meant to ſuſpend it ſelfe vpon the vncertaine iſſue of *Ioaſhes* will; but, hee that puts this word into the mouth of his Prophet, puts this motion into the hand of the King, which did not more willingly ſtay, then neceſſarily obey that prouidence whereby it was ſtirred. Euen whiles we haue our freeſt choyce, we fall vpon thoſe actions and circumſtances, whereby the iuſt and holy will of our God is brought about. Our verie neglects, our ignorances ſhall fulfill his eternall councells.

Eliſha dies, and is buried; his miracles doe not ceaſe with his life: Who can maruell that his liuing prayers raiſed the ſonne of the *Shunamite*, when his dead bones raiſe the carkaſſe that touched them. God will be free in his workes; hee that muſt die himſelfe, yet ſhall reuiue another; the ſame power might haue continued life to him, that gaue it by his bones. *Iſrael* ſhall well ſee that hee liues, by whoſe vertue, *Eliſha* was both in life, and death, miraculous: Whiles the Prophet was aliue, the impetration might ſeeme to be his, though the power were Gods; now that he is dead, the bones can challenge nothing, but ſend the wandring *Iſraelites* to that almightie Agent, to whom it is all one to worke by the quicke, or dead. Were not the men of *Iſrael* more dead then the carkaſſe thus buried, how could they chooſe but ſee in this reuiued corps, an embleme of their owne condition? How could they chooſe but thinke, If we adhere to the God of *Eliſha*, he ſhall raiſe our decaied eſtates, and reſtore our nation to the former glory.

The *Sadduces* had as yet no being in *Iſrael*, with what face could that hereſie euer after looke into the world, when before the birth of it, it was ſo palpably conuinced, with an example of the reſurrection? Intermiſſion of time, and degrees of corruption adde nothing to the impoſſibilitie of our riſing: The bodie that is once cold in death, hath no more aptitude to a reanimation, then that which is moldred into duſt; Onely the diuine power of the Maker muſt reſtore either, can reſtore both: When we are dead, and buried in the graue of our ſinne; it is onely the touch of Gods Prophets, applying vnto vs the death and reſurrection of the Sonne of God, that can put new life into vs; No leſſe true, though ſpirituall, is the miracle of our raiſing vp from an eſtate of inward corruption, to a life of grace.

Yet all this preuailes not with *Iſrael*: No bones of *Eliſha* could raiſe them from their wicked Idolatry: and, notwithſtanding their groſſe ſinnes, *Ioaſh* their King proſpers: Whether it were for the ſake of *Iehu*, whoſe grand-child he was; or for the ſake of *Eliſha*, whoſe face he wept vpon, his hand is notably ſucceſſefull: not onely againſt the ſonne of *Hazael*, King of *Syria*, whom he beates out of the Cities of *Iſrael*; but, againſt *Amaziah* King of *Iudah*, whom hee tooke Priſoner, beating downe the verie walls of *Ieruſalem*, and returning laden with the ſacred, and rich ſpoyle both of the Temple, and Court, to his *Samaria*.

Oh the depth of the diuine Iuſtice, and wiſedome in theſe outward adminiſtrations! The beſt cauſe, the beſt man doth not euer fare beſt: *Amaziah* did that which was right in the ſight of the Lord; *Ioaſh*, euill: *Amaziah* followes *Dauid* (though not with equall paces) *Ioaſh* followes *Ieroboam*, yet is *Amaziah* ſhamefully foyled by *Ioaſh*; Whether God yet meant to viſit vpon this King of *Iudah*, the ſtill-odious vnthankefulneſſe of his father to *Iehoiada*; or, to plague *Iudah* for their ſhare in the bloud of *Zechariah*, and their late reuolt to Idolatry; or, whether *Amaziahs* too much confidence in his owne ſtrength (which moued his bold challenge to *Ioaſh*) were thought fit to be thus taken downe; or what euer other ſecret ground of Gods iudgement there might be, it is not for our preſumption to inquire: Who ſo by the euent ſhall iudge of loue, or hatred, ſhall be ſure to runne vpon that woe, which belongs to them that call good euill, and euill good.

What a ſauage peece of Iuſtice it is to put the right, whether of inheritance, or honour, to the deciſion of the ſword, when it is no newes for the better to miſcarrie by the hand of the worſe?

The race is not to the ſwift; the battell is not to the ſtrong; no, not to the good: Perhaps, God will correct his owne by a foyle; perhaps, he will plague his enemy by a victorie. They are onely our ſpirituall combats wherein our faithfull courage is ſure of a crowne.

VZZIAH *Leprous.*

2.Chron.26.
And
2.Kings 15.

EVen the Throne of *Dauid* paſſed many changes of good, and euill: Good *Iehoſaphat* was followed with three ſucceſſions of wicked Princes; and thoſe three, were againe ſucceded with three others godly, and vertuous; *Amaziah* for a long time ſhone faire, but at the laſt, ſhut vp in a cloud; The gods of the *Edomites* marred him; his rebellion againſt God, ſtirr'd vp his peoples rebellion againſt him: The ſame hands that ſlew him, crowned his ſonne *VZZiah*; ſo as the yong King might imagine it was not their ſpight, that drew violence vpon his father, but his owne wickedneſſe; Both early did this Prince raigne, and late; he began at ſixteene; and ſat fiftie two yeares in the Throne of *Iudah*: They that mutined in the declining age of *Amaziah*, the father; are obſequious to the child-hood of the ſonne, as if they profeſſed to adore ſoueraintie, whiles they hated lewdneſſe: The vnchanged gouernment of good Princes is the happineſſe, no leſſe of the ſubiects then of themſelues: The hand knowes beſt to guide thoſe reines to which it hath beene inured; and euen meane hackneyes goe on cheerefully in their wonted rode;

A rode; Cuſtome, as it makes euils more ſupportable, ſo where it meets with conſtant minds, makes good things more pleaſing and beneficiall.

The wiſe and holy Prophet *Zechariah*, was an happie Tutor to the minoritie of King *Vzziah*; That veſſell can hardly miſ-carrie where a skilfull ſteres-man ſits at the helme: The firſt praiſe of a good Prince is to be iudicious, and iuſt, and pious, in himſelfe; the next is, to giue eare, and way, to them that are ſuch: Whiles *Zechariah* hath the viſions of God, and *Vzziah* takes the counſels of *Zechariah*, it is hard to ſay whether the Prophet, or the King, or the State be happier.

God will be in no mans debt; ſo long as *Vzziah* ſought the Lord, *God made him to proſper*. Euen what we do out of dutie cannot want a reward: Godlineſſe neuer diſappointed any mans hopes, oft hath exceeded them. If *Vzziah* fight againſt the *Philiſtims*, If againſt the *Arabians*, and *Mehunims*; according to his names, the ſtrength, the helpe of the Almightie is with him: The *Ammonites* come in with preſents, and all the neighbour nations ring of the greatneſſe, B of the happineſſe of *Vzziah*; his bountie and care makes *Ieruſalem* both ſtrong, and proud of her new Towers; yea the verie Deſart muſt taſte of his munificence.

Vzziah,
Azariah,

The outward magnificence of Princes cannot ſtand firme, vnleſſe it bee built vpon the foundations of prouidence and frugalitie; *Vzziah* had not been ſo great a King, if he had not beene ſo great an husband; he had his flockes in the deſerts, and his heards in the plaines; his ploughes in the fields, his vinedreſſers vpon the mountaines, and in *Carmel*: neither was this more out of profit, then delight, *for he loued husbandrie*. Who can contemne thoſe callings for meanneſſe, which haue beene the pleaſures of Princes?

Hence was *Vzziah* ſo potent at home, ſo dreadfull to his neighbours; his warres had better ſinewes then theirs; which of his predeceſſors was able to maintaine ſo ſetled an armie, of more then of three hundred and tenne thouſand trained ſouldiers, well furniſhed, well fitted for the ſuddeneſt occaſion? Thrift is the ſtrongeſt prop of power.

C The greatneſſe of *Vzziah*, and the rare deuices of his artificiall Engines for war, haue not more raiſed his fame, then his heart: ſo is he ſwolne vp with the admiration of his owne ſtrength, and glory, that he breakes againe; How eaſie it is for the beſt man to dote vpon himſelfe; and to be lifted vp ſo high, as to loſe the ſight both of the ground, whence he riſes, and of the hand that aduanced him: How hard it is for him that hath inuented ſtrange Engines for the battering of his enemies, to find out any meanes to beate downe his owne proud thoughts? Wiſe *Salomon* knew what he did, when he prayed to be deliuered from too much: *Leſt*, ſaid he *I be full, and denie thee, and ſay, Who is the Lord?* Vpon this Rocke did the ſonne of *Salomon* runne and ſplit himſelfe; His full ſayles of proſperitie carrried him into preſumption and ruine: what may he not doe? what may he not be? Becauſe hee found his power otherwiſe vnlimited; ouer-ruling in the Court, the Cities, the Fields, the Deſerts, the armes, and Magazins, therefore he thinkes he may doe ſo in the Temple too: as things royall, ciuill, husbandly, militarie paſſed his hands, ſo why D ſhould not (thinkes he) ſacred alſo? It is a dangerous indiſcretion for a man not to know the bounds of his owne calling: What confuſion doth not follow vpon this breaking of the rankes?

Vpon a ſolemne day, King *Vzziah* clothes himſelfe in Pontificall robes, and in the view of that populous aſſembly, walkes vp in ſtate, into the Temple of God, and boldly approaching to the Altar of Incenſe, offers to burne ſweet odours vpon it to the God of heauen: *Azariah* the Prieſt is ſenſible of ſo perillous an incroch ment; he therefore attended with fourescore valiant aſſiſtants, of that holy Tribe, haſtens after the King, and finding him with the

A cenſer in his hand, readie addreſſed to that ſinfull deuotion, ſtayes him with a free, and graue expoſtulation: There is no place wherein I could bee ſorrie to ſee thee, O King, but this, where thou art; neither is there any act, that we ſhould grudge thee ſo much, as this, which is the moſt ſacred; Is it poſſible that ſo great an overſight ſhould fall into ſuch wiſedome? Can a religious Prince trained vp vnder an holy *Zechariah*, after ſo many yeares zealous profeſſion of pietie, be either ignorant, or regardleſſe of thoſe limits, which God hath ſet to his owne ſeruices?

Oh, what meanes this vncouth attempt? Conſider O deare Soueraigne, for Gods ſake, for thy ſoules ſake, conſider where thou art, what thou doeſt; it is Gods houſe wherein thou ſtandeſt, not thine owne; Looke about thee, and ſee, whether theſe vailes, theſe Tables, theſe Pillars, theſe Walls, theſe Pauements, haue any reſemblance of earth: There is no place in all the world whence thy God hath excluded thee, but onely this; this he hath reſerued for his owne vſe: And canſt thou thinke much to allow one roome as proper to him, who hath not grudged all the reſt to thee? But if it be thy zeale of a perſonall ſeruice to God, that hath carried thee hither; alas, how canſt thou hope B to pleaſe the Almightie with a forbidden ſacrifice? Which of thine holy Progenitors euer dared to tread, where thy foot now ſtandeth? which of them euer put forth their hand to touch this ſacred Altar? Thou knoweſt that God hath ſet apart, and ſanctified his owne attendants; Wherefore ſerues the Prieſthood, if this bee the right of Kings? were it not for the ſtrict prohibition of our God, it could ſeeme no other then an honour to our profeſſion, that a King ſhould thinke to dignifie himſelfe by our employment; but now, knowing the ſeuere charge of the great King of heauen, we cannot but tremble to ſee that cenſer in thine hand; who euer, out of the holy Tribe, hath weilded it vnreuenged? This affront is not to vs, it is to the God whom we ſerue; In awe of that terrible Maieſtie, as thou wouldeſt auoid ſome exemplarie iudgement, O King withdraw thy ſelfe, not without humble deprecations, from this preſence; and lay downe that interdicted handfull, with feare and trembling; Bee thou euer a King, let vs bee Prieſts; The Scepter is thine, let Cenſers bee ours. C

What religious heart could do other then relent at ſo faithfull and iuſt an admonition? But how hard it is for great perſons to yeeld they haue offended? *Vzziah* muſt not be faultie; what is done raſhly ſhall be borne out with power; He was wroth; and thus expreſſeth it: What meanes this ſaucie expoſtulation, O ye ſons of *Leui*? how dare ye thus malapertly controll the well meant actions of your Soueraigne? If ye be Prieſts, remember that ye are ſubiects; or if ye will needs forget it, how eaſie is it for this hand to awake your memorie? What ſuch offence can it be for me to come into that houſe, and to touch that Altar, which my royall Progenitors haue made, beautified, conſecrated? Is the God of this place onely yours? Why do ye thus ambitiouſly ingroſſe Religion? If Princes haue not intermedled with theſe holy affaires, it was becauſe they would not, not becauſe they might not; When thoſe lawes were made for the Sanctuarie, there were no Kings to grace theſe diuine ceremonies; yet euen then, *Moſes* was priuiledged. The perſons of Princes (if ye know not) are no leſſe ſacred then your owne. It is your preſumption to account the Lords D anointed, prophane: Conteſt with thoſe, whoſe drie and vnhallowed heads are ſubiect to your power; For me, I will not aske your leaue to be deuout; Looke ye to your owne Cenſers, preſume not to meddle with mine; in the meane time, can ye thinke this inſolence of yours ſhall eſcape vnreuenged? Can it ſtand with the honour of my ſoueraigntie, to bee thus proudly checked by ſubiects? God doe ſo to me and more alſo, if. Whiles *Vzziah* yet ſpeakes, God ſtrikes: Ere the words of furie can come forth of his mouth, the leproſie appeares in

his

A his forehead: Leproſie was a moſt loathſome diſeaſe; the forehead is the moſt
conſpicuous part: Had this ſhamefull ſcurfe broken forth vpon his hand, or
foot, or breſt, it might haue beene hid from the eyes of men; now the forhead
is ſmitten with this iudgement, that God may proclaime to all beholders, Thus
ſhall it bee done to the man whoſe arrogance hath thruſt him vpon a ſacred
charge. Publique offences muſt haue open ſhame.

It is a dangerous thing to put our ſelues into the affaires, into the preſence of God, vnwarranted; There cannot be a more fooliſh meſpriſion, then, becauſe we are great on earth, to thinke we may be bold with heauen: When Gods meſſengers cannot preuaile by counſels, intreaties, threats, it is time for God to ſhow his immediate iudgements. Wilfull offenders can expect nothing but a fearefull reuenge.

Now begins *Vzziah* to be confounded in himſelfe; and ſhame ſtriues with
leproſie, for a place in his forehead; The hand of God hath done that in an in-
ſtant which all the tongues of men had attempted in vaine: There needs no
B further ſolicitor of his egreſſe, the ſenſe of his plague ſends him forth alone:
And now he thinkes; Wretched man that I am, how haue I angred God; and
vndone my ſelfe? I would needs come in like a Prieſt, and now go forth a Leper:
the pride of my heart made me thinke my ſelfe worthy the preſence of a God;
Gods iuſt diſpleaſure hath now made me vnworthy of the preſence of men:
whiles I affected the altar, I haue loſt my throne; whiles I ſcornefully reiected
the aduice and cenſures of Gods Miniſters, I am now become a ſpectacle of hor-
ror, and deformitie, to my owne ſeruants; I that would be ſending vp perfumes
to heauen, haue made my naſtineſſe hatefull to my owne ſenſes. What do I vn-
der this ſacred roofe? Neither is Gods houſe now, for me, nor mine owne; what
cell, what dungeon is cloſe enough for me, wherein to weare out the reſidue
of mine vnhappie and vncomfortable dayes? O God thou art iuſt, and I am
miſerable.

Thus with a deiected countenance, and ſad heart, doth *Vzziah* haſte to re-
tire himſelfe; and wiſhes, that he could be no leſſe hid from himſelfe, then from
C others: how eaſie is it for the God of heauen to bring downe the higheſt pitch
of earthly greatneſſe, and to humble the ſtubborneſt pride?

Vpon the leaſure of ſecond thoughts, *Vzziah* cannot but acknowledge much fauour in this correction, and confeſſe to haue eſcaped well; Others, hee knew, had beene ſtrucke dead, or ſwallow'd vp quicke for ſo preſumptuous an intruſion: It is happie for him if his forehead may excuſe his ſoule.

Vzziah ceaſed not to be a King, when he began to be a leper; the diſeaſe of
his forehead did not remoue his Crowne: his ſonne *Iotham* raigned for him, vn-
der him; and whiles he was not ſeene, yet he was obeyed. The character of
ſoueraigntie is indeleble, whether by bodily infirmitie, or by ſpirituall
cenſure: Neither is it otherwiſe, O God, betwixt thee, and vs,
if we be once a royall generation vnto thee, our leproſies
may deforme vs, they ſhall not dethrone vs: ſtill
ſhall we haue the right, ſtill the poſſeſſion
of that glorious kingdome, where-
D in wee are inueſted from
eternitie.

A

AHAZ *with his new Altar.*

2. Kings 26,

AFter many vnhappie changes of the two thrones; *Ahaz* ſucceedes *Iotham* in the Kingdome of *Iudah*: an ill ſonne of a good father; not more the heire of *Dauids* ſeate, then of *Ieroboams* ſinne: Though *Iſrael* play the harlot, yet who can abide that *Iudah* ſhould ſinne? It is hard not to be infected with a contagious neighbour-hood: who euer read that the Kingdome of *Iſrael* was ſeaſoned with the vicinitie of the true Religion of *Iudah?* Goodneſſe (ſuch as our nature is) is not ſo apt to ſpread: A tainted ayre doth more eaſily affect a ſound body, then an wholeſome ayre B can cleare the ſicke: Superſtition hath euer beene more ſucceſſefull, then truth; The yong yeares of *Ahaz* are ſoone miſ-led to a plauſible miſ-deuotion.

A man that is once falne from truth, knowes not where he ſhall ſtay: From the Calues of *Ieroboam* is *Ahaz* drawne to the gods of the heathen; yea, now, Buls and Goates are too little for thoſe new deities, his owne fleſh and blood is but deare enough; *He made his ſonne to paſſe through their fire.* Where doe we find any religious *Iſraelite* thus zealous for God? Neither doth the holineſſe and mercie of our God require ſo cruell a ſacrifice: neither is our dull, and niggardly hand ready to gratifie him with more eaſie obediences; O God how gladly ſhould we offer vnto thee our ſoules, and bodies, which we may enioy ſo much the more, when they are thine; ſince zealous Pagans ſticke not to leeſe their owne fleſh, and blood in an Idols fire?

He that hath thus ſhamefully caſt-off the God of his fathers, cannot bee long without a fearefull reuenge. The King of *Iſrael* galls him on the one ſide; the King of *Syria* on the other: To auoide the ſhocke of both, *Ahaz* doth not C betake himſelfe to the God whom he had offended; who was able to make his enemies at peace with him, but to *Tiglath Pileſer* King of *Aſhur:* Him doth he wooe with ſuites, with gifts; and robs God of thoſe preſents, which may indeare ſo ſtrong an helper. He that thought not his ſonne too deare for an Idol, thinkes not Gods ſiluer and gold too deare for an Idolatrous abettor.

Oh the infinite patience of the Almightie! God giues ſucceſſe a while to ſo offenſiue a riualitie: This *Aſſyrian* King preuailes againſt the King of *Syria*; kills him, and takes his chiefe Citie, *Damaſcus*; The quarrell of the King of *Iudah* hath inlarged the Territories of his aſſiſtant, beyond hope; And now, whiles this *Aſſyrian* victor is inioying the poſſeſſion of his new-won *Damaſcus*: *Ahaz* goes vp thither to meete him, to congratulate the victorie, to adde vnto thoſe triumphs, which were drawne on by his ſolicitation. There he ſees a new faſhioned Altar, that pleaſes his eye; That old forme of *Salomons*, which was made by the patterne ſhowed to *Moſes* in the Mount, is now growne ſtale, and deſpicable; A modell of this more exquiſite frame is ſent to *Vrijah*, the D Prieſt; and muſt be ſampled in *Ieruſalem.*

It is a dangerous preſumption to make innouations, if but in the circumſtances of Gods worſhip. Thoſe humane additions which would ſeeme to grace the inſtitution of God, depraue it; That infinite wiſedome knowes beſt what will pleaſe it ſelfe, and preſcribes accordingly; The fooliſhneſſe of God is wiſer then the wiſedome of men; Idolatrie and falſhood is commonly more gawdie and plauſible, then truth; That heart which can for the outward homelineſſe

deſpiſe

A deſpiſe the ordinances of God, is alreadie aliened from true Religion, and lies open to the groſſeſt ſuperſtition.

Neuer any Prince was ſo foulely idolatrous, at that he wanted a Prieſt to ſecond him: An *Vrijah* is fit to humor an *Ahaz*. Greatneſſe could neuer command any thing, which ſome ſeruile wits were not readie both to applaud, and iuſtifie.

Ere the King can be returned from *Damaſcus*, the alter is finiſhed; It were happie if true godlineſſe could be ſo forward in the proſecutions of good: Neither is this ſtrange pile reared onely, but thruſt vp betwixt Gods Altar, and the Temple; in an apparent predecencie, as if he had ſaid, Let the God of *Iudah* come behind the Deities of *Syria*.

And now, to make vp the full meaſure of his impietie, this idolatrous King will himſelfe bee ſacrificing vpon his new alter, to his new gods; the gods of *Damaſcus*: An vſurped prieſthood well becomes a falſe Deitie. *Becauſe* (ſaith he) *the gods of the Kings of Syria helpe them, therefore will I ſacrifice to them, that they may helpe me.*

B Oh blind ſuperſtition! how did the gods of *Syria* helpe their Kings, when both thoſe Kings, and their gods were vanquiſhed, and taken by the King of *Aſſyria*? Euen this *Damaſcus*, and this altar were the ſpoyle of a forraigne enemie; How then did the gods of *Syria* helpe their Kings, any other, then to their ruine? what dotage is this to make choice of a foyled protection? But had the *Syrians* proſpered, muſt their gods haue the thankes? Are there no authors of good but blockes or Deuils? Or is an outward proſperitie the onely argument of truth, the onely motiue of deuotion? O fooliſh *Ahaz*, it is the God thou haſt forſaken, that plagues thee, vnder whoſe onely arme thou might'ſt haue preuailed. His power beats thoſe Pagan ſtockes, one againſt another, ſo, as one while, one ſeemes victorious, another vanquiſht; and at laſt he confounds both, together with their proudeſt clients: Thy ſelfe ſhall bee the beſt inſtance.

Of all the Kings of *Iudah* hitherto, there is none ſo dreadfull an example either of ſinne, or iudgement, as this ſonne of good *Iotham*. I abhorre to thinke C that ſuch a monſter ſhould deſcend from the loynes of *Dauid*; where ſhould be the period of this wickedneſſe? He began with the high places, thence hee deſcends to the Calues of *Dan* and *Bethel*; from thence he falls to a *Syrian* altar, to the *Syrian* god; then from a partnerſhip he falls to an vtter excluſion of the true God, and blocking vp his Temple; and then to the ſacrifice of his owne ſonne; and at laſt, as if hell were broken looſe vpon Gods inheritance, euery ſeuerall Citie, euery hie place of *Iudah* hath a new God: No maruell if hee bee branded by the Spirit of God, with, *This is that King Ahaz*.

What a fearefull plague did this noyſome deluge of ſinne leaue behind it, in the land of *Iudah*? who can expreſſe the horror of Gods reuenge vpon a people that ſhould haue beene his? *Pekah* the King of *Iſrael*, ſlew an hundred and twentie thouſand of them in one day: amongſt whom was *Maſeiah* the ſonne of *Ahaz*: O iuſt iudgement of the Almightie! *Ahaz* ſheds the bloud of one ſonne to an Idoll: The true God ſheds the bloud of another of his ſonnes, in reuenge.

D Yet, the hand of the Lord is ſtretched out ſtill:

Two hundred thouſand of them were carried away by the *Iſraelites* captiue, to *Samaria*.

The *Edomites* came, and carried away another part of them for bondſlaues, to their countrie:

The *Philiſtims* came vp and ſhared the Cities of the South of *Iudah*, and the villages thereof; Shortly, what other is miſerable *Iudah*, then the prey, and ſpoile of all the neighbouring Nations? *For the Lord brought Iudah low becauſe* 2.Chro.28.19.

of Iſrael, for he made Iudah naked, and tranſgreſſed ſore againſt the Lord: As for A the great King of *Aſhur*, whom *Ahaz* purchaſed with the ſacrilegious pillage of the houſe of God, in ſtead of an ayde, he proues a burden; How euer he ſped in his firſt on-ſets; now, *he diſtreſſed Iudah, but ſtrengthned it not*: The charge was as great, as the benefit ſmall: ſooner ſhall he eate them out, then reſcue them. No arme of fleſh can ſhelter *Ahaz* from a vengeance.

Be wiſe, O yee Kings, bee inſtructed O yee Iudges of the earth; ſerue the Lord with feare, and reioyce with trembling: Kiſſe the Sonne leſt he be angrie, and yee periſh from the way, when his wrath is kindled but a little.

His ſubiects complaine, that he died ſo late, and, as repenting that hee euer was, denie him a roome in the ſepulchers of Kings: as if they ſaid; the common earth of *Ieruſalem* is too good for him that degenerated from his Progenitors, marr'd his Kingdome, depraued his people, forſooke his God.

B

The vtter deſtruction of the Kingdome of ISRAEL.

2.King. 17.

IVdah was at a ſore heaue; yet *Iſrael* ſhall miſ-carie before it; ſuch are the ſinnes of both, that they ſtriue whether ſhall fall firſt; but this lot muſt light vpon the ten Tribes; though the late King of *Iudah* were perſonally worſe then the moſt of *Ieroboams* ſucceſſors, yet the people were generally leſſe euill: vpon whom the incroachments of Idolatrie were more by obtruſion, then by conſent; beſides that the thrones of *Iudah* had ſome interchanges of good Princes, *Iſrael* none at all: The ſame Iuſtice therefore that made *Iſrael* a ſcourge to *Iudah*, made *Aſſyria* a ſcorpion to *Iſrael*. C

It was the quarrell of *Iudah* that firſt ingaged the King of *Aſhur* in this warre againſt *Iſrael*; now hee is not ſo eaſily fetcht off; So we haue ſeene ſome eager Maſtiue, that hath beene ſet on by the leaſt clap of the hand, but could not bee looſned by the force of ſtaues.

Salmaneſer King of *Aſſyria* comes vp againſt *Hoſhea* King of *Iſrael*, and ſubdues him; and puts him to his Tribute: This yoke was vncouth and vnpleaſing; The vanquiſht Prince was neither able to reſiſt, nor willing to yeeld; ſecretly therefore he treates with the King of *Egypt* for aſſiſtance, as deſiring rather to hazard his libertie by the hand of an equall, then to inioy a quiet ſubiection vnder the hand of an ouer-ruling power; we cannot blame Princes to bee iealous of their ſoueraignties; The detaining of his yearely Tribute, and the whiſperings with new confederates, haue drawne vp the King of *Aſhur* to perfect his owne victories: He returnes therefore with a ſtrong power, and after three yeares ſiege, takes *Samaria*, impriſons *Hoſhea*, and in the exchange of a woſull captiuitie, he peoples *Iſrael* with *Aſſyrians*, and *Aſſyria* with *Iſraelites*. D Now that abuſed ſoyle hath vpon a ſurfet of wickedneſſe, caſt out her perfidious owners, and will trie how it can fare with heatheniſh ſtrangers: Now the *Aſſyrian* gallants triumph in the Palaces of *Samaria* & *Iezreel*; whiles the Peeres and Captaines of *Iſrael* are driuen manicled through the *Aſſyrian* ſtreets, and billeted to the ſeuerall places of their perpetuall ſeruitude: Shortly, now the flouriſhing Kingdome of the tenne Tribes is come to a finall and ſhamefull end; and ſo vaniſhed in this laſt diſſipation, that, ſince that day, no man could euer ſay, *This was Iſrael*.

A Oh terrible example of vengeance, vpon that peculiar people, whom God hath choſen for himſelfe, out of all the world: All the world were witneſſes of the fauours of their miraculous deliuerances, and protections; All the world ſhall be witneſſes of their iuſt confuſion.

It is not in the power of ſleight errors to ſet off that infinite mercie: What was it, O God, what was it, that cauſed thee to caſt off thine owne inheritance? What but the ſame that made thee to caſt the Angels out of heauen? Euen their rebellious ſinnes. Thoſe ſinnes dared to emulate the greatneſſe of thy mercies, no leſſe, then they forced the ſeueritie of thy iudgements: *They left all the commandements of the Lord their God; and made them molten Images, euen two Calues; and made a groue and worſhipped all the hoſt of heauen; and ſerued Baal; and cauſed their ſonnes and daughters to paſſe through the fire, and vſed diuination, and enchantments, and ſold themſelues to doe euill in the ſight of the Lord to prouoke him to anger.*

Neither were theſe ſlips of frailtie, or ignorant miſ-takings, but wilfull crimes,
obſtinate impieties, in ſpight of the doctrines, reprooſes, menaces, miraculous
B conuictions of the holy Prophets, which God ſent amongſt them: Thy deſtruction
is of thy ſelfe, O *Iſrael*; what could the iuſt hand of the Almightie doe
leſſe then conſume a nation ſo incorrigibly flagitious? A nation ſo vnthankfull
for mercies, ſo impatient of remedies, ſo vncapable of repentance: ſo obliged,
ſo warned, ſo ſhameleſſely, ſo lawleſſely wicked?

What nation vnder heauen can now challenge an vndefaiſible intereſt in God; when *Iſrael* it ſelfe is caſt off? What Church in the world can ſhow ſuch deare loue-tokens from the Almightie as this, now-abhorred, and adulterous ſpouſe? He that ſpared not the naturall Oliue, ſhall he ſpare the wild? It is not for vs ſinners of the Gentiles to be highminded, but awfull.

The *Iſraelites* are caried captiue into *Aſſyria*; thoſe goodly Cities of the tenne
Tribes may not lie waſt, and vnpeopled: The wiſedome of the victor finds it
fit to tranſplant his owne Colonies thither; that ſo he may raiſe profit thence,
with ſecuritie: From *Babylon* therefore, and *Cuthah*, and *Aua*, and *Hamath*, and
Sepharuaim, doth he ſend of his owne ſubiects to poſſeſſe, and inhabit the Cities
C of *Samaria*. The land doth not brooke her new Tenants: *They feared not
the Lord*; (how ſhould they, they knew him not?) *Therefore the Lord ſent Lyons
amongſt them which ſlew ſome of them*: Not the verieſt Pagan can be excuſed
for his ignorance of God; Euen the deprauedſt nature might teach vs to tremble
at a Deitie; It is iuſt with the Almightie not to put vp neglect, where hee
hath beſtowed reaſon.

The brute creatures are ſent to reuenge the quarrell of their Maker, vpon worſe beaſts, then themſelues. Still hath God left himſelfe Champions in *Iſrael*: Lyons teare the Aſſyrians in pieces; and put them in mind, that, had it not beene for wickedneſſe, that land needed not to haue changed maſters. The great Lord of the world cannot want meanes to plague offenders: If the men be gone, yet the beaſts are there; And if the beaſts had beene gone, yet ſo long as there were ſtones in the wals, in the quarries, God would be ſure of auengers: There is no ſecuritie but in being at peace with God.

The King of *Aſſyria* is ſued to, for remedie: Euen theſe Pagans haue learned
D to know that theſe Lyons were ſent from a God; that this puniſhment is for
ſinne; *They know not the manner of the God of the land, therefore he hath ſent Lyons
among them*: Theſe blind Heathen that thinke euery land hath a ſeuerall
God, yet, hold that God, worthy of his owne worſhip; yet, hold that worſhip
muſt be grounded vpon knowledge; the want of that knowledge, puniſhable,
the puniſhment of that want, iuſt and diuine: How much worſe then Aſſyrians
are they that are readie to aſcribe all calamities to nature, to chance? That
acknowledging but one God of all the world, are yet careleſſe to know him, to
ſerue him?

One of the Prieſts of *Iſrael* is appointed to be carried backe to *Samaria*, to teach the Aſſyrian Colonie the faſhions of the God of the land; not for deuotion, but for impunitie: vaine Politicians thinke to ſatisfie God by patching vp religions; any formes are good enough for an vnknowne deitie: The Aſſyrian Prieſts teach, and practiſe the worſhip of their owne Gods; The Iſraelitiſh Prieſt preſcribes the worſhip of the true God; The people will follow both; the one out of liking, the other out of feare: What a prodigious mixture was here of religions? true with falſe, Iewiſh with Paganiſh, diuine with diuelliſh; Euery diuiſion of theſe tranſplanted Aſſyrians had their ſeuerall dieties, high places, ſacrifices; This high Prieſt of *Iſrael* intercommons with euery of them: So as now theſe fathers of Samaritaniſme, are in at all; *They feare the Lord and ſerue their idols*: No beggers cloake is more peeced then the Religion of theſe new inhabitants of *Iſrael*. I know not how their bodies ſped for the Lyons, I am ſure their ſoules fared the worſe for this medlie: Aboue all things God hates a mungrell deuotion; If we be not all *Iſrael*, it were better to be all *Aſhur*; It cannot ſo much diſpleaſe God to be vnknowne or neglected, as to be conſorted with Idols.

HEZEKIAH *and* SENACHERIB.

2.Kings 18. and 19.

ISrael is gone, *Iudah* is left ſtanding; or rather ſome few ſprigs of thoſe two Tribes: ſo we haue ſeene in the ſhredding of ſome large Timber-tree, one or two boughes left at the top to hold vp the ſap. Who can but lament the poore remainders of that languiſhing kingdome of *Dauid*.

Take out of the two Tribes of *Iudah*, and *Beniamin*, one hundred and twentie thouſand, whom *Pekah* the King of *Iſrael* ſlew in one day. Take out two hundred thouſand that were carried away captiue to *Samaria*; Take out thoſe that were tranſported into the bondage of the *Edomites*; and thoſe that were ſubdued in the South parts, by the *Philiſtims*; alas what an handfull was left to the King of *Iudah*; ſcarce worth the name of a dominion: Yet, euen now, out of the gleeds of *Iudah*, doth God raiſe vp a glorious light to his forlorne Church; yea, from the wretched loynes of *Ahaz*, doth God fetch an holy *Hezekiah*. It had bin hard to conceiue the ſtate of *Iudah* worſe then it was; neither was it more miſerable, then ſinfull, and in regard of both, deſperate; when beyond hope, God reuiues this dying ſtocke of *Dauid*, and out of very ruines builds vp his owne houſe. *Ahaz* was not more the ill ſonne of a good father, then he was the ill father of a good ſonne. Hee was the ill ſonne of good *Iotham*, the ill father of good *Hezekiah*, Good *Hezekiah* makes amends for his fathers impietie; and puts a new life into the heartleſſe remnant of Gods people.

The wiſedome of our good God knowes when his aid will bee moſt ſeaſonable, moſt welcome; which he then loues to giue, when he finds vs left of all our hopes: That mercifull hand is reſerued for a dead lift; then, he failes vs not.

Now, you might haue ſeene this pious Prince buſily beſtirring himſelfe, in ſo late and needfull a reformation, remouing the high places, battering and burning the Idols, demoliſhing their Temples, cutting downe their groues, A opening the Temple, purging the altars, and veſſels, ſanctifying the Prieſts, rekindling the Lampes, renuing the incenſe, reinſtituting the ſacrifices, eſtabliſhing the order of Gods ſeruice, appointing the courſes, ſetling the maintenance of the Miniſters, publiſhing the decrees for the long-neglected Paſſe-ouer; celebrating it, and the other feaſts, with due ſolemnitie, incouraging the people, contributing bountifully to the offerings, and, in one word, ſo ordering all the affaires of God, as if he had beene ſent downe from heauen to reſtore Religion; as if *Dauid* himſelfe had beene aliue againe in this bleſſed heyre, not ſo much of his Crowne, as of his pietie. Oh *Iudah*, happie in thy *Ezekiah*, Oh *Ezekiah* happie in the gratious reſtauration of thy *Iudah*: *Ahaz* ſhall haue no thanke for ſuch a ſonne; The God that is able of the very ſtones to raiſe children to *Abraham*, raiſes a true ſeed of *Dauid* out of the corrupt loynes of an Idolater: That infinit mercie is not tied to the termes of an immediate propagation: For the ſpace of three hundred yeares, the man after Gods owne heart had no perfect heire till now; Till now did the high places ſtand: the deuotions of the beſt B Princes of *Iudah* were blemiſhed with ſome weake omiſſions; Now the zeale of good *Ezekiah* cleares all thoſe defects, and workes an intire change.

How ſeaſonably hath the prouidence of God kept the beſt man for the worſt times? When God hath a great worke to doe, he knowes to fit himſelfe with inſtruments.

No maruell if the Paganiſh Idols goe to wracke, when euen the brazen Serpent that *Moſes* had made by Gods owne appointment, is broken in peeces: The *Iſraelites* were ſtung with fiery Serpents, this brazen Serpent healed them, which they did no ſooner ſee, then they recouered: But now, ſuch was the venome of the Iſraelitiſh Idolatry, that this Serpent of braſſe, ſtung worſe then the fierie; That, which firſt cured by the eye, now by the eye poyſoned the ſoule; That which was at firſt, the type of a Sauiour, is now, the deadly Engine of the Enemie. Whiles it helped, it ſtood; it ſtood whiles it hurt not; but when once wicked abuſe hath turned it into an Idoll; what was it but *Nehuſhtan*?

C The holineſſe of the firſt inſtitution cannot priuiledge ought from the danger of a future profanation; nor, as the caſe may ſtand, from an vtter abolition: What antiquitie, what authoritie, what primarie ſeruice might this Serpent haue pleaded? All that cannot keepe it out of the duſt. Thoſe things which are neceſſarie in their being, beneficiall in their continuance, may ſtill remaine when their abuſe is purged; but thoſe things whoſe vſe is but temporarie, or whoſe duration is needleſſe and vnprofitable, may ceaſe with the occaſion, and much more periſh with an inſeparable abuſe. *Ezekiah* willingly forgets who made the Serpent, when he ſees the *Iſraelites* make it an Idoll: It is no leſſe intolerable for God, to haue a riuall of his owne making.

Since *Hezekiah* was thus, aboue all his Anceſtors, vpright with the Lord; it is no maruell if the Lord were with him; if he proſpered, whitherſoeuer he went; The ſame God that would haue his iuſtice magnified in the confuſion of the wicked Princes of *Iſrael*, and *Iudah*, would haue his mercie no leſſe acknowledged, in the bleſſings of faithfull *Hezekiah*.

D The great King of *Aſſyria* had in a ſort ſwallowed vp both the Kingdomes of *Iudah*, and *Iſrael*; yet not with an equall crueltie; He made *Iſrael* captiue, *Iudah* (vpon a willing compoſition) tributarie. *Iſrael* is vaniſhed in a tranſportation; *Iudah* continues vnder the homage wherein *Ahaz* left it: *Hezekiah* had raigned but ſixe yeares when he ſaw his neighbours of *Iſrael* packing into a miſerable captiuitie; and the proud Aſſyrians Lording in their Cities; yet, euen then, when he ſtood alone, in a corner of *Iudah*, durſt *Hezekiah* draw his necke out of the yoke of the great, and victorious Monarch of *Aſſyria*; and, as if one enemie had not beene enough, at the ſame time, he falls vpon the incroaching

Philiſtims, and preuailes. It is not to be asked, what powers a man can make, A but in what termes he ſtands with heauen. The vnworthy father of *Hezekiah* had clogged *Iudah* with this ſeruile fealtie to the *Aſſyrian*; what the conditions of that ſubiection were, it is too late, and needleſſe for vs to inquire; If this payment were limited to a period of time, the expiration acquitted him; If vpon couenants of ayde, the ceſſation thereof acquitted him; If the reforming of Religion, and baniſhment of Idolatrie ranne vnder the cenſure of rebellion, the quarrell on *Hezekiahs* part, was holy, on *Senacheribs* vniuſt: but if the reſtipulation were abſolute, and the withdrawing of this homage vpon none but ciuill grounds, I cannot excuſe the good King from a iuſt offence: It was an humane frailtie in an obliged Prince by force to affect a free and independant Soueraigntie.

What doe we mince that fact, which holy *Ezekiah* himſelfe cenſures? *I haue offended, returne from me; what thou putſt on me will I beare?* The comfort of libertie may not be had with an vnwarranted violence. Holineſſe cannot free vs from infirmitie: It was a weakneſſe to doe that act, which muſt be ſoone vndone with much repentance, and more loſſe; This reuolt ſhall coſt *Ezekiah* B (beſides much humiliation) three hundred yearely Talents of ſiluer, thirtie Talents of gold: How much better had it beene for the Cities of *Iudah* to haue purchaſed their peace with an eaſie Tribute, then warre with intolerable taxation?

Fourteene yeares had good *Hezekiah* fed vpon a ſweete peace, ſauced onely with a ſet penſion; now hee muſt prepare his Pallat for the bitter morſels of warre. The King of *Aſſyria* is comne vp againſt all the defenced Cities of *Iudah*; and hath taken them: *Ezekiah* is faine to buy him out with too many Talents; The poore Kingdome of *Iudah* is exhauſt, with ſo deepe a payment; in ſo much as the King is forced to borrow of God himſelf, for *Hezekiah gaue him all the ſiluer that was found in the houſe of the Lord; yea, at that time did Hezekiah cut off the gold from the doores of the Temple of the Lord, and from the Pillars which he had ouer-laide, and gaue it to the King of Aſſyria.* How hard was good *Hezekiah* driuen, ere he would be thus bold with his God? Surely if the mines, or Coffers of *Iudah* could haue yeelded any ſupplie, this ſhift had beene hate- C full; to fetch backe for an enemie, that which he had giuen to his Maker: Onely neceſſitie excuſes that from ſacriledge in the ſonne, which will, made ſacriledge in the father: That which is once deuoted to a ſacred vſe, may not bee called backe to a prophane: But he whoſe the earth is, and the fulneſſe of it, is not ſo taken with our metals, that he ſhould more regard our gold, then our welfare: His goodneſſe cannot grudge any outward thing for the price of our peace: To rob God out of couetouſneſſe, or wantonneſſe, or neglect is iuſtly damnable; we cannot robbe him out of our neede; for then he giues vs all wee take; and bids vs ranſome our liues, our liberties; The treaſures of Gods houſe were precious, for his ſake, to whom they were conſecrated, but more precious in the ſight of the Lord was the life of any one of his Saints.

Euerie true *Iſraelite* was the ſpirituall houſe of God; why ſhould not the doore of the materiall Temple be willingly ſtripped, to ſaue the whole frame of the ſpirituall Temple. Take therefore, O *Hezekiah* what thou haſt giuen, no D gold is too holy to redeeme thy vexation: It matters not ſo much how bare the doores of the Temple be, in a caſe of neceſſitie, as how well the inſides be furniſhed with ſincere deuotion. O the cruell hard heartedneſſe of thoſe men which will rather ſuffer the liuing Temples of God to be ruined; then they will ranſome their life, with farthings.

It could not be, but that the ſtore of needy *Iudah* muſt ſoone be drawne drie with ſo deepe an exaction; that ſumme cannot be ſent, becauſe it cannot be raiſed: The cruell Tyrant calls for his Brickes whiles he allowes no ſtraw; His

anger

A anger is kindled becauſe *Ezekiahs* Coffers haue a bottome; with a mightie hoſt doth he come vp againſt *Ieruſalem*, therefore ſhall that City be deſtroyed by him, becauſe by him it hath bin impoueriſhed; the inhabitants muſt bee ſlaues, becauſe they are beggers.

Oh lamentable, and, in ſight, deſperate condition of diſtreſſed *Ieruſalem*: wealth it had none; ſtrength it had, but a little; all the Countrey round about was ſubdued to the *Aſſyrian*; that proud victor hath begirt the wals of it, with an innumerable army, ſcorning that ſuch a ſhouell-full of earth ſhould ſtand out but one day; Poore *Ieruſalem* ſtands alone, block't vp with a world of enemies, helpleſſe, friendleſſe, comfortleſſe; looking for the worſt of an hoſtilefurie; when *Tartan* and *Rabſaris*, and *Rabſhakeh*, the great Captaines of the *Aſſyrians* call to a parlee. *Hezekiah* ſends to them three of his prime officers, his Steward, his Secretarie, his Recorder. Lord; what inſolent blaſphemies doth that foule mouth of *Rabſhakeh* belch out againſt the liuing God, againſt his anointed ſeruant?

How pauſibly doth he diſcourage the ſubiects of *Ezekiah*, how proudly B doth he inſult vpon their impotencie, how doth he braue them with baſe offers of aduantage; and laſtly, how cunningly doth he fore-lay their confidence (which was onely left them) in the Almightie, proteſting not to be come vp hither without the Lord; *The Lord ſaid to me, Go vp to this land, and deſtroy it*; How fearefull a word was this? The reſt were but vaine crackes, this was a thunderbolt to ſtrike dead the heart of *Ezekiah*; If *Rabſhakeh* could haue beene beleeued, *Ieruſalem* could not but haue flowne open; How could it thinke to ſtand out no leſſe againſt God, then men? Euen thus doth the great enemie of of man-kind; if he can diſ-hearten the ſoule from a dependance vpon the God of mercies, the day is his: Lewd miſcreants care not how they be-lie God for their owne purpoſes.

Eliakim the Steward of *Hezekiah* well knew, how much the people muſt needs be affected with this pernicious ſuggeſtion; and faine would therefore, if not ſtop with wicked mouth, yet diuert theſe blaſphemies into a foraigne expreſſion. I wonder that any wiſe man ſhould looke for fauour from an enemie: C *Speake I pray thee, to thy ſeruants in the Syrian language*: What was this but to teach an aduerſarie how to doe miſchiefe? Wherefore came *Rabſhakeh* thither but to gall *Ezekiah*, to with-draw his ſubiects? That tongue is propereſt for him which may hurt moſt; Deprecations of euill to a malicious man are no better then aduices. An vnknowne idiome is fit to keepe counſell; they are familiar words that muſt conuey ought to the vnderſtanding. Lewd men are the worſe for admonitions.

Rabſhakeh had not ſo ſtrained his throat, to corrupt the citizens of *Ieruſalem*, had it not beene for the humble obteſtation of *Eliakim*; Now he reares vp his voyce, and holds his ſides, and roares out his double blaſphemies; one while affrighting the people with the great power of the mightie King of *Aſſyria*; another while debaſing the contemptible force of *Hezekiah*; now ſmoothly alluring them, with the aſſurances of a ſafe and ſucceſſefull yeeldance; then, diſcouraging them with the impoſſibilitie of their deliuerance; laying before them the fearefull examples of greater nations vanquiſhed, by that ſword, D which was now ſhaken ouer them; triumphing in the impotencie, and miſcarriage of their gods: *Who are they among all the gods if the Countries, that haue deliuered their Countrie out of mine hand, That the Lord ſhould deliuer Ieruſalem out of mine hand? Where are the gods of Arpad, and of Hamath?* Where? but in that helliſh darkeneſſe, that is ordained both for them, and for thee, barbarous *Aſſyrian*, that dareſt thus open thy mouth againſt thy Maker: And can thoſe Atheous eyes of thine ſee no difference of gods? Is there no diſtance betwixt a ſtocke, or ſtone, and that infinite Deitie that made heauen & earth? It is enough that thou now feeleſt it; thy torments haue taught thee to late, that thou affronteſt a liuing God.

How did the fingers and tongues of theſe Iewiſh Peeres & people itch to be at A
Rabſhakeh; in a reuengefull anſwer to thoſe impieties: All is whuſht; not a word ſounds from thoſe walls: I doe not more wonder at *Hezekiahs* wiſedome, in commanding ſilence, then at the ſubiects obedience in keeping it; This rayler could not be more ſpighted, then with no anſwer; and if he might be exaſperated, he could not be reformed; beſides, the rebounding of thoſe multiplied blaſphemies, might leaue ſome ill impreſſions in the multitude; This ſulphurous flaske, therefore, dyes in his owne ſmoke: onely leauing an hatefull ſtench behind it.

Good *Hezekiah* cannot eaſily paſſe ouer this deuilliſh oratorie; no ſooner doth he heare of it, then he rends his clothes, and couers himſelfe with ſack-cloth, and betakes himſelfe to the houſe of the Lord; and ſends his officers, and the graueſt of the Prieſts, clad in ſack-cloth, to *Eſay* the Prophet of God, with a dolefull and querelous meſſage.

Oh the noble pietie of *Hezekiah*; notwithſtanding all the ſtraits of the ſiege, and the danger of ſo powerfull an enemie; I find not the garments of this good King, any otherwiſe then whole, and vnchanged; but now ſo ſoone as B
euer a blaſphemie is vttered againſt the Maieſtie of his God, (though by a Pagan dog) his clothes are torne, and turned into ſack-cloth: There can be no better argument of an vpright heart, then to be more ſenſible of the indignities offered to God, then of our owne dangers. Euen theſe deſperate reproches ſend *Ezekiah* to the Temple: The more we ſee Gods name prophaned, the more ſhall we, if we be truely religious, loue and honour it.

Whither ſhould *Hezekiah* runne but to the Temple, to the Prophet? There, there is the refuge of all faithfull ones; where they may ſpeake with God, where they may be ſpoken to from God, and fetch comfort from both: It is not poſſible that a beleeuing heart ſhould be diſappointed: *Iſaiah* ſends that meſſage to the good King, that may drie vp his teares, and cheere his countenance, and change his ſuit; *Thus ſaith the Lord Be not afraid of the words which thou haſt heard, with which the ſeruants of the King of Syria haue blaſphemed me; Behold I will ſend a blaſt vpon him, and he ſhall heare a rumor, and ſhall returne to his owne Land; and I will cauſe him to fall by the ſword in his owne Land.* C

Loe; euen whiles *Senacherib* was in the height of his iollitie and aſſurance; Gods Prophet fore-ſees his ruine; and giues him for dead, whiles that Tyrant thought of nothing but life and victorie. Proud and ſecure worldlings little dreame of the neere approach of their iudgements: whiles they are plotting their deepeſt deſignes, the ouer-ruling iuſtice of the Almightie hath contriued their ſudden confuſion, and ſees, and ſets them their day.

Rabſhakeh returnes, and finding the King of *Aſſyria* warring againſt *Libnah*, reports to him the ſilent, (and therein) contemptuous anſwer, and firme reſolutions of *Hezekiah*; In the meane time God pulls *Senacherib* by the eare, with the newes of the approching armie of *Tirhakah* King of *Ethiopia*, which was comming vp to raiſe the ſiege; and to ſuccour his confederats: That dreadfull power will not allow the *Aſſyrian* King, in perſon to lead his other forces vp againſt *Ieruſalem*, nor to continue his former Leaguer long before thoſe walls. But now, he writes big words to *Hezekiah*, and thinkes with his thundering menaces to beat open the gates, and leuell the bulwarks of *Ieruſalem*: Like D
the true maſter of *Rabſhakeh*, he reuiles the God of Heauen; and baſely parallels him with the dunghill deities of the heathen.

Good *Ezekiah* gets him into his ſanctuarie; there he ſpreds the letters before the Lord; and calls to the God that dwels betweene the Cherubims, to reuenge the blaſphemies of *Senacherib*, to protect and reſcue himſelfe, and his people, Euery one of thoſe words pierced heauen; which was no leſſe open to mercie vnto *Hezekiah*, then, vengeance to *Senacherib*; Now is *Iſaiah* addreſſed with

A ſecond meſſage of comfort to him, who doubtleſſe diſtruſted not the firſt: only the reiteration of that furious blaſphemie made him take faſter hold, by his faithfull deuotion. Now, the iealous God in a diſdaine of ſo blaſphemous a conteſtation, riſes vp in a ſtile of Maieſtie, and gloriouſly tramples vpon this ſaucie inſolencie, *Becauſe thy rage againſt me, and thy tumult is come vp into mine eares, therefore I will put my hooke into thy noſe, and my bridle into thy lips: and will turne thee backe by the way thou cameſt.* Loe, *Senacherib*, the God of heauen makes a beaſt of thee, who haſt ſo brutiſhly ſpurned at his name; If thou be a rauenous Beare, he hath an hooke for thy noſthrils: If thou be a reſtie horſe, he hath a bridle for thy mouth; In ſpight of thee, thou ſhalt follow his hooke, or his bridle; and ſhalt be led to thy iuſt ſhame by either.

It is not for vs to be the Lords of our owne actions; *Thus ſaith the Lord concerning the King of Aſſyria; He ſhall not come into this Citie, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a banke againſt it, by the way that hee came ſhall be returne, &c.* Impotent men, what are we in the hands of the Almightie? we purpoſe, he ouer-rules; we talke of great matters, and thinke to B doe wonders; he blowes vpon our proiects, and they vaniſh with our ſelues: He that hath ſet bounds to the Sea, hath appointed limits to the rage of the proudeſt enemies; yea, euen the Deuils themſelues are confined; Why boaſt yee your ſelues, O yee Tyrants, that yee can doe miſchiefe; yee are ſtinted: and euen within thoſe liſts, is confuſion.

O the Trophees of diuine Iuſtice, *That very night the Angell of the Lord went out, and ſmote in the campe of the Aſſyrians an hundred foureſcore and fiue thouſand, and when they aroſe earely in the morning, behold they were all dead corps.*

How ſpeedy an execution was this, how miraculous? No humane arme ſhall haue the glory of this victory; It was God that was defied by that preſumptuous *Aſſyrian*; It is God that ſhall right his owne wrongs; Had the *Egyptian*, or *Ethyopian* forces beene come vp, though the ſame God had done this worke by them yet ſome praiſe of this ſlaughter had perhaps cleau'd to their fingers. Now an inuiſible hand ſheds all this blood; that his very enemies may cleare him from all partnerſhip of reuenge. Go now wicked *Senacherib*, and tell of C the gods of *Hamath* and *Arpad*. and *Sepharuaim*, and *Hena*, and *Iuah*, which thou haſt deſtroyed, and ſay, that *Hezekiahs* God is but as one of theſe: Goe, and adde this Deity to the number of thy conqueſts: Now, ſay that *Ezekiahs* God in whom he truſted hath deceiued him, and graced thy Tryumphs.

With ſhame and griefe enough is that ſheaped Tyran returned to his *Niniuie*, hauing left behinde him, all the pride and ſtrength of *Aſſyria*, for compoſt to the Iewiſh fields. Well were it for thee O *Senacherib*, if thou couldeſt eſcape thus; vengeance waits for thee at home, and welcomes thee into thy place; whiles thou art worſhipping in the houſe of *Niſroch* thy god, two of thine owne ſons ſhall be thine executioners. See now if that falſe Deity of thine can preſerue thee from that ſtroke which the true God ſends thee by the hand of thine owne fleſh; Hee that ſlew thine hoaſt by his Angels, ſlayes thee by thy ſonnes: The ſame Angel that killed all thoſe thouſands, could as eaſily haue ſmitten thee; but he rather reſerues thee for the further torment of an vnnaturall ſtroke, that thou mayeſt ſee too late, how eaſie is it for him in ſpight of thy God, to arme thine D owne loynes againſt thee.

Thou art auenged, O God, thou art auenged plentifully of thine enemies. Whoſoeuer ſtriues with thee, is ſure to gaine nothing but loſſe, but ſhame, but death, but hell. The *Aſſyrians* are ſlaine, *Senacherib* is rewarded for his blaſphemy: *Ieruſalem* is reſcued, *Hezekiah* reioyces, the nations wonder and tremble. O loue the Lord all ye Saints, for the Lord preſerueth the faithfull, and plenteouſly rewardeth the proud doer.

A

Hezekiah *ſicke, recouered, viſited.*

H*Ezekiah* was freed from the ſiege of the *Aſſyrians*, but he is ſurpriſed with a diſeaſe: he that deliuered him from the hand of his enemies, ſmites him with ſickneſſe: God doth not let vs looſe from all afflictions, when he redeemes vs from one.

To thinke that *Ezekiah* was either not thankefull enough for his deliuerance, or too much lifted vp with glorie of ſo miraculous a fauour; were an iniurious miſ-conſtruction of the hand of God; and an vncharitable cenſure of an holy Prince: For, though no fleſh and bloud can auoid the iuſt deſert of bodily puniſhment, yet God doth not alwayes ſtrike with an intuition of ſinne; ſometimes he regards the benefit of our triall; ſometimes the glorie of his mercy in our cure. B

2. Kings 20.

It was no ſleight diſtemper, that ſeized vpon *Ezekiah*, but a diſeaſe both painfull, and fierce, and in nature deadly. O God, how thou laſheſt euen thoſe whom thou loueſt: Hadſt thou euer any ſuch dearling in the throne of *Iudah*, as *Hezeki-* Yet he no ſooner breatheth from a miſerable ſiege, then hee panteth vnder a *ah?* mortall ſicknes: when as yet he had not ſo much, as the comfort of a child, to ſucceed him, thy Prophet is ſent to him with the heauie meſſage of his death, *Set thine houſe in order, for thou ſhalt die and not liue.* It is no ſmall mercie of God that he giues vs warning of our end; we ſhall make an ill vſe of ſo gratious a premonition, if we make not a meet preparation for our paſſage. Euen thoſe that haue not an houſe, yet haue a ſoule; no ſoule can want important affaires C to be ordered for a finall diſſolution; the neglect of this beſt thrift is deſperate. Set thy ſoule in order, O man, for thou ſhalt die and not liue.

If God had giuen *Ezekiah* a ſon, nature bad bequeathed his eſtate; now, hee muſt ſtudie to find heyres: Euen theſe outward things, (though in themſelues worthleſſe) require our carefull diſpoſition, to thoſe we leaue behind vs; and if we haue delayed theſe thoughts, till then, our ſicke beds may not complaine of their importunitie; We cannot leaue to our families a better legacie, then Peace.

Neuer was the Prophet *Eſay* vnwelcome to this good King, vntill now: Euen ſad tidings muſt be carried by thoſe meſſengers, which would be faithfull: neither may we regard ſo much how they will be taken, as by whom they are ſent.

It was a bold and harſh word to ſay to a King, *Thou ſhalt die, and not liue*: I doe not heare *Hezekiah* rage, and fret at the meſſage; or threat the bearer, but he meekely turnes his face to the wall, and weepes, and prayes: Why to the D wall? Was it for the greater ſecrecie of his deuotion? was it for the more freedome from all diſtraction? was it that the paſſion which accompanied his prayer, might haue no witneſſes? Or, was it for that this wall lookt towards the Temple, which his heart and eyes ſtill moued vnto, though his feet could not?

Howſoeuer, the patient ſoule of good *Ezekiah* turnes it ſelfe to that holy God, from whom he ſmarts, and bleeds; and poures out it ſelfe into a feruent deprecation, *I beſeech thee, O Lord, remember now how I haue walked before thee in*

A *in truth, and with a perfect heart; and haue done that which is good in thy ſight.*

Couldſt thou feare, O *Ezekiah*, that God had forgotten thine integritie? The grace that was in thee, was his owne worke; could he in thee neglect himſelfe? Or doſt thou therefore doubt of his remembrance of thy faithfulneſſe, becauſe he ſummons thee to receiue the crowne of thy faithfulneſſe, glorie, and immortalitie? wherein canſt thou be remembred, if this be to forget thee? What challenge is this? Is God a debter to thy perfection? Hath thine holy carriage merited any thing from that infinite Iuſtice? Farre, farre where theſe preſumptuous conceits from that humble and mortified ſoule: Thou hadſt hated thine own breſt, if it could once haue harboured ſo proud a thought. This perfection of thine was no other, then an honeſt ſoundneſſe of heart, and life, which thou knoweſt God had promiſed to reward: It was the mercie of the couenant that thou pleadedſt, not the merit of thine obedience.

Euerie one of theſe words were ſteeped in teares: But what meant theſe words, theſe teares? I heare not of any ſuit moued by *Hezekiah*; onely he wiſhes B to be remembred, in that which could neuer be forgotten, though hee ſhould haue intreated for an obliuion.

Speake out *Hezekiah*, what is it that thy teares craue, whiles thy lips expreſſe not? *O let me liue, and I ſhall praiſe thee O God.*

In a naturall man none could wonder at this paſſionate requeſt; who can but wonder at it, in a Saint? whoſe happineſſe doth but then begin, when his life ceaſeth: whoſe miſerie doth but then end, when his death enters: the word of faith, is, *Oh let me die, that I may inioy thee.* How then doth the good King crie at the newes of that death, which ſome reſolute Pagans haue intertained with ſmiles? Certainely, the beſt man cannot ſtrip himſelfe of ſome fleſh; and whiles nature hath an vndeniable ſhare in him, he can not but retaine ſome ſmatch of the ſweetneſſe of life, of the horror of diſſolution; Both theſe were in *Hezekiah*, neither of thē could tranſport him into this paſſion: they were higher reſpects that ſwayed with ſo holy a Prince; a tender care of the glorie of God, a carefull pittie of the Church of God; His very teares ſaid; O God, thou C knoweſt that the eyes of the world are bent vpon me, as one that hath abandoned their idolatrie, and reſtored thy ſincere worſhip; I ſtand alone in the midſt of a wicked and idolatrous generation, that lookes thorough all my actions, all my euents; If now they ſhall ſee me ſnatcht away in the midſt of my dayes, what will theſe Heathen ſay; how can thy great name but ſuffer in this mine vntimely extinction?

Beſides, what will become of thy poore Church, Which I ſhall leaue feebly religious, and as yet ſcarce warme, in the courſe of a pious reformation? how ſoone ſhall it be miſerably ouer-growne with ſuperſtition, and heatheniſme; how ſoone ſhall the wild Boare of *Aſſyria* root vp this little vineyard of thine? What need I beſeech thee, O Lord, to regard thy name, to regard thine inheritance?

What one teare of *Hezekiah* can runne waſt? What can that good King pray for, vnheard, vnanſwered? *Senacherib* came in a proud confidence to ſwallow vp his citie, and people: prayers and teares ſend him away confounded: Death D comes to ſwallow vp his perſon, (and that not without authoritie) prayers and teares ſend him away diſappointed. Before *Iſaiah* was gone out into the middle Court, the word of the Lord came to him, ſaying, *Turne againe, and tell Hezekiah the Captaine of my people; Thus ſaith the Lord, the God of Dauid thy father; I haue heard thy prayer, I haue ſeene thy teares; behold I will heale thee; On the third day thou ſhalt goe vp to the houſe of the Lord, and I will adde to thy dayes fifteene yeares.*

What ſhall we ſay then, O God, haſt thou thus ſoone changed thy purpoſe?

Was

A Was it not thy true meſſage which thy Prophet, euen now, deliuered to *Ezekiah*? Is ſome-what falne out that thou fore-ſaweſt not? or doeſt thou now decree ſomewhat thou meaneſt not? The very thought of any of theſe were no better then blaſphemous impietie. Certainely, *Hezekiah* could not liue one day longer, then was eternally decreed; The decree of Gods eternall counſell had from euerlaſting determined him fifteene yeares yet longer: Why then doth God ſay, by his Prophet, *Thou ſhalt die, and not liue?* He is not as man that he ſhould repent; the meſſage is changed, the will is not changed; yea rather the meſſage is explicated, not changed; For the ſignified will of God, though it ſound abſolutely, yet muſt be vnderſtood with condition; that tells *Hezekiah* what he muſt expect from the nature of his diſeaſe, what would befall him, without his deprecations: There was nothing but death in the ſecond cauſes; what euer ſecret purpoſe there was in the firſt; and that purpoſe ſhall lie hid for a time, vnder a reſerued condition: The ſame decree that ſayes, *Niniue* ſhall be deſtroyed, meanes, if *Niniue* repent, it ſhall not be deſtroyed; he that finds good reaſon to ſay. *Hezekiah* ſhall die, yet ſtill meanes, if the quickned deuotion of *Hezekiah* ſhall importune me for life, it ſhall be protracted. B And the ſame God that hath decreed this addition of fifteene yeares, had decreed to ſtirre vp the ſpirit of *Hezekiah*, to that vehement and weeping importunitie, which ſhould obtaine it. O God, thou workeſt thy good pleaſure in vs, and with vs; and by thy reuealed will moueſt vs in thoſe wayes, whereby thou effecteſt thy ſecret will.

How wonderfull is this mercie? *Hezekiahs* teares are not drie vpon his cheekes, yea his breath is not paſſed his lips, when God ſends him a comfortable anſwer. How carefull is the God of compaſſions, that his holy ſeruant ſhould not languiſh one houre, in the expectation of his denounced death? What ſpeed was here, as in the errand, ſo in the act of recouerie? within three dayes ſhall *Hezekiah* be vpon his feet; yea his feet ſhall ſtand in the Courts of Gods houſe; he that now in his bed ſighes, and grones, and weeps out a petition, ſhall then ſing out a thankſgiuing in the Temple. Oh thou that heareſt the prayer, vnto thee ſhall all fleſh come: With what cheerefull aſſurance ſhould we approach to the throne of that grace, which neuer failed any ſuppliant. C

Neither was this grant more ſpeedie, then bountifull; we are wont to reckon ſeuen yeares for the life of a man; and now, behold, more then two liues hath God added to the age of *Hezekiah*. How vnexampled a fauour is this? who euer but *Hezekiah* knew his period ſo long before? the fixedneſſe of his terme, is no leſſe mercie, then the protraction; we muſt be content to liue or die at vncertainties; we are not worthy to calculate the date of our owne times: *Teach vs, O Lord, ſo to number our dayes, that we may apply our hearts to wiſedome.*

There is little ioy in many dayes, if they be euill; *Ezekiah* ſhall not be bleſſed onely with life, but with peace; The proud *Aſſyrian* threatens an inuaſion; his late foyle ſtill ſtickes in his ſtomacke, and ſtirs him to a reuenge; the hooke is in his noſtrils, he cannot moue whither he liſt; The God of heauen will maintaine his owne quarrell: *I will defend this Citie for mine owne ſake, and for my ſeruant Dauids ſake.* Loe; for his life, *Ezekiah* is beholden (next vnder the infinite goodneſſe of God) to his prayers; for his protection, to the deare memory of D his father *Dauid*; ſurely for ought we find, *Ezekiah* was no leſſe vpright, and leſſe offenſiue then *Dauid*; yet both *Ezekiah* and *Ieruſalem* ſhall fare the better for *Dauids* ſake, aboue three hundred yeares after.

To that man after his owne heart, had God ingaged himſelfe, by his gracious promiſe, to preſerue his throne, his ſeed: God loues to remember his ancient mercies: How happie a thing is it to be faithfull with God; this is the way to oblige thoſe which are yet vnborne; and to intayle bleſſings vpon the ſucceſſions of future generations.

A It ſeemes it was ſome peſtilent vlcer that thus indangered the life of *Hezekiah*. *Iſaiah* is not a Prophet onely, but a Phyſitian. *And Iſaiah ſaid, Take a lump of figs*: He that gaue an aſſurance of recouerie, giues a receit for the recouerie. The decree of God includes the meanes: neither can the medicine worke without a word; neither will the word worke without the medicine; both of them muſt meet in the cure: If we ſo truſt the promiſe, that we neglect the preſcript, wee preſume to no purpoſe. Happie is that ſoule, that ſo regards the promiſe of Gods Prophets, as that withall he receiues their counſels.

Nothing could be more proper for the ripening of hard and purulent tumors, then drying figs; Herein *Iſaiahs* direction was according to nature; Wherefore ſhould wee balke the ordinarie road, where it is both faire and neere?

The ſudden contradiction of the meſſage cauſes a iuſt difficultie in the aſſent. *Hezekiah* therefore craues a ſigne; not for that he diſtruſted, but that he might truſt the more; we can neuer take too faſt hold of thoſe promiſes of God, which haue not more comfort in the application, then naturall impoſſibilitie in the
B performance. We beleeue, Lord, helpe our vnbeleefe.

The ſicke King hath his option; His father was offerd a ſigne and refuſed it; he ſues for one, and obtaines it: *Shall the ſhadow goe forward ten degrees, or backe ten degrees?* As if heauen it ſelfe lay open to his choyce; and were readie either to mend this pace, or retire for his confirmation; What creature is not cheerefully forward to obey the faith of Gods ſeruants?

Hezekiah faſtens rather vpon that ſigne which is more hard, more diſagreeing from the courſe of nature; not without good reaſon; Euerie proofe muſt be clearer then the thing to be proued, neither may there want a meet proportion betwixt both; now the going forward of the ſhadow was a motion, no other then naturall, the recouerie of that peſtilent diſeaſe was againſt the ſtreame of nature; the more difficult ſigne therefore, the ſurer euidence.

Whether ſhall we more wonder at the meaſure of the loue of God to *Hezekiah*, or at the power of *Iſaiahs* faith in God? Out of both, either the Sunne goes backe in heauen that his ſhadow may goe backe on earth, or the ſhadow no leſſe
C miraculouſly goes backe on earth, whiles the Sun goes forward in heauen. It is true that the Prophet ſpeakes of the ſhadow, not of the Sunne; except perhaps becauſe the motion of the Sunne is beſt diſcerned by the ſhadow; and the motion of the ſhadow is led by the courſe of the Sunne: beſides, that the demonſtration of this miracle is reported to be locall in the Diall of *Ahaz*, not vniuerſall, in the ſenſible length of the day; withall, the retrait of the Sunne had made a publike and noted change in the frame of nature, this particular alteration of the ſhadow in places limited, might ſatiſfie no leſſe without a confuſiue mutation in the face of the world; Whetherſoeuer; to draw the Sunne backe together with the ſhadow; or to draw the ſhadow backe without the Sunne was the proofe of a diuine omnipotencie; able therfore to draw backe the life of *Hezekiah*, fifteene degrees, from the night of death; towards which it was haſting.

O God, thou wilt rather alter the courſe of heauen and earth, then the faith of thy children ſhall ſincke for want of ſupportation.

D It ſhould ſeeme the *Babylonians* finding the *Aſſyrian* power abated by the reuengefull hand of Gods Angell, and their owne diſcord, tooke this aduantage of a reuolt; and now to ſtrengthen their part, fall in with *Hezekiah* King of *Iudah*, whom they found the old enemie to the *Aſſyrians*, and the great fauourite of heauen: Him they wooe with gifts; him they congratulate with Ambaſſages: The fame of *Hezekiahs* ſickneſſe, recouerie, forme, and aſſurance of cure, haue drawne thither meſſengers, and preſents from *Berodach Baladan* King of *Babylon*.

A The *Caldees* were curious ſearchers into the ſecrets of nature, eſpecially into the motions of the celeſtiall bodies; Though there had beene no politicke relations, this very Aſtronomicall miracle had beene enough to fetch them to *Ieruſalem*, that they might ſee the man, for whoſe ſake the Sunne forſooke his place, or the ſhadow forſooke the Sunne.

How eaſily haue we ſeene thoſe holy men miſ-carried by proſperitie, againſt whom no miſeries could preuaile? He that ſtood out ſtoutly againſt all the *Aſſyrian* onſets, clinging the faſter to his God, by how much he was harder aſſaulted by *Senacherib*, melteth now with theſe *Babylonian* fauours, and runnes abroad into offenſiue weakeneſſes.

The *Babylonian* Ambaſſadors are too welcome to *Ezekiah*; As a man tranſported with the honor of their reſpectiue, and coſtly viſitations, he forgets his teares, and his turning to the wall; hee forgets their incompatible Idolatrie; ſo hugging them in his boſome, as if there had beene no cauſe of ſtrangeneſſe: All his doores flie open to them; and in a vaineglorious oſtentation all his new-gathered treaſures, all his ſtrong armories entertaine their eyes; nothing in his houſe, nothing in his Dominion is hid from them. B

Oh *Ezekiah*, what meanes this impotent ambition? It is not long ſince thou tareſt off the very plates of the Temple doores, to giue vnto *Senacherib*; and can thy treaſures be ſuddenly ſo multiplied, that they can be worthy to aſtoniſh forraine beholders? Or, if thy ſtorehouſe, were as rich as the earth, can thy heart be ſo vaine as to be lifted vp with theſe heauie metals? Didſt thou not ſee that heauen it ſelfe was at thy becke, whileſt thou wert humbled? and ſhall a little earthly droſſe haue power ouer thy ſoule? Can the flattering applauſe of ſtrangers let thee looſe into a proud ioy, whom the late meſſage of Gods Prophet reſolued into teares? Oh God, if thou do not keepe vs, as well in our ſunſhine, as in our ſtorme, we are ſure to periſh: As in all time of our tribulation, ſo in all time of our wealth, good Lord deliuer vs.

Alas, how ſleight doth this weakeneſſe ſeeme in our eyes, to reioyce in the abundance of Gods bleſſings? to call in forraine friends to be witneſſes of our plentie? to raiſe our conceits, ſome little, vpon the acclamations of others, vpon the value of our owne abilities? C

Lay thy hand vpon thy mouth, O fooliſh fleſh and bloud when thou ſeeſt the cenſure of thy Maker.

Iſaiah the Prophet is ſent ſpeedily to *Hezekiah*, with a ſharpe and heart-breaking meſſage: *Behold the dayes come that all that is in thine houſe, and that which thy fathers haue laid vp in ſtore vnto this day, ſhall be carried into Babylon; nothing ſhall be left, ſaith the Lord; And of thy ſons that ſhall iſſue from thee, which thou ſhalt be get, ſhall they take away, and they ſhall be Eunuches in the Palace of the King of Babylon.*

No ſinne can be light in *Hezekiah*: the holineſſe of the perſon addes to the vnholineſſe of the act; Eminencie of profeſſion doubles both the offence, and the iudgement. This glorie ſhall end in an ignominious loſſe.

D The great and holy God will not digeſt pride in any, much leſſe in his owne. That which was the ſubiect of *Hezekiahs* ſinne, ſhall bee the matter of his puniſhment; thoſe with whom hee ſinned, ſhall be his auengers; It was his treaſure and munition, wherein he prides himſelfe to theſe men of *Babylon*: The men of *Babylon* ſhall carrie away his treaſure and munition; What now doth *Hezekiah* but tempt them with a glorious bootie; as ſome fond traueler that would ſhow his gold to a Theeſe?

Theſe worldly things are furtheſt off from the heart; Perhaps *Hezekiah* might not be much troubled with their loſſe: Loe, God comes cloſer to him, yet.

As yet was *Ezekiah* childleſſe; how much better had it bin to continue ſo ſtill, then to be plagued in his iſſue? He ſhall now beget children to ſeruitude; his

A loynes ſhall yeeld Pages to the Court of *Babylon*: whiles he ſees them borne Princes, he ſhall foreſee them made Eunuches in a forraigne Palace: What comfort can he take in the wiſhes and hopes of ſonnes, when ere they bee borne, he heares them deſtin'd to captiuitie and bondage?

This rod was ſmart, yet good *Hezekiah* kiſſes it; his heart ſtrucke him no leſſe, then the mouth of the Prophet; meekely therefore doth he yeeld to this diuine correction; *Good is the Word of the Lord which thou haſt ſpoken.* Thou haſt ſpoken this word, but from the Lord; it is not thine, but his; and being his, it muſt needs be, like himſelfe, good: Good becauſe it is iuſt, for I haue deſerued more, and worſe; Good, becauſe mercifull; for I ſuffer not according to my deſerts. *It is not good, if there be peace and truth in my dayes?* I haue deſerued a preſent paiment, O God thou deferreſt it; I haue deſerued it in perſon, thou reſerueſt it for thoſe whom I cannot yet ſo feele, becauſe they are not; I haue deſerued war and tumult, thou fauoureſt me with peace; I haue deſeru'd to be ouer-run with ſuperſtition, and Idolatry, thou bleſſeſt me with truth; ſhouldſt thou continue truth vnto me, (though vpon the moſt vnquiet termes) B the bleſſing were too good for me; but now thou haſt promiſed, and wilt not reuerſe it, that both truth and peace ſhall be in my dayes; Lord I adore thy iuſtice, I bleſſe thy mercie.

Gods children are neither waſpiſh nor ſullen when they are chid or beaten, but patiently hold their backes to the ſtripes of a diſpleaſed mercie; knowing how much more God is to be magnified, for what he might haue done, then repined at, for what he hath done; reſigning themſelues ouer into the hand of that gracious iuſtice, which in their ſmart ſeekes their reformation and glory.

MANASSEH.

C AT laſt, ſome three yeares after his recouerie, *Hezekiah* hath a ſonne; but ſuch a one, as if he could haue fore ſeene, orbitie had beene a bleſſing.

2.King 21.
And
1.Chron.33.

Still in the throne of *Iudah* there is a ſucceſſion, and interchange of good and euill: Good *Iotham* is ſucceeded by wicked *Ahaz*; wicked *Ahaz* is ſucceeded by good *Ezekiah*; Good *Ezekiah* is ſucceded by wicked *Manaſſeh*: Euill Princes ſucceed to good, for the exerciſe of the Church, and good ſucceed to euill, for the comfort of the Church.

The young yeares of *Manaſſah* giue aduantage to his miſcarriage; Euen, whiles he might haue beene vnder the Ferule, he ſwayed the Scepter: Whether may not a child be drawne, eſpecially to a gariſh, and puppet-like ſuperſtition? As infancie is capable of all impreſſions, ſo moſt of the worſt.

Neither did *Manaſſeh* beginne more earely then he held out long; He raig-
D ned more yeares then his good father liu'd: notwithſtanding the miraculous addition to his age; More then euer any King of *Iudah*, beſides, could reach: Length of dayes is no true rule of Gods fauour; As plants laſt longer then ſenſitiue creatures, and brute creatures out-liue the reaſonable; ſo, amongſt the reaſonable, it is no newes for the wickedly great, to inherit theſe earthly glories, longer then the beſt.

There wants not apparent reaſon for this difference; Good Princes are fetcht away to a better Crowne; They cannot be loſers, that exchange a weake and fading honor, for a perfection and eternitie of bleſſedneſſe: Wicked men liue A long to their owne diſaduantage; they do but carrie ſo many more brands to their hell: If therefore there be a iuſt man that periſheth in his righteouſneſſe; and there be a wicked man that prolongs his life in his wickedneſſe, farre be it from vs, either to pittie the remouall of the iuſt, or to enuie the continuance of the wicked; This continues to his loſſe, that departs to an happie aduancement.

It is verie like that *Ezekiah* marrying ſo late, in the vigour both of his age, and holineſſe, made a carefull choyce of a wife ſutable to his owne pietie; Neither had his delight beene ſo much in her (according to her name) if her delight had not beene, as his, in God; Their iſſue ſwarues from both, ſo fully inheriting the vices of his grand-father *Ahaz*, as if there had beene no interuention of an *Ezekiah*: So we haue ſeene the kernell of a well fruited plant degenerate into that crab, or willow, which gaue the originall to his ſtocke; yet can I not ſay that *Ezekiah* was as free from traducing euill to his ſonne *Manaſſeh*, as *Ahaz* was free from traducing good to his ſonne *Hezekiah*: Euill is incorporated into the beſt nature, whereas euen the leaſt good deſcends from aboue. B

We may not meaſure grace by meanes: Was it poſſible that *Manaſſeh* hauing beene trained vp in the religious Court of his father *Hezekiah*, vnder the eye of ſo holy Prophets and Prieſts, vnder the ſhadow of the Temple of God, after a childhood ſeaſoned with ſo gracious precepts, with ſo frequent exerciſe of deuotion, ſhould runne thus wild into all heatheniſh abominations; as if there had beene nothing but Idolatry in the ſeed of his conception, in the milke of his nouriſhment, in the rules of his inſtitution, in the practice of his examples? How vaine are all outward helps without the influence of Gods Spirit? and that Spirit breathes where he liſteth: good education raiſeth great hopes, but the proofe of them is in the diuine benediction.

I feare to looke at the out-rages of this wicked ſonne of *Hezekiah*: What hauocke doth he make in the Church of God? as if he had beene borne to ruine Religion, as if his onely felicitie had beene to vntwiſt, or teare, in one day, that holy web which his father had beene weauing, nine and twentie yeares? and contrarily, to ſet vp in one houre that offenſiue pile, which had beene aboue C three hundred yeares in pulling downe: ſo long had the high places ſtood; the zeale of *Ezekiah* in demoliſhing them honoured him, aboue all his predeceſſors; and now the firſt act of this greene head was their reedifying: That miſchiefe may be done in a day, which many ages cannot redreſſe.

Fearefull were the preſages of theſe bold beginnings; From the miſ-building of theſe Chappels of the Hils to the true God, *Manaſſeh* proceeds to erecting of alters to a falſe: euen to *Baal*, the God of *Ahab*, the ſtale Idoll of the heathen; yet further, not content with ſo few Deities, he worſhips all the hoaſt of heauen; and, that he might deſpight God yet more, he ſets vp altars to theſe abuſed riuals of their Maker, in the verie houſe of the Lord; that holy place doth he not feare to defile with the grauen Image of the groue, that he had made: Neuer *Amorite* did ſo wickedly as *Manaſſeh*; and, which was yet worſe, it ſufficed not to be thus wicked himſelfe, but he ſeduced Gods people to theſe abominations; and that his example might moue the more, he ſpares not his owne ſonne from the fire of the Idol-ſacrifice. Neither were his witcheries leſſe enormious, D then his Idolatrie; he obſerued times, he vſed inchantments, he dealt with familiar ſpirits, and with wizards: Neither were either of theſe worſe then his crueltie; He ſhed innocent bloud till he had filled *Ieruſalem* from one end to another.

O *Manaſſeh*, how no leſſe cruell wert thou to thine owne ſoule, then to thy *Iudah*: What an hideous liſt of monſtrous impietie is here; Any one of which were enough to draw iudgement vpon a world; but what hell is ſufficient for all together?

A What browes are not now lifted vp to an attentiue expectation of ſome preſent, and fearefull vengeance from God, vpon ſuch flagitious wickedneſſe? *Therefore thus ſaith the Lord, Behold I am bringing ſuch euill vpon Ieruſalem, and Iudah, that whoſoeuer heareth of it, both his eares ſhall tingle*: The perſon of *Manaſſeh* is not capable of reuenge enough; as his ſinne dilated it ſelfe by an infectious diffuſion to his people, ſo ſhall the puniſhment. We are ſenſible of the leaſt touch of our owne miſeries, how rarely are we affected with other mens calamities? yet this euill ſhall be ſuch, as that the rumor of it ſhall beat no eare that ſhall not glow with an aſtoniſhing commiſeration: What then O God, what ſhall that plague be, which thou threatneſt with ſo much preface of horror? *I will ſtretch ouer Ieruſalem the line of Samaria, and the plummet of the houſe of Ahab; and I will wipe Ieruſalem as a man wipeth a diſh, wiping it and turning it vpſide downe: And I will forſake the remnant of mine inheritance; and I will deliuer them into the hand of their enemies, and they ſhall become a prey and a ſpoyle vnto all their enemies.*

It is enough O God, it is enough: What eare can but tingle? what eye can
B but weepe? what haire can but ſtart vp? what heart can be but confounded at the mention of ſo dreadfull a reuenge? Can there be a worſe iudgement then deſolation, captiuitie, deſertion, ſpoyle, and torture of preuailing enemies? but howeuer, other Cities and Nations haue vndergone theſe diſaſters, without wonder, that all this ſhould befall to thy *Ieruſalem*, the place which thou haſt choſen to thy ſelfe, out of the whoſe earth, the lot of thine inheritance, the ſeat of thine abode, whereof thou haſt ſaid, *Here ſhall be my reſt for euer*, it is able to amaze all eyes, all eares.

No Citie could fare worſe then *Samaria*, whoſe inhabitants after a wofull ſiege, were driuen, like cattle, into a wretched ſeruitude; *Ieruſalem* ſhall fare no better from *Nebuchadnezzar* the King of *Babylon*: *Ieruſalem*, the glorie of the earth, the dearling of heauen; See, O ye vaine men, that boaſt of the priuiledges of Chaires and Churches, ſee, and tremble. There is no place vnder heauen to which the preſence of God is ſo wedded as that the ſinnes thereof ſhall not procure a diſdainefull, and finall diuorce; The height of former fa-
C uors ſhall be but an aggrauation of vengeance.

This totall vaſtation of *Ieruſalem* ſhall take time: onwards, God beginnes with the perſon of wicked *Manaſſeh*, againſt whom he ſtirres vp the Captaines of the hoaſt of the late friend, and old enemie of *Iudah*: Thoſe thornes amongſt which he had ſhrouded his guiltie head, cannot ſhelter him from their violence; they take him and binde him with fetters of iron, and carrie him to *Babylon*; There he lies loaded with chaines, in an vncomfortable dungeon, exerciſed with varietie of tortures, fed with ſuch courſe pittances of bread, and ſips of water, as might maintaine an vnwilling life, to the puniſhment of the owner. What eye can now pittie the deepeſt miſeries of *Manaſſeh*? What but bondage can befit him, that hath ſo lawleſly abuſed his libertie? What but an vtter abdication can befit him that hath caſt off his God, and doted vpon Deuils? What but a dying life, and a tormenting death can bee fit for a man of bloud?

Who now would not haue giuen this man for loſt; and haue lookt when hell
D ſhould claime her owne? But oh the height, oh the depth of diuine mercie! After all theſe prodigies of ſinne, *Manaſſeh* is a conuert; *When he was in affliction he beſought the Lord his God: and humbled himſelfe greatly before the God of his fathers.* How true is that word of the Prophet, *Vexation giues vnderſtanding*; The viper when he is laſhed, caſts vp his poyſon: The traitor when he is racked, tells that truth which he had elſe neuer vttered; If the croſſe beare vs not to heauen, nothing can: What vſe were there of the graine, but for the edge of the ſickle, wherewith it is cut downe; the ſtroake of the flayle, wherewith it is beaten;

A beaten; the weight and attrition of the mill, wherewith it is cruſhed; the fire of the ouen wherewith it is baken? Say now, *Manaſſeh*, with that grandfather of thine (who was, till now, too good for thee) *It was good for me that I was afflicted*: Euen thine iron was more precious to thee, then thy gold; thy Goale was a more happie lodging to thee, then thy palace; *Babylon* was a better Schoole to thee, then *Ieruſalem*: what fooles are we to frowne vpon our afflictions? Theſe, how crabbed ſoeuer, are our beſt friends. They are not, indeed, for our pleaſure, they are for our profit: their iſſue makes them worthy of a welcome. What doe we care how bitter that potion be which brings health?

How farre a man may goe, and yet turne? Could there be fouler ſinnes then theſe? Lo, here was Idolatrie in the height, violation of Gods houſe, ſorceries of all kinds, bloudie crueltie to his owne fleſh, to the Saints of God; and all theſe againſt the ſtreame of a religious inſtitution, of the zealous counſels of Gods Prophets, of the checks of his owne heart.

B Who can complaine that the way of heauen is blocked vp againſt him, when he ſees ſuch a ſinner enter? Say the worſt againſt thy ſelfe, O thou clamorous ſoule; Here is one that murthered men, defied God, worſhipt diuels; and yet finds the way to repentance; if thou be worſe then he, denie (if thou canſt) that to thy ſelfe, which God hath not denied to thee, capacitie of grace: In the meane time, know that it is not thy ſinne, but thine impenitence that barres heauen againſt thee.

Preſume not yet, O man, whoſoeuer thou art, of the libertie of thy conuerſion; as if thou couldeſt run on lawleſly in a courſe of ſinning, till thou come to the brimme of hell; and then couldſt ſuddenly ſtop, and returne at leaſure: the mercie of God neuer ſet period to a wilfull ſinner; neither yet did his owne corrupt deſires, ſo as when he is gone the furtheſt, he could yet ſtay himſelfe from another ſtep: No man that truely repents is refuſed: but many a one ſinnes ſo long, that he cannot repent. His cuſtome of wickedneſſe hath obdur'd his heart, and made it flint to all good impreſſions. There were *Ieroboams*, and *Abijams*, and *Ahabs*, and *Ioaſhes*, and *Ahazes*, in theſe ſacred thrones, there C was but one *Manaſſeh*: God hath not left in any mans hand the raines of his owne heart, to pace, and turne, and ſtop as he liſts; This priuiledge is reſerued to him that made it; *It is not of him that wils, nor of him that runs, but of God that ſhowes mercie*: and that mercie neglected, iuſtly binds ouer to iudgement.

I wonder not at *Manaſſeh*, either ſinning, or repenting, I wonder at thy goodnes, O Lord; who after thy iuſt permiſſion of his ſinne, calleſt him thus graciouſly to repent, and ſo receiueſt him repenting: So as *Manaſſeh* was not a more loathſome and monſtrous ſpectacle of wickedneſſe, then he is now a pleaſing and vſefull patterne of conuerſion; Who can now deſpaire of thy mercie, O God, that ſees the teares of a *Manaſſeh* accepted? when we haue debauched our worſt, our euill cannot match with thy goodneſſe; rather it is the praiſe of thine infinite ſtore, that where ſinne abounds, grace abounds much more; O keepe vs from a preſumption of grace, that we may repent; and raiſe vs from a diſtruſt of grace when we haue repented.

D No ſooner is *Manaſſeh* penitent, then he is free; his prayers haue at once looſed him from his ſinnes, and from his chaines; and of a captiue haue made him a King; and from the dungeon of *Babylon* haue reſtored him to the Palace of *Ieruſalem*: How eaſie is it for the ſame hand that wounds to cure: What cannot feruent prayers doe, either for our reſcuing from euill, or for our inueſting with good.

Then Manaſſeh knew that the Lord he was God. Then? and not before? Could his younger yeares eſcape the knowledge of Gods miraculous deliuerance of *Ieruſalem* from the *Aſſyrians*? Could he but know the ſlaughter that Gods

Angell

A Angell made in one night, of an hundred fourescore and fiue thouſand? Could hee but haue heard the iuſt reuenge vpon *Senacherib*? Could he be ignorant of his fathers ſupernaturall recouerie? Could he but ſee that euerlaſting monument of the noted degrees in the Diall of *Ahaz*? Could he auoid the ſenſe of thoſe fifteene yeares, which were ſuper-added to his fathers age? What one of theſe proofes doth not euince a Deitie? Yet, till his owne ſmart, and cure, *Manaſſeh* knew not that the Lord was God.

Fooliſh ſinners pay deare for their knowledge; neither will indure to bee taught good, cheape: ſo we haue ſeene reſtie horſes that will not moue till they bleed with the ſpur: So we haue ſeene dull and carelesſe children, that will learne nothing but what is put into them with the rod.

The Almightie will be ſure to be knowne for what he is, if not by faire meanes, yet by foule; If our proſperitie, and peace, and ſweet experience of his mercy can win vs to acknowledge him, it is more for our eaſe, but, if wee will needes be taught by ſtripes, it is no leſſe for his glorie.

Manaſſeh now returnes another man to *Ieruſalem*: With what indignation B doth he looke vpon his old follies? and now, all the amends he can make, is to vndoe what he did; to doe that which he vndid: *He tooke away the ſtrange Gods, and the Idoll out of the houſe of the Lord, and all the alters that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the Citie.* True repentance begins to decline at the ablatiue, deſtroying thoſe monuments of ſhame which former errour had reared; The thornes muſt firſt be ſtubbed vp, ere the ground can be capable of ſeed; The true method of grace, is firſt, *Ceaſe to doe euill*; then, *Learne to doe good.*

In vaine had *Manaſſeh* profeſſed a repentance, if the ſtrange gods had ſtill held poſſeſſion of *Ieruſalem*, if the Idoll had ſtill harboured in Gods Temple, if forraine altars had ſtill ſmoked vpon the holy mountaine; Away with all this traſh, when once *Manaſſeh* comes to a true ſenſe of pietie.

There is nothing but hypocriſie in that penitent, who after all vowes, and teares, retaines his old abhominations; It is that poore peece of ſatisfaction which we can giue to the diuine inſtice, in a heartie indignation, to fling downe C that cup of wickedneſſe wherewith we haue beene bewitched, and to trample vpon the ſheards: without which, confeſſion is but winde, and the droppes of contrition, water.

The liuiug God loues to dwell cleane, hee will not come vnder the roofe of Idols, nor admit Idols to come vnder his: Firſt therefore, *Manaſſeh* caſts out the ſtrange Gods and Idols, and altars; and then *He repaires the Alter of the Lord, and ſacrifices thereon peace-offerings, and thanke-offerings.* Not, till he had pull'd downe, might he build; and when he had pull'd downe, he muſt build: True repentance is no leſſe actiue of good. What is it the better, if when the Idolatrous alters are defaced, the true God hath not an Altar erected to his Name? In many Altars was ſuperſtition, in no altars, Atheiſme.

Neither doth penitent *Manaſſeh* build God a new Altar, but he repaires the old, which by long diſ-vſe lay waſt, and was moſſie and mouldred with age and neglect.

God loues well his owne inſtitutions; neither can he abide innouations, ſo D much as in the out-ſides of his ſeruices. It is an happie worke to vindicate any ordinance of God from the iniuries of times, and to reſtore it to the originall glorie.

What haue our pious gouernors done other in Religion? had we gone about to lay a new foundation, the worke had bin accurſed; now we haue only, ſcraped off ſome ſuperfluous moſſe, that was growne vpon theſe holy ſtones we haue cemented ſome broken peeces, we haue pointed ſome crazie corners with wholſome morter, in ſtead of baſe clay, wherewith it was diſgracefully patched vp: The altar is old, it is Gods Altar: It is not new, not ours: If wee A haue laid one new ſtone in this ſacred building, let it flye in our faces, and beat out our eyes.

On this repaired altar doth *Manaſſeh* ſend vp the ſacrifices of his peace, of his thankefulneſſe; and doubtleſſe the God of heauen ſmells a ſweet ſauour of reſt; No perfume is ſo pleaſing to God, as that which is caſt in by a penitent hand.

It had not ſerued the turne that *Manaſſeh* had aproached alone to this renued altar; As his lewd example had withdrawne the people from their God; ſo now *he commands Iudah to ſerue the Lord God of Iſrael*; Had he beene ſilent, hee could not haue beene vnfollowed: Euerie act of greatneſſe is preceptiue; but now that Religion is made Law, what *Iſraelite* will not be deuout?

The true God hath now no competitour in *Iudah*; All the Idolls are pull'd downe, the high places will not be pull'd downe; an ill guiſe is eaſily taken vp, it is not ſo eaſily left: After a common deprauation of Religion, it is hard to returne vnto the firſt puritie: as when a garment is deepely ſoiled, it cannot B without many lauers recouer the former cleaneſſe.

IOSIAH'S *Reformation.*

2. Kings 22. And 23.

YEt, if we muſt alter from our ſelues, it is better to be a *Manaſſeh*, then a *Ioaſh*: *Ioaſh* beganne well, and ended ill: *Manaſſeh* beganne ill, and ended well; his age varied from his youth, no leſſe, then one mans condition can varie from another; His poſteritie ſucceeded in both; *Ammon* his ſonne ſucceeded in the ſinnes of *Manaſſehs* youth; *Ioſiah* his C grand-child ſucceeded in the vertues of his age. What a vaſt difference doth grace make in the ſame age? *Manaſſeh* beganne his raigne at twelue yeares; *Ioſiah* at eight; *Manaſſeh* was religiouſly bred vnder *Hezekiah*; *Ioſiah* was miſ-nurtured vnder *Ammon*, and yet *Manaſſeh* runnes into abſurd Idolatries, *Ioſiah* is holy and deuout. The Spirit of God breathes freely; not confining it ſelfe to times, or meanes.

No rules can bind the hands of the Almightie; It is in ordinarie prooſe too true a word, that was ſaid of old, *Woe be to thee O Land, whoſe King is a child*: the goodneſſe of God makes his owne exceptions; *Iudah* neuer fared better, then in the greene yeares of a *Ioſiah*: If we may not rather meaſure youth, and age by gouernment, and diſpoſition, then by yeares: Surely thus, *Ioſiah* was older with ſmooth cheekes, then *Manaſſeh* with gray haires. Happie is the infancie of Princes, when it falles into the hands of faithfull Councellors.

A good patterne is no ſmall helpe for young beginners; *Ioſiah* ſets his father *Dauid* before him, not *Ammon*, not *Manaſſeh*: Examples are the beſt rules for D the inexperienced; where their choice is good, the directions are eaſieſt: The Lawes of God are the wayes of *Dauid*; Thoſe Lawes were the rule, theſe wayes were the practice; Good *Ioſiah* walkes in all the wayes of his Father *Dauid*.

Euen the minoritie of *Ioſiah* was not idle; we cannot be good too early: At eight yeares it was enough to haue his eare open to heare good counſaile; to haue his eyes and heart open to ſeeke after God: At twelue, he begins to act and ſhowes well that he hath found the God he ſought: Then he addreſſes

A himſelfe to purge *Iudah*, and *Ieruſalem*, from the high places, groues, image altars; wherewith it was defiled; burning the bones of the idolatrous Prieſts vpon their altars; ſtrawing the aſhes of the idols vpon the graues of them that had ſacrificed to them, ſtriuing by thoſe fires, and mattocks to teſtifie his zealous deteſtation of all idolatrie.

2.Chron. 34.3.

The houſe muſt firſt be cleanſed, ere it can be garniſhed; no man will caſt away his coſt vpon vncleane heaps; ſo ſoone as the Temple was purged, *Ioſiah* bends his thoughts vpon the repayring and beautifying of this houſe of the Lord.

What ſtir was there in *Iudah*, wherein Gods Temple ſuffered not? Sixe
ſeuerall times was it pillaged, whether out of force, or will: Firſt, *Iehoaſh* King
of *Iudah* is faine by the ſpoile of it to ſtop the mouth of *Hazael*; Then, *Ioaſh*
King of *Iſrael* fils his owne hands with that ſacred ſpoile, in the dayes of *Ama-*
ziah; after this, *Ahaz* rifles it for *Tiglath Pileſer*, King of *Aſſyria*; then *Heze-*
kiah is forced to ranſacke the treaſures of it for *Senacherib*; yet after, the ſacri-
ledge of *Manaſſeh* makes that bootie of it, which his later times indeuoured to
B reſtore; and now laſtly, *Ammon* his ſonne neglects the frame, embeazels the
furniture of this holy place: The verie pile began to complaine of age and vn-
reſpect. Now comes good *Ioſiah*, and in his eighteenth yeare (when other young
Gallants would haue thought of nothing but pleaſure, and iollitie) takes vp the
lateſt care of his father *Dauid*, and giues order for the repayring of the Temple.

The keepers of the doore haue receiued the contribution of all faithfull Iewes, for this pious vſe; the King ſends *Shaphan* the ſcribe to *Helkijah* the Prieſt to ſumme it vp, and to deliuer it vnto Carpenters, and Maſons, for ſo holy a worke.

How well doth it beſeeme the care of a religious Prince, to ſet the Prieſts and Scribes in hand with reedifying the Temple? The command is the Kings, the charge is the high-Prieſts, the execution is the workemens; when the labourers are faithfull in doing the worke, and the high-Prieſt in the directing it, and the King in inioyning it, Gods Houſe cannot faile of an happie perfection; but when any of theſe ſlackens, the buſineſſe muſt needs languiſh.

C How God bleſſes the deuout indeauours of his ſeruants? Whiles *Helkijah*
was diligently ſuruaying the breaches and the reparation of the Temple, hee
lights vpon the booke of the Law: The authenticke and originall Booke of
Gods Law was by a ſpeciall charge appointed to be carefully kept within a ſafe
ſhrine, in the Sanctuarie: In the depraued times of Idolatrie, ſome faithfull
Prieſt (to make ſure worke) had locked it faſt vp, in ſome corner of the Temple,
from the reach of all hands, of all eyes: as knowing how impoſſible it was,
that diuine monument could otherwiſe eſcape the furie of prophane guiltineſſe:
Some few tranſcripts there were doubtleſſe, (parcels of this ſacred Booke) in
other hands; neither doubt I, but as *Helkijah* had beene formerly well acquain-
ted with this holy volume) now of long time hid) ſo the eares of good *Ioſiah*
had beene inured to ſome paſſages thereof; but the whole body of theſe awfull
Records, ſince the late night of Idolatrous confuſion, and perſecution ſaw no
light, till now; this precious treaſure doth *Helkijah* find, whiles he digs for the
Temple: Neuer man laboured to the reparation of Gods Church, but he met
D with a bleſſing more then he looked for.

Deut.31.26.

Helkijah the Prieſt, and *Shaphan* the ſcribe do not ingroſſe this inualuable wealth into their owne hands, nor ſuppreſſe theſe more then ſacred roles, for their owne aduantage; but tranſ-mit them, firſt to the eares of the King, then by him, to the people: It is not the praiſe of a good ſcribe, to lay vp, but to bring forth, both old and new: And if the Prieſts lips ſhall keepe knowledge, they keepe it to impart, not to ſmoother, *The people ſhall ſeeke the Law at his mouth; for he is the meſſenger of the Lord of Hoſts.*

So ſoone as the good King heares the words of the booke of the Law, and in ſpeciall, thoſe dreadfull threats of iudgement, denounced againſt the Idolatries of his *Iudah*, he rends his clothes, to ſhow his heart rent with ſorrow, and fearefull expectation of thoſe plagues; and waſhes his boſome with teares. Oh gracious tenderneſſe of *Ioſiah*: he doth but once heare the Law read, and is thus humbled; humbled for his fathers ſinnes, for the ſinnes of his people: how manie of vs, after a thouſand hammerings of the menaces of Gods Law, vpon our guiltie ſoules, continue yet inſenſible of our danger? The verie reading of this Law doth thus affect him; the preaching of it ſtirs not vs; The ſinnes of others ſtrucke thus deepe with him; our owne are ſleighted by vs: A ſoft heart is the beſt tempered for God: So Phyſitians are wont to like thoſe bodies beſt, which are eaſieſt to worke vpon: O God make our clay, waxe, and our waxe pliable to thine hand; ſo ſhall we be ſure to be free either from ſinne, or from the hurt of ſinne.

It is no holy ſorrow that ſends vs not to God; *Ioſiah* is not moaped with a diſtractiue griefe, or an aſtoniſhing feare, but in the height of his paſſion, ſends fiue choiſe meſſengers to *Huldah* the Propheteſſe, to enquire of the Lord, for himſelfe, for *Iudah*: It is an happie trouble that driues vs to this refuge. I doe not heare any of theſe Courtiers reply to this godly motion of their young King: Alas, Sir, what meanes this deepe perplexitie? What needs all this buſie inquiſition? If your father were idolatrous, what is that to you, who haue abandoned his ſinnes? If your people were once idolatrous, what is that to you, yea to them, who haue expiated theſe crimes by their repentance? Haue you not carefully reformed all thoſe abuſes? hath not your happie reformation made an abundant amends for thoſe wrongs? Spare your teares, and ſaue the labour of your meſſengers; All is well, all ſhall be well; theſe iudgements are for the obſtinate; had we beene ſtill guiltie, theſe feares had beene iuſt: were we ſtill in danger, what had we gained by our conuerſion? Rather, as glad to ſecond the religious cares of their young King, they feed his holy anxieties with a iuſt aggrauation of perill; and by their good counſell, whet theſe his zealous deſires of a ſpeedie reſolution: That ſtate cannot but be happie, whoſe Prieſts and Peeres are readie as to ſuggeſt, ſo to cheriſh, and execute the deuout proiects of their Soueraignes.

The graue Prieſt, the learned ſcribe, the honourable Courtiers doe not diſdaine to knocke at the doore of a Propheteſſe: Neither doth any of them ſay; It were hard if we ſhould not haue as much acquaintance with God, as a woman; but in an humble acknowledgement of her Graces, they come to learne the will of God, from her mouth: True pietie is modeſt, and ſtands not vpon termes of reputation, in the buſineſſes of God; but willingly honors his gifts in any ſubiect, leaſt of all in it ſelfe.

The ſexe is not more noted in *Huldah*, then the condition; As ſhe was a woman, ſo a wife; the wife of *Shallum*: Holy matrimonie was no hinderance to her diuine reuelations; ſhe was at once a Propheteſſe in her colledge, an huſwife in her family; It was neuer the practice of God to confine his graces to virginitie: At this verie time the famous Prophet *Ieremie* flouriſhed, ſome yeares had hee alreadie ſpent in this publike ſeruice; why was not he rather conſulted by *Ioſiah*? It is not vnlike that ſome propheticall imployments called him away, at this time from *Ieruſalem*: His preſence could not haue beene balked: purpoſely, doubtleſſe doth God caſt his meſſage vpon the point of that abſence, that he might honour the weaker veſſell with his diuine oracle; and exerciſe the humilitie of ſo great clients: in the anſwers of God, it is not to be regarded, who ſpeakes, but from whom: The iniurie redounds to God, if the weakeneſſes of the perſon cauſe vs to vnder-value the authoritie of the function.

A As *Ioſiah* and his meſſengers doe not deſpiſe *Huldah*, becauſe ſhe was a woman; ſo *Huldah* doth not flatter *Ioſiah*, becauſe a King: *Go tell the man that ſent you; Thus ſaith the Lord: Behold I will bring euill vpon this place*, Loe, he that was as God to his ſubiects, is but as man to the Propheteſſe: neither is the meſſage euer the ſweeter, becauſe it is required by a Prince: No circumſtance may varie the forme of diuine truth.

Euill muſt befall *Ieruſalem* and *Iudah*, yea, all the words of that booke, muſt allight vpon the inhabitants of both: In how bad a caſe wee may be, and yet thinke our ſelues not ſafe onely, but happie? Theſe Iewes had forgotten their old reuolts; and now hauing framed themſelues to holy courſes; promiſed themſelues nothing but peace, when the Propheteſſe foreſees, and foretels their approching ruine: Euen their old ſcore muſt be paid, after the opinion of a cleere agreement. In vaine ſhall we hope to quit our arrerages by prorogation This Propheteſſe had immediate viſions from God, yet ſhe muſt ſpeake out of the Booke; There was neuer any reuelation from the Lord, that croſſed his writings: His hand, and his tongue agree eternally: If that booke haue curſed
B *Iudah*, ſhe may not abſolue it.

Yet, what a gracious mixture was here of mercie, with ſeueritie; ſeueritie to *Iudah*, mercie to *Ioſiah*; *Iudah* ſhall be plagued, and ſhall become a deſolation, and a curſe; *Ioſiah* ſhall be quietly houſed in his graue, before this ſtorme fall vpon *Iudah*: His eye ſhall not ſee, what his people ſhall feele: It is enough that the expectation of theſe euills afflicts him, the ſenſe ſhall not.

Whence is this indulgence? *Becauſe thine heart was tender, and thou haſt humbled thy ſelfe before the Lord.* How happie a thing it is to be a reed vnto Gods iudgements, rather then an oake, the meeke and gentle reed ſtoops and therefore ſtands, the oake ſtands ſtiffely out againſt the ſtrongeſt guſt, and therefore is turned vp by the roots: At leaſt, let vs lament thoſe ſinnes we haue not auoided; and mourne for the ſinnes of others, whiles we hate our owne.

He that found himſelfe exempted from this vengeance, by his repentance and deepe humiliation, would faine find the ſame way for the deliuerance of his people: The ſame words of the Law therefore, that had wrought vpon his
C heart, are by him cauſed to be publikely read in the eares of *Iudah*, and *Ieruſalem*; The aſſembly is vniuerſall, of Prieſts, Prophets, people, both ſmall and great; becauſe the ſinne was ſuch, the danger was ſuch: that no man may complaine to want information, the Law of God ſounds in euery eare. If our eare be ſhut to the Law, the ſinne is ours; but if the Law be ſhut to our eares, the ſinne is of our gouernors: Woe be to them that hide Gods Booke from the people, as they would doe rats-bane from the eyes of children: Ignorant ſoules cannot periſh without their murder: There is no feare of knowing too much, there is too much feare of practizing too little: Now, if the people doe not imitate their King in relenting, they are not worthy to partake with them in his impunitie. Howſoeuer, they ſhall not want a great example; as of ſorrow, ſo of amendment. Good *Ioſiah* ſtands by the pillar, and ſolemnly renewes his Couenant with his God; the people cannot for ſhame refuſe to ſecond him: Euen they that lookt for a deſtruction, yet doe not with-draw their obedience; Gods Children may not be ſullen vnder his corrections, but whether they ex-
D pect or feele ſmart, are no other then dutifull to his awfull hand. As a man that finds he hath done ſomething that might indanger the forfait of his fauour, puts himſelfe into ſome deſeruing action, whereby he may hope to re-indeare himſelfe, ſo doth *Ioſiah* here; No indeauor is enough to teſtifie his zeale to that name of God which was ſo profaned by his peoples Idolatrie; what euer monuments were yet remaining of wicked Paganiſme, he defaces with indignation; he burnes the veſſels of *Baal*, and puts downe his *Chemarim*, deſtroyes the houſes of the *Sodomites*, ſtrawes the powder of their Idols in the brooke *Kedron*, defiles

Topheth, takes away the horſes, of the Sunne, burnes the charets of the Sunne A
with fire, and omits nothing that might reconcile God, cleare *Iudah*, perfect a reformation.

Neither is this care confined to *Ieruſalem*, and the neighbouring Townes, but ſtretches it ſelfe to the vtmoſt coaſts of *Ioſiahs* Kingdome; *Bethel* was the infamous ſeat of the pollution of *Iſrael*; it ſeemes the heyres of *Ieroboam* (who ſet vp his golden Calfe there) inioyed it not long; the Kings of *Iudah* recouered it to their crowne, but, it had not yet recouered it ſelfe from that ancient infection: Thither doth good *Ioſiah* ſends the vnhallowed aſhes of *Baals* Reliques, to ſtaine that altar firſt, which he will ſoone after deface.

The time was, and it was no leſſe then three hundred and fiftie yeares ſince, that the man of God, out of *Iudah*, cried againſt *Ieroboams* altar.

O Altar, Altar; Thus ſaith the Lord; Behold a Child ſhall be borne, vnto the Houſe of Dauid, Ioſiah by name, and vpon thee ſhall he offer the Prieſts of the high-places, that burne incenſe vpon thee, and mens bones ſhall be burnt vpon thee.

And now is the houre come, wherein euerie of thoſe words ſhall be accompliſhed: It could not but be a great confirmation to *Ioſiah*, to ſee that God ſo B
long agoe fore-markt him for his owne; and fore-nam'd him to ſo zealous a ſeruice.

All our names are equally foreknowne of that diuine prouidence, though not fore-ſpoken: neither can any act paſſe from vs, which was not pre-determined in that eternal Counſel of the Almightie: neither can any act that is pre-determined be vnfulfilled vpon earth: Interuention of time breakes no ſquare in the diuine decrees: our pur-blind eyes ſee nothing, but that which toucheth their lids; the quicke ſight of Gods preſcience ſees that, as preſent, which is a world off: According to the prediction, the ſtench of dead mens bones is a fit perfume to ſend vp from this altar to heauen; whoſe beſt ſacrifices ſauoured worſe in the noſtrils of God. And the bloud of the idolatrous ſacrificers was a meet oblation to that God, who had beene diſhonoured by their burnt-offerings to his baſe corriuals.

Euen that Prophet who foretold this, had his toomb in *Bethel*, and that toomb had his inſcription; His weakeneſſe might not rob him of the honour C
of his ſepulture: How palpably do theſe *Iſraelites* condemne themſelues, whiles they reſerue ſo famous a monument of their owne conuiction. It was no preiudice to this holy Prophet, that his bones lay amonſt the ſepulchers of idolaters. His Epitaph preſerued thoſe bones from burning, vpon that altar, which he had accurſed; As the Lyon might not teare his carcaſſe, when he died, ſo now, the furie of the multitude may not violate his verie bones, in the graue.

I do not ſee *Ioſiah* ſaue them for reliques; I heare him command they ſhall reſt in peace; it is fit the dead bodies of Gods Saints ſhould be as free from contempt, as from ſuperſtition.

After the remouall of theſe rites of falſe worſhip, it is time to bring in the true: Now a ſolemne Paſſeouer ſhall be kept vnto the Lord, by the charge of *Ioſiah*: That booke of the Law ſets him, the time, place, circumſtances, of this Sacrament, his zeale ſo carefully followes it, that ſince the dayes of *Samuel*, this feaſt was neuer ſo glorioully, ſo punctually celebrated. *Ieruſalem* is the place, the fourteenth day of the firſt moneth is the time, the Leuites are the actors, a yearling & D
ſpotleſſe Lambe is the prouiſion; no bone of it is broken, the bloud is ſprinkled vpon the doore-poſtes, it is roaſted whole, eaten with ſowre herbs, with bread vnleauened; the remainder is conſumed by fire. The law, the ſacrifices, had beene in vaine, If the Paſſeouer had beene neglected: No true Iſraelite might want, whether this monument of their deliuerance paſt, or this Type of the Meſſiah to come. Rather then faile. *Ioſiah s* bountie ſhall ſupply to *Iudah* Lambs for their paſchall deuotion: No almes is ſo acceptable, as that whereby the ſoule is furthered.

IOSIAHS

A

IOSIAHS *Death; with the deſolation of the Temple, and* Ieruſalem.

2 Kings 23. verſe 29. And 2.Chron.35. verſe 20. 2,Chron.36.

IOſiah hath now happily ſetled the affaires both of God, and the ſtate: and now hath ſweet leiſure to inioy himſelfe, and his people: his conſcience doth not more cheare him at home, then his ſubiects abroad; Neuer King raigned with more officious pietie to God, with more loue, and applauſe of men: But what ſtabilitie is there in theſe earthly things? B how ſeldome is excellencie in any kind long-liu'd? In the very ſtrength of his age, in the height of his ſtrength, is *Ioſiah* withdrawne from the earth; as not without a mercifull intention of his glorie, on Gods behalfe, ſo, not without ſome weakeneſſe, on his owne. *Pharaoh Necho* King of *Egypt* comes vp to fight againſt the King of *Aſſyria*: What is that to *Ioſiah*? Perhaps the *Egyptians* attempted to paſſe thorow the land of *Iudah*, towards *Carchemiſh* the ſeat of his warre; but, as a neighbour, not as an enemie: *Ioſiah* reſiſts him; as neither holding it ſafe to admit a forraine power into the boſome of his Countrey, nor daring to giue ſo faire an occaſion of prouoking the *Aſſyrian* hoſtilitie againſt him.

The King of *Egypt* mildly deprecates this enmitie, he ſends Ambaſſadors to *Ioſiah*, ſaying, *What haue I to doe with thee thou King of Iudah, I come not againſt thee, this day, but againſt the houſe wherewith I haue warre; for God commanded me to make haſte; forbeare thee from medling with God, who is with me, that hee deſtroy thee not.*

C What friend could haue ſaid more? what Prophet could haue aduiſed more holily? why doth not good *Ioſiah* ſay with himſelfe; There may bee truth in this ſuggeſtion; God may haue ſent this man, to be a ſcourge of mine old enemie, of *Aſhur*: If the hand of the Almightie be in this deſigne, why doe I oppoſe it? The quarrell is not mine, why doe I thruſt my finger into this flame, vnbidden; Wherefore ſhould I hazard the effuſion of bloud, vpon an harmeleſſe paſſage? Can I heare him plead a command from God, and not inquire into it? How eaſie is it for me to know the certaintie of this pretended commiſſion? Haue not I the Prieſts, and Prophets of God about me? Let me firſt goe and conſult his oracle; If God haue ſent him, and forbidden me, why ſhould my courage carrie me againſt my pietie?

It is ſtrange that the good heart of *Ioſiah* could eſcape theſe thoughts, theſe reſolutions: Yet, he that vpon the generall threats of Gods Law againſt *Iudah*, ſends meſſengers to inquire of a Propheteſſe; now vpon theſe particular threats of danger to himſelfe; ſpeakes not, ſtirs not: The famous Prophet *Ieremie* D was then liuing, and *Zephaniah*; beſides a whole Colledge of Seers, *Ioſiah* doth not ſo much as ſend out of doores, to aske, *Shall I goe vp againſt the King of Egypt?* Sometimes, both grace and wit are aſleepe in the holieſt and warieſt breſts: the beſt of all Gods Saints may be ſometimes miſcarried by their paſſions to their coſt.

The wiſe prouidence of God hath mercifully determined to leaue *Ioſiah* to his owne counſels, that by the weakeneſſe of his ſeruant, he might take occaſion to perfit his glorie: Euen that wherein *Ioſiah* was wanting vnto God, ſhall concurre to the making vp of Gods promiſe to *Ioſiah*: when we are the moſt blind-folded, A we run on the wayes of Gods hidden decrees; and, what euer our intents be, cannot, if we would, goe out of that vnknowne path.

Needs will *Ioſiah* put himſelfe into armes againſt an vnwilling enemie; and, to be leſſe noted, diſguiſes himſelfe. The fatall arrow of an Egyptian archer findes him out, in the throng, and giues him his deathes-wound; Now, too late he calls to a retrait: his changed Charet is turned to a Biere, to carrie his bleeding corps to his graue, in *Ieruſalem*.

What eye doth not now pitty and lament the vntimely end of a *Ioſiah*? Whom can it chooſe but affect, to ſee a religious, iuſt, vertuous Prince ſnatcht away in the vigour of his age? After all our fooliſh moane, the prouidence that directed that ſhaft to his lighting place, intends that wound for a ſtroke of mercie: The God whom *Ioſiah* ſerues, lookes through his death, at his glorie: and by this ſudden violence will deliuer him from the view, and participation of the miſeries of *Iudah*, which had beene many deaths; and fetches him to the participation of that happineſſe, which could counteruaile more deathes, then could B be incident into a *Ioſiah*. Oh the wonderfull goodneſſe of the Almightie, whoſe verie iudgements are mercifull; Oh the ſafe condition of Gods children, whom verie paine eaſeth, whom death reuiues, whom diſſolution vnites, whom laſtly their verie ſinne and temptation glorifies.

How happily hath *Ioſiah* gained by this change? In ſtead of a froward people, he now is ſorted with Saints and Angels; in ſtead of a fading, and corruptible crowne, he now inioyes an eternall. The orphane ſubiects are readie to weepe out their eyes, for ſorrow; their loſſe cannot be ſo great, as his gaine: he is glorious, they, as their ſinnes had deſerued, miſerable. If the ſeparated ſoule could be capable of paſſion, could *Ioſiah* haue ſeene, after his departure, the calamities of his ſons, of his people, it could not but haue laid ſiege to his peace.

The ſad ſubiects proclaime his ſonne *Iohoahaz*, King in ſtead of ſo lamented a father; He both doth ill, and fares ill: By that time he hath ſat but three monehts in the throne, *Pharaoh Nechoh* King of Egypt ſeconds the fathers C death, with the ſonnes captiuitie: This victorious enemie puts downe the wicked ſonne of *Ioſiah*, and lades him with chaines at *Riblath*, in the land at *Hamath*; and lades his people with the tribute of an hundred talents of ſiluer, and a talent of gold: Yet, as if he that was vnwiling to fight with *Ioſiah*, were no leſſe vnwilling to root out his poſteritie, this Egyptian ſets *Eliakim*, the ſecond ſonne of *Ioſiah*, vpon the ſeat of his father; and, that he might be all his, changes his name to *Iehoiakim*: oh the wofull and vnworthy ſucceſſion of *Ioſiah*; one ſonne is a priſoner, the other is a tributarie; both are wicked. After that *Iehoiakim* hath beene ſome yeares *Pharoahs* Bayliue, to gather, and racke the deare rents of *Iudah*; *Nebuchadnezzar* the great King of *Babylon* comes vp, and ſweepes away both the Lord, and his Feodarie, *Pharaoh*, and *Iehoiakim*.

So farre was the ambitious Egyptian from maintaining his incroachment vpon the territories of *Iudah*, that he could not now hold his owne: From *Nilus* to *Euphrates*, all is loſt: So ſubiect are the leſſer powers ſtill to be ſwallowed D vp of the greater; ſo iuſt it is with God, that they which will be affecting vndue inlargement of their eſtates, ſhould fall ſhort of what they had.

Iehoiakim is caired in fetters to *Babylon*: and now in that dungeon of his captiuitie, hath more leaſure, then grace, to bethinke himſelfe of all his abominations; and whiles he inherits the ſad lodging of his great grandfather, *Manaſſeh*, inherits not his ſucceſſe.

While he is rotting in this Goale, his young ſonne *Iehoiachin* ſtarts vp in his throne; like to a muſhrom that riſes vp in a night, and withers in a day: Within

three

A three moneths, and ten dayes is that young Prince (the meet ſonne of ſuch a father) fetcht vp in irons to his fathers priſon; Neither ſhall he goe alone; his attendance ſhall adde to his miſerie; His mother, his wiues, his officers, his peeres, his craftſmen, his warriours accompanie him, manicled, and chained, to their perpetuall bondage.

Now, according to *Iſaiahs* word, it would haue beene great preferment for the fruit of *Hezekiahs* loynes to be Pages in the Court of *Babylon*.

One onely branch yet remaines of the vnhappie ſtocke of holy *Ioſiah*, *Mattaniah*, the brother of *Iehoiakim*, whom *Nebuchadnezzar* (changing his name to *Zedekiah*) ſets vp in that forlorne, and tributarie throne; There might he haue liued (though an vnderling) yet peaceable; This man (to make vp the meaſure of Gods iuſt iudgements) as he was euer a rebell to God, ſo proues rebellious to his Soueraigne maſter, the King of *Babylon*: The Prophet *Ieremie* hath forewarn'd him in vaine; nothing could teach this man, but ſmart.

Who can looke for other then furie from *Nebuchadnezzar*, againſt *Ieruſalem*, which now had affronted him with three ſeuerall ſucceſſions of reuolts, and B conſpiracies againſt his gouernement; and thrice abuſed his bountie, and indulgence? with a mightie army doth he therefore come vp againſt his ſeditious deputie; and beſieges *Ieruſalem*, and blockes it vp with forts round about. After two yeares ſiege, the *Caldees* without and the famine within, haue preuailed; King *Zedekiah* and his ſouldiers are fled away by night, as thinking themſelues happie, if they might abandon their walls, and ſaue their liues.

The *Chaldees* (as caring more for the birdes, then for the neſt) purſue them, and ouertake *Zedekiah*, forſaken of all his forces, in the plaine of *Iericho*, and bring him to *Nebuchadnezzar*, King of *Babylon*. What can ſo vnthankefull and perfidious a vaſſall expect, but the worſt of reuenge? The ſentence is fearefull: Firſt, the ſonnes of *Zedekiah* are ſlaine before his eyes; then thoſe eyes of his (as if they had ſeene enough, when they had ſeene him childleſſe) are put out: His eyes are onely lent him ſo long, as to torment him with the ſight of his owne vtmoſt diſcomfort; Had his ſonnes but ouer-liued his eyes, the griefe had beene ſo much the leſſe, as the apprehenſion of it had beene leſſe liuely, and C piercing; Now, this wofull obiect ſhall ſhut vp his ſight, that euen when his bodily eyes are gone, yet the eyes of his minde might euer ſee what he laſt ſaw; That thus his ſonnes might bee euer dying before him, and himſelfe in their death euer miſerable.

Who doth not now wiſh that the bloud of *Hezekiah* and *Ioſiah* could haue beene ſeuered from theſe impure dregs of their lewd iſſue? no man could pittie the offenders, were it not for the mixture of the intereſt of ſo holy progenitors.

No more ſorrow can come in at the windowes of *Zedekiah*, more ſhall come in at his doores; his eare ſhall receiue what more to rue for his *Ieruſalem*: *Nebuzaradan* the great Marſhall of the King of *Babylon* comes vp againſt that deplored Citie, and breakes downe the walls of it, round about, and burnes the Temple of the Lord, and the Kings houſe, and euery faire Pallace of *Ieruſalem*, with fire; driues away the remainder of her inhabitants, into Captiuitie, carries away the laſt ſpoyles of the glorious Temple. Oh *Ieruſalem*, *Ieruſalem*, the wonder D of all times, the paragon of nations, the glorie of the earth, the fauorite of heauen, how art thou now becomes heapes of aſhes, hilles of rubbiſh, a ſpectacle of deſolation, a monument of ruine? If later, yet no leſſe deepe haſt thou now pledged that bitter cup of Gods vengeance, to thy ſiſter *Samaria*; How carefully had thy God forwarned thee? Though *Iſrael* play the harlot, yet, let not *Iudah* ſinne: Loe now, as thine iniquities, ſo thy iudgements haue ouertaken her: Both lie together in the duſt, both are made a curſe to all poſterities: O God, what place ſhall thy iuſtice ſpare, if *Ieruſalem* haue periſhed? If that delight of thine were cut off for her wickedneſſe, Let vs not bee high minded but A feare.

What pittie it was to ſee thoſe goodly Cedars of the Temple flaming vp higher then they ſtood in *Lebanon*? to ſee thoſe curious marbles, which neuer felt the dint of the pick-axe, or hammer, in the laying, wounded with mattockes, and wounding the earth in their fall? to ſee the holy of holies, whereinto none might enter but the high-prieſt, once a yeare, thronged with Pagans; the vailes rent, the ſacred Arke of God violated, and defaced, the Tables ouer-turned, the Altars broken downe, the pillars demoliſhed, the pauements digged vp, yea, the verie ground, where that ſamous pile ſtood, deformed. O God, thou wouldeſt rather haue no viſible houſe vpon earth, then indure it defiled with Idolatries.

Foure hundred thirtie and ſixe yeares had that Temple ſtood, and beautified the earth, and honoured heauen, now it is turned into rude heapes; There is no preſcription to be pleaded for the ſauour of the Almightie: Onely that Temple, not made with B hands, is eternall in the heauens. Thither he graciouſly brings vs, that hath ordain'd vs thither, for the ſake of that glorious high-Prieſt, that hath once for all entred into that holy of holies,

Amen.

C

D

Contemplations.

ON THE HISTORIE OF THE OLDE TESTAMENT.

The 21th. and laſt Booke.

Wherein are,

1. Zerubbabel *and* Ezra.
2. Nehemiah *building the walls of Jeruſalem.*
3. Nehemiah *redreſsing the extortion of the Iewes.*
4. Ahaſuerus *feaſting*; Vaſhti *caſt off*: Eſter *choſen.*
5. Haman *diſreſpected by* Mordecai; Mordecaies *meſſage to* Eſter.
6. Eſter *ſuing to* Ahaſuerus.
7. Mordecai *honoured by* Haman.
8. Haman *hanged*; Mordecai *aduanced.*

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ZERVBBABEL and EZRA.

THE firſt tranſportation into *Babylon*, vnder *Iehoiakim*,
(wherein *Daniel*, *Ezekiel*, and many
B other of the beſt note, were driuen into captiuitie;)
was (ſome eleuen yeares after) followed
with a ſecond, vnder *Zedekiah*; wherein the remnant
of the, now ruined, *Ieruſalem*, and *Iudah*,
were ſwept away. Seuentie yeares was the period
of their longeſt ſeruitude; whiles *Babylon* was a
Queene, *Iudah* was her vaſſall: when that proud
Tyranneſſe fell, Gods people began to riſe againe:
The *Babylonian* Monarchie was no ſooner
ſwallowed vp of the *Perſian*, then the *Iewes* felt the comfort of libertie.

For *Cyrus* conquering *Babylon*, and finding the *Iewes* groaning vnder that
miſerable captiuitie, ſtraight releaſes them, and ſends them, vnder the conduct
of their Captaine *Zorobabel*, backe to their almoſt-forgotten countrie.

The world ſtands vpon viciſſitudes; Euery Nation hath her turne, and muſt
make vp her meaſure: Threeſcore and tenne yeares agoe, it was the courſe of
Iudah, the iniquitie of that rebellious people was full. Some hundred and thirtie
C yeares before that, was the turne of *Samaria*, and her Iſraelites: Now the
ſtaffe is come to the doores of *Babylon*, euen that wherewith *Iudah* was beaten:
and thoſe *Perſians* which are now victorious, muſt haue their terme alſo. It is
in vaine for any earthly ſtate to promiſe to it ſelfe an immutable condition. At
laſt, the rod that ſcourged Gods Children, is caſt into the fire: *Thou haſt remembred,*
O Lord, the Children of Edom in the day of Ieruſalem, how they ſaid, Downe
with it, downe with it, euen to the ground: O daughter of Babylon waſted with miſerie,
how happie is he that rewardeth thee as thou haſt ſerued them: It is *Cyrus* that
hath wrought this reuenge, this reſcue.

Doubtleſſe, it did not a little moue *Cyrus* to this fauour, that he found himſelfe
honorably forenamed in theſe Iewiſh propheſies, and fore-appointed to
this glorious ſeruice, no leſſe then an hundred and ſeuentie yeares, before hee Eſay 44. vlt.
was: Who would not be glad to make good ſo noble and happie a deſtinie? O
God, if we heare that thou haſt ordained vs to life, how gladly, how carefully
ſhould wee worke out our ſaluation? if to good workes, how ſhould wee
D abound?

In the firſt yeare of his Monarchie, doth *Cyrus* both make proclamations,
and publiſh them in writing, thorow all his Kingdome; wherein he both profeſſeth
his zealous reſolutions, and deſires to build vp Gods houſe in *Ieruſalem*,
and inioynes, and incourages all the Iewes, thorow his dominions, to addreſſe
themſelues to that ſacred worke; and incites all his ſubiects to aide them with
ſiluer, and gold, and goods, and beaſts. How gracious was the command of
that, whereof the verie allowance was a fauour?

Was it *Cyrus* that did this? was it not thou, O God, in whoſe hands are the hearts of Kings, that ſtirredſt vp the ſpirit of this *Perſian*; as if hee had beene more then a ſonne of thy Church, a father? How eaſie is it for thee to make verie Pagans protectors to thy Church; enemies, benefactors?

Not with an emptie grace doth this great King diſmiſſe the *Iewes*, but with a royall bountie; *He brings forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Ieruſalem, and had put them in the houſe of his gods; and cauſes them to be numbred by his Treaſurer to the hands of Sheſhbazzar the Prince of Iudah, for the vſe of the Temple; no fewer then fiue thouſand and foure hundred veſſels of gold and ſiluer.*

Certainely, this great Monarch wanted not wit to thinke; It is a rich booty that I find in the Temples of *Babylon*; by the law of conqueſt it is mine; hauing vanquiſht their gods, I may well challenge their ſpoile; how ſeaſonably doth it now fall into my hands, vpon this victorie, to reward my ſouldiers, to ſettle my new Empire: what if this treaſure came from *Ieruſalem*? the proprietie is now altered; the very place (according to the conceit of *Iewes*) hath profaned it; The true God, I haue heard; is curious; neither will abide thoſe veſſels, which haue beene polluted with idolatrous vſes: It ſhall be enough if I looſe the bonds of this miſerable people: If I giue libertie, let the next giue wealth: they will thinke themſelues happie in bare walls, in their natiue earth: To what purpoſe ſhould I pamper their penurie with a ſudden ſtore? But the Princely heart of *Cyrus* would admit of no ſuch baſe ſacrilegious thoughts; Thoſe veſſels that he finds ſtampt with Gods marke, he will returne to their owner; neither his owne occaſions, nor their abuſe ſhall be any colour of their detention. O *Cyrus*, how many cloſe-handed, gripple-minded Chriſtians ſhall once be choked in iudgement with the example of thy iuſt munificence? thou reſtoredſt that which we purloine: woe be to thoſe houſes that are ſtored with the ſpoiles of Gods Temple: woe bee to thoſe fingers that are tainted with holy treaſures.

Kings can hardly doe good alone, their lawes are not more followed, then their examples: No ſooner do the chiefe of the fathers of *Iudah* and *Beniamin*, and the Prieſts, and Leuites ſet their faces towards *Ieruſalem* for the building of the Temple, then the liberall hands of their Pagan neighbours furniſh them with gold, and ſiluer, and precious things. Euery *Perſian* is glad to be at the charge of laying a ſtone, in Gods houſe. The ſame God that had giuen them theſe mettals, out of his coffers of the earth, giues it out of their coffers to his Temple. He that tooke away by the *Chaldees*, giues by the *Perſians*: Where the Almightie intends a worke, here cannot be any want of meanes.

Beſides ſeruants. 7337.

Thus hartened, thus laded, doe the ioyfull families of *Iudah* returne to their old home; How many thouſands of them were worne out, and loſt in that ſeuentie yeares ſeruitude? How few of them yet ſuruiued, that could know the place of their birth, and habitation, or ſay, Here ſtood the Temple, here the Palace? Amongſt thoſe fortie and two thouſand, three hundred and threeſcore *Iewes*, that returned in this firſt expedition; there were whom the confuſion of their long captiuitie had robbed of their pedegree; They knew themſelues *Iewes*, but could not deriue their line: theſe were yet admitted, without difficultie; But thoſe of the Prieſtly tribe, which could not deduce their genealogie from the regiſter, are caſhiered as vncleane. Then, God would be ſerued in a bloud, now in a due ſucceſſion: If we could not fetch the line of our pedigree from Chriſt, and his Apoſtles, we were not fit for the Euangelicall altars. Their calling was by nature, ours by grace; The grace of inward abilities, of outward ordination; if we cannot approue both theſe, we are iuſtly abandoned; now had the children of *Iſrael* taken downe their Harpes from the Willowes which grew by the waters of *Babylon*, and could, vnbidden, ſing the true ſongs of their

recouered

A recouered *Zion*: They are newly ſetled in their old manſions, when vpon the firſt publike feaſt, in the *Autumne*, immediatly following their returne, they flocke vp to *Ieruſalem*: their firſt care is their publike ſacrifice; That Schoole of their Captiuitie, wherein they haue beene long trained, hath taught them to begin with God: A forced diſcontinuance, makes deuotion more ſauourie, more ſweet to religious hearts; whereas in an open freedome, pittie doth too often languiſh.

Ioſhua the Prieſt, and *Zorobabel* the Prince are fitly ioyned in the building of the Altar: neither of their hands may be out of that ſacred worke: no ſooner is that ſet vpon the baſes, then it is imployed to the daily burnt-offerings: The Altar may not ſtay the leiſure of the Temple; Gods Church may not want her oblations; He can be none of the ſonnes of *Iſrael*, that doth not euery day renue his acknowledgements of God.

How feelingly doe theſe *Iewes* keepe their feaſt of Tabernacles, whiles their
ſoiourning in *Babylon* was ſtill in their thoughts; whiles as yet their Tents muſt
ſupply their ruined houſes? The firſt motions of zeale are commonly ſtrong,
B and feruent; How carefully doe theſe Gouernours and Prieſts make prepara-
tion for Gods Temple? Carpenters and Maſons are hyred; *Tyrian* workemen
are againe called for, and *Lebanon* is now anew ſolicited for Cedar trees. The
materials are readie; Euerie *Iſraelite*, with ſuch courage addreſſes himſelfe to
this ſeruice, as if his life lay in thoſe ſtones: And now, whiles the foundation of
the Temple was laying, the Prieſt ſtand in their habits, with Trumpets, the
Leuites with Cymbals, interchanging their holy Muſicke, and melodiouſly
ſinging praiſes to the God of *Iſrael*, who had turned their captiuitie as the
ſtreames in the South, and honoured their eyes and hands with the firſt ſtones
of his houſe: The people ſeconds their ſongs with ſhouts; the earth ſounds,
and heauen rings with the ioyfull acclamations of the multitude; It is no ſmall
comfort, in a good action, to haue begun well; The entrance of any holy enter-
priſe is commonly encountred with many diſcouragements, which if we haue
once ouercome, the paſſage is ſmooth.

How would theſe men haue ſhouted at the laying on of the laſt ſtone of the
C battlements, who are thus ioyed with laying the firſt ſtones of the foundation?
The end of any thing is better then the beginning: that hath certainetie, this
danger; this labour, that reſt: little did theſe men thinke that, for all this, few of
them ſhould liue to ſee the roofe.

What different affections ſhall we ſee produced in men by the ſame occaſion? The younger *Iewes* ſhouted at this ſight, the elder wept: The younger ſhouted to ſee a new foundation; The elder wept to remember the old: They who had ſeene no better, thought this goodly; They who had ſeene the former, thought this meane, and homely; more ſorrowing for what they had loſt, then reioycing in ſo vnequall a reparation.

As it may fall out, it is ſome peece of miſerie to haue beene happier; euery a-
batement of the degrees of our former height laies ſiege to our thankefulneſſe,
for leſſer mercies. Sometimes, it proues an aduantage to haue knowne no bet-
ter; he ſhall more comfortably enioy preſent benefits, who takes them as they
are, without any other compariſons, then of the weakeneſſe of his owne deſer-
D uings. It is nothing to me what my ſelfe or others haue beene, ſo I be now well:
Neither is it otherwiſe in particular Churches, if one be more glorioſly built
then another, yet if the foundation be rightly laid in both; one may not inſult,
the other may not repine: Each muſt congratulate the truth to other, each muſt
thankfully inioy it ſelfe.

The noiſe was not more loud, then confuſed; here was a diſcordant mixture of lamentation, and ſhouting; it was hard to ſay whether drowned the other.

This aſſembly of *Iewes* was a true image of Gods Church on earth; one ſings, A another cries; neuer doth it all either laugh or mourne at once. It ſhall bee in our triumph that all teares ſhall be wipt from our eyes; till then, our paſſions muſt be mixed, according to the occaſions.

The *Iewes* are buſie at worke, not more full of ioy, then hopes; and now that the wals begin to ouer-looke the earth; their thoughts ſeeme to ouer-looke the walls. But what great entepriſe was euer ſet on foot for God, which found not ſome croſſes?

There was a mungrell broode of *Samarit-Aſſyrians*, which euer ſince the dayes of *Senacherib* dwelt in the land of *Iſrael*; whoſe Religion was a patched coate of ſeuerall ſhreds; ſome little part Iewiſh, the reſt Pagan, not without much varietie of idolatrie. Theſe hollow neighbours profer their aſſiſtance to the children of the captiuitie; *Let vs build with you, for we ſeeke your God, as ye do: and doe ſacrifice to him.* Might men be their owne iudges, there would bee no hereſie in the world, no miſ-worſhip. It is true; theſe men did ſacrifice to the true God; The lyons taught them to ſeeke, and the Iſraelitiſh Prieſt taught B them to find the faſhions of the God of the land: Some of theſe *Iewes* knew their deuotion of old; They ſerued *Iſraels* God; but with their owne: As good no God, as too many. In a iuſt indignation therefore do theſe Iewiſh gouernours repell the partnerſhip of ſuch helpers: *You haue nothing to do with vs, to build an houſe to our God; but we our ſelues together will build vnto the Lord God of Iſrael.* The hand of an idolater is contagious. Yet, had it beene to the building of ſome fortreſſe, or common-hall, perhaps their ayd had not beene refuſed, but when the wals of Gods houſe are to be raiſed, this ſocietie had beene piacular.

Thoſe that may not be allowed to helpe the worke, will aske no leaue to hinder it: their malicious ſuggeſtions weaken the hands of the people of *Iudah*, and ſtirre vp authoritie to ſuppreſſe them.

Cyrus was farre off; neither liued he long after that gracious commiſſion; and beſides was ſo taken vp the while with his wars, that he could not haue leiſure to ſift thoſe querulous accuſations. Now therefore, during the laſt yeares of *Cyrus*, and the raigne of his ſonne *Cambyſes*, and the long gouernment C of *Darius Hiſtaſpides*, and of his ſonne *Xerxes*, or *Ahaſuerus*, and laſtly of his ſonne *Artaxerxes*, vntill the dayes of *Darius Nothus*, (which was no leſſe then fiue ſucceſſions of Kings, (beſides *Cyrus*) doe the walls of the Temple ſtand ſtill, yea lie waſte; ſubiect to the wrongs of time, and wether: the fit matter of ſorrow to the *Iewes*, inſultation to the enemies, deriſion to paſſengers.

What a wide gap of time was here betwixt the foundation of Gods Houſe, and the battlements? How large a triall doth God now ſecondly take of the faith, of the patience of his people? How large a proofe doth he giue of his owne long-ſuffering? Oh God, when thou hadſt but one Houſe vpon earth, thou wert content to put vp delayes, yea affronts in the building of it; now thou haſt many, it is no maruell if thy longanimitie and iuſtice, abide ſome of them to lie deſolate: They are not ſtones, or mettals, or men that can make thee more glorious; thou beſt knoweſt when to ſerue thy ſelfe of all theſe, when to honour theſe with thy ſeruice.

A ſmall matter hinders the worthieſt action; as a little fiſh (they ſay) ſtayes D the greateſt ſhip: Before, the *Iewes* were diſcouraged with words, but now they are ſtopped by commands.

Theſe enuious *Samaritans* haue corrupted the gouernours which the Perſian Kings ſet ouer thoſe parts; and from their hands haue obtained letters of deepe calumniation, to *Ahaſuerus* the King; and after him, to his ſonne *Artaxerxes*; wherein *Ieruſalem* is charged with old rebellion to Kings; and for proofe appellation is made to the records; from which euidence, is ſpitefully inferred, that if theſe walls be once built, the King ſhall receiue no tribute on this ſide

A the riuer. Neuer was Gods Church but ſubiect to reproaches.

Princes haue reaſon to be iealous of their rights. The records are ſearcht; It ſoone appeares that within one Centurie of yeares, *Ieruſalem* had rebelled againſt *Nebuchadnezzar*, and held out two yeares ſiege of that great *Babylonian*. The ſcandall of diſloyaltie is perpetuall: although indeed they held him rather a preuailing enemie, then a lawfull Soueraigne; One act diſparages either place, or perſon, to all poſterities. Therefore ſhall the walls of *Ieruſalem* lie waſte, becauſe it had once beene trecherous; After an hundred yeares doth that Citie rue one perfidious act of *Zedekiah*. Fidelitie to our gouernours is euer both ſafe, and honourable.

Command is now ſent out from * *Artaxerxes*, (euen the ſonne of Queene *Eſther*) to reſtraine the worke: All reſpects muſt ceaſe with carnall minds, when their honours and profits are in queſtion. *Rehum* the Chancellor, and *Shimſhai* the Scribe, come now armed with authoritie: The ſword hath eaſily preuailed againſt the trowell. Still doe the *Iewes* find themſelues as it were, captiues at home, and in ſilence, and ſorrow, ceaſe from their labours, vntill the
B dayes of the next ſucceſſour, *Darius Nothus*.

* Surnamed Long-hand.

As thoſe that had learn'd to ſow after a bad crop; theſe *Iewes*, vpon the change of the Prince, by the incouragement of the Prophets of God, *Haggai*, and *Zechariah*, take new heart to build againe: If others power hinder vs in the worke of God, our will may not be guiltie.

Their new gouernours come, as before; to expoſtulate; *Who hath commanded you to build this houſe, and to make vp this wall? and what are your names?* They wiſely and modeſtly plead the ſeruice of the God of heauen, the decree of *Cyrus*; ſtill perſiſting to build, as if the prohibition of *Artaxerexes* had died with the author. The vnpartiall Gouernours do neither claw, nor exaſperate; but relating the humble and iuſt anſwer of the *Iewes*, moue the King that ſearch may be made in the rolles of *Babylon*, whether ſuch an Edict were made by *Cyrus*; and require his royall pleaſure, concerning the validitie of ſuch a pretended decree. *Darius* ſearches, findes, ratifies, inlargeth it, not onely charging his officers not to hinder the worke, but commanding to leuie ſummes of his owne Tribute, beyond
C the riuer, for the expences of the building, for the furniſhing of ſacrifices; threatning vtter ruine to the houſe of that man, and death to his perſon, who ſhould offer to impeach this bountie: and ſhutting vp with a zealous imprecation; *The God of heauen that hath cauſed his Name to dwell there, deſtroy all Kings and people that ſhall put to their hand to alter, and to deſtroy this Houſe of God which is at Ieruſalem: I Darius hath made a decree, let it be done with ſpeed.*

Who would haue lookt for ſuch an Edict from a *Perſian*? No *Solomon*, no *Dauid* could haue ſaid more.

The ruler of all hearts makes choyce of his owne inſtruments, and when he pleaſeth, can glorifie himſelfe by thoſe meanes, which are leaſt expected: That ſacred worke which the husband, and ſonne of an *Eſther* croſſed, ſhall be happily accompliſhed by a *Darius*: In the ſixt yeare of his raigne, is the Temple of God fully finiſhed; and now the Dedication of it, is celebrated, by a ioyfull feaſt: An hundred bullockes, two hundred rams, foure hundred lambes, in a meet proportion, ſmoke vpon their altars: And now the children of the capti-
D uitie thinke this day a ſufficient payment for all their ſorrowes: We haue reaſon to thinke it the faireſt day that euer ſhone forth to vs, wherein the ſpirituall building of Gods houſe is raiſed vp in our ſoules. How ſhould we ſhout at the laying of this foundation, and feaſt at the laying on of the roofe? What other, what better ſacrifice can we offer vp to God in the ſenſe of our ioy, then our ſelues? Let our hearts be at once, the Temple, the Altar, the Sacrifice; Oh God, be thou glorified in all theſe, who haſt graciouſly honoured all theſe with thy ſelfe.

Euery holy feaſt is now duely kept, the Prieſts know their diuiſions, the A
Leuites their courſes; and the whole ſeruice of God is put into a ſetled order; But, as there can be no new beginnings without imperfection nor long continuance, without corruption; reformation is no leſſe neceſſarie then good inſtitutions; *Artaxerxes** *Mnemon* hath learn'd of his father *Darius* to befriend Gods people; and ſtriues to inherit his beneficence: vnder his gouernment, is *Ezra* the Prieſt, and learned ſcribe, ſent with a large commiſſion from *Babylon*, to *Ieruſalem*, to inquire into the wants, and redreſſe the diſorders of the *Iewes*; with full power not onely to carrie with him all the voluntaries of his nation; and the treaſures contributed in all the prouince of *Babylon*; but to raiſe ſuch ſummes, out of the Kings reuenues, as ſhould be found requiſite; and withall to ordaine Magiſtrates, & Iudges, and to crowne the Lawes with due execution, whether to death or baniſhment, or confiſcation; and laſtly, with a large exemption of the Prieſts and Leuites, and all the inferiour officers of the Temple, from all toles, tributes, cuſtomes. Nothing wanted here, whether for direction, or incouragement. It is a ſigne of Gods great fauour to any nation, when the hearts of Soueraigne gouernours are raiſed vp, both to the choiſe of worthy agents, and to the commanding of pious, and reſtoratiue actions.

* The mindfull.

Holy and carefull *Ezra* gathers a new colony of *Iewes*, takes view of them, at the riuer of *Ahaua*; and finding a miſſe of the ſonnes of *Leui* (without whom B
no company, no plantation can be compleat) ſends for their ſupply; And now fully furniſhed, he proclaimes a faſt in the way.

I do not heare him ſay, The iourney is long and dangerous; the people haue neede of all their ſtrength. I could well wiſh vs all afflicted with a religious faſt, were it not that the abatement of the courage, and vigour of the multitude may indanger our ſucceſſe; But without all theſe carnall conſultations, he begins with this ſolemne act of humiliation; It is better to haue God ſtrong in our weakeneſſe, then to haue fleſh and blood ſtrong in his neglect.

Artaxerxes was a Patron of the *Iewes*, yet a Pagan by profeſſion; wiſe *Ezra* was afraid of quenching thoſe ſparkes of pietie which he deſcried in this ſemiproſelite. Rather therefore then he will ſeeme to imply a diſtruſt in the prouidence of that God, in whoſe ſeruice he went by ſeeking a conuoy of ſouldiers C
from the King; *Ezra* chooſes to put himſelfe vpon the hazard of the way, and the immediate protection of the Almightie. Any death were better then to heare *Artaxerxes* ſay, Is this the man that ſo confidently told me, *The hand of our God is vpon all them for good that ſeeke him; but his power and his wrath is againſt all them that forſake him?* Doth he beleeue himſelfe that he thus doubts ere he begin? Dare he not truſt his God with his owne buſineſſes?

The reſolutions of faithfull hearts are heroicall: No heathen man ſhall ſtumble at *Ezraes* feare: He can find more aſſurance in his faſt, then in a *Perſian* band: with a couragious reliance vpon the hand of his God he puts himſelfe into the iourney; and finds nothing but ſafetie and ſucceſſe: The fidelitie of the Almightie neuer diſappointed the confidence of his ſeruants. All the armie of *Artaxerxes* could not haue beene ſo ſtrong a guard to the *Iewes*, as their inuiſible protection.

In the ſpace of foure moneths is *Ezra* and his company happily arriued at *Ieruſalem*: where hee ioyes to ſee the new Temple, and his old Colleagues: D
and now hauing deliuered vp the charge of his treaſure, by waight, in the chambers of the houſe of the Lord, he applyes himſelfe to his worke, and deliuers the Kings Commiſſions to the Lieu-tenants and Gouernors, for their vtmoſt aſſiſtance.

The Princes of *Iudah* doe not (for ought I heare) repine at the large Patent granted to this Prieſt, nor ſay, What doth a man of this robe meddle with placing, or diſplacing Magiſtrates? with execution of iudgements to death, bonds, baniſhment?

A baniſhment? but rather as congratulating this power to ſacred hands, gladly preſent vnto him all their grieuances. Truly religious hearts cannot grudge any honour to their ſpirituall guides.

This holy Commiſſioner is ſoone welcomed with a ſad Bill of complaint, from ſome good Peeres of *Iſrael*; wherein they charge diuers of the Prieſts, Leuites, people, not to haue ſeparated themſelues from the idolatrous inhabitants of the lands, nor (therefore) from their abominations, euen from *Canaanites, Hittites, Perizzites*, and the reſt of thoſe branded nations; that they haue taken of their daughters for themſelues, and for their ſonnes: So that the holy ſeed haue mingled themſelues of thoſe forbidden people; and, (which made the matter ſo much more hainous, leſſe remediable) that the *hand of the Princes, and Rulers, hath beene chiefe in this treſpaſſe.*

Oh hypocriticall *Iewes*, did ye refuſe to ſuffer your *Samaritan* neighbours to ioyne with you in building a liueleſſe houſe vnto God, and doe ye now ioyne affinitie with with a more accurſed generation for the building of liuing houſes vnto poſteritie? for the pulling downe of the liuely Houſe of God.

B How could *Ezra* heare this with his clothes, his haire, his beard vntorne? What griefe, what aſtoniſhment muſt this newes needs bring to a zealous heart? And, were it not that the conſcience of his ſincere reſpect to Gods glory relieued him, how could *Ezra* chooſe but repent him of his iourney; and ſay; Am I come from *Babylon* to find Paganiſme in *Iudah*? Did I leaue *Perſians*, to meet with *Canaanites*? what doe I heare, if *Ieruſalem* be remoued? How much better were a cleare captiuitie, then an idolatrous freedome? Wo is me, that hauing left many Iewiſh hearts in *Babylon*, I now am forced to find heathen bloud in *Ieruſalem*.

As a man diſtracted with ſorrow, *Ezra* ſits downe vpon the earth with his garments rent, with the haire of his head, and beard pluckt off, wringing his hands, knocking his breſt, not mouing from his place vntill the euening ſacrifice. It is hard to be too much affected with the publike ſinnes of Gods people. Thoſe who find themſelues in the ſhip of Gods Church, cannot but bee much troubled with euery dangerous leake that it takes: Common caſes are C not more neglected by the careleſſe, then taken to heart by the wiſe and godly.

There, and thus, *Ezra* ſits aſtonied vntill the euening ſacrifice: others reſorted to him the while; euen all that trembled at the words of the God of *Iſrael*; but to helpe on his ſorrow, not to relie; neither doth any man wiſh a mitigation of his owne, or others griefe. At laſt, he riſes vp from his heauineſſe, and caſts himſelfe vpon his knees and ſpreads out his hands vnto the Lord his God: Wherefore was all that penſiueneſſe, faſting, ſilence, tearing of haire and clothes, but to ſerue as a meete preface to his prayers? wherein hee ſo freely powres out his heart, as if it had beene all diſſolued into deuotion; profeſſing his ſhame to lift vp his face towards the Throne of God; confeſſing the iniquities of his people, which were increaſed ouer their heads, and growne vp vnto heauen; fetching their treſpaſſe farre, and charging them deepe; feelingly acknowledging the iuſt hand that had followed them, in all their iudgements, and the iuſt confuſion wherein they now ſtand before the face of their God.

D Teares, and ſighes, and grouelings accompanied his prayers; the example and noiſe whereof drew *Iſrael* into a participation of this publike mourning, *For the people wept very ſore*: How can they chuſe but thinke, if he thus lament for vs, how ſhould we grieue for our ſelues.

All *Iudah* went away merrily with their ſinne, till this checke of *Ezra*, now they are afflicted: Had not the hands of the Peeres beene in this treſpaſſe, the people had not beene guiltie; had not the cheekes of *Ezra* beene firſt drenched with teares, the people had not beene penitent. It cannot bee ſpoken, what

hall, J.

power there is in a great example, whether to euill or good. A

Prayers and teares are nothing without indeauors. *Shecaniah*, the ſonne of *Iehiel* puts the firſt life into this buſineſſe. Hauing ſeconded the complaint of *Ezra*, he now addes, *Yet there is hope in Iſrael concerning this thing. Now therefore let vs make a couenant with our God to put away all the wiues, and ſuch as are borne of them. Ariſe, for this matter belongeth to thee, wee alſo will be with thee, Be of good courage, and doe it.*

When miſchiefe is once done, the chiefe care is how to redreſſe it. The beſt way of redreſſe is the deliberate vndoing of that which we haue raſhly committed; The ſureſt obligation to the vndoing of an euill act, is an oath or couenant made with God for the performance.

There is no man ſo wiſe, but he may make vſe of good counſell; there is no man ſo forward, but he may abide incitation. It is no ſmall incouragement to ſee an heartie aſſiſtance in an enuious and difficult ſeruice. *Then aroſe Ezra, and made the chiefe Prieſts, the Leuites and all Iſrael to ſweare that they ſhould doe according to this word.* B

It is halfe done that is thus aſſured. There was need of a ſtrong power to diſſolue a matrimoniall, though inordinate loue: Doubtleſſe, theſe men had married out of affection; their hearts were no leſſe ſet vpon theſe wiues (though heatheniſh) then if they had beene of their owne Tribes; neither were their children, thus begotten leſſe deare vnto them, then if they had laine in Iewiſh wombes: Nothing leſſe then an oath of God, therefore could quit theſe paſſions; That is both required and taken.

Now begins *Ezra* to conceiue ſome hope of preſent redreſſe; the comfort whereof, yet, cannot turne off his ſorrow for the offence paſſed; He neither eates bread, nor drinkes water; willingly puniſhing himſelfe, becauſe *Iſrael* had ſinned: Now ſhall his Countrie-men eaſily reade in his face their owne penance, and iuſt humiliation; and ſay; This man takes no ioy in our ſufferings; he would not ſmart thus for vs, if he did not deſcrie more danger towards vs then we can apprehend.

Proclamation is made thorow *Iudah* and *Ieruſalem*, vnder paine of forfaiture of ſubſtance, and excommunication from Gods people; that all the children of the captiuitie ſhould gather themſelues together vnto *Ieruſalem*. C They are met accordingly; The Courts of Gods Houſe are thronged with penitents; and now, as if the heauen would teach them what to doe, the clouds raine downe abundance of teares. What with thoſe ſad ſhowres, what with their inward remorſe, the people ſit trembling in the open Courts; and humbly wait for the reproofe, for the ſentence of *Ezra*. He riſes vp; and with a ſeuere countenance, layes before them their ſinne, their amends: The ſinne of their ſtrange wiues; the amends of their confeſſion, of their ſeparation: not ſparing to ſearch their wound; not neglecting the meet plaiſter for their cure.

The people, as willing to be healed, yeeld themſelues patiently to that rough hand; not ſhrinking at the paine, not fauouring the ſore; *As thou haſt ſaid, ſo muſt we doe*; Onely crauing a fit proportion of time, and a due aſſiſtance for the diſpatch of ſo long and important a worke. *Ezra* gladly harkens to this, not ſo much requeſt, as counſell of *Iſrael*; The charge is deuided to men, and dayes; D For two moneths ſpace the commiſſioners ſit cloſe; and within that compaſſe, finiſh this buſineſſe, not more thankeſſe then neceſſarie: Doubtleſſe much varietie of paſſion met with them in this buſie ſeruice; Here you ſhould haue ſeene an affectionate huſband bitterly weeping at the diſmiſſion of a louing wife, and drowning his laſt farewell in ſobs: there you might haue ſeene a paſſionate wife, hanging vpon the armes of her beloued husband, and on her knees, coniuring him by his former vowes, and the deare pledges of their loues; and profering with many teares, to redeeme the loſſe of her husband with the change of her

Religion:

A Religion : Here , you might haue ſeene , the kindred and parents of the diſmiſſed, ſhutting vp their denied ſuites with rage and threats. There , the abandoned children kneeling to their ſeemingly-cruell father , beſeeching him not to caſt off the fruit of his owne loynes; and expoſtulating , what they haue offended in being his : The reſolued *Iſraelites* muſt be deafe, or blind to theſe mouing obiects; and ſo farre forget nature, as to put off part of themſelues. Perſonall inconueniences haue reaſon to yeeld to publike miſchiefes : Long intertainement makes that ſinne hard to be eiected ; whoſe firſt motions might haue beene repelled with eaſe.

Had not the prohibition of theſe mariages beene expreſſe, and their danger and miſchiefe palpable, the care of their ſeparation had not bred ſo much tumult in *Iſrael.* He that ordained matrimonie, had vpon fearefull curſes forbidden an equall yoke with infidels. Beſides the marring of the Church by the mixture of an vnholy ſeed, Religion ſuffered for the preſent, and all good B hearts with it, Many teares, many ſacrifices need to expiate ſo foule an offence, and to ſet *Iſrael* ſtraight againe.

All this while euen theſe meſline *Iewes* were yet forward to build the Temple; The worſt ſinners may yeeld an outward conformitie to actions of pietie: *Ezra* hath done more ſeruice in pulling downe, then the *Iewes* in building ; without this act, the Temple might haue ſtood, Religion muſt needs haue falne. *Babel* had beene tranſlated to *Ieruſalem*; *Iewes* had turned *Gentiles.* Oh happie indeauors of deuout and holy *Ezra* that hath at once reſtored *Iudah* to God , and to it ſelfe.

NEHEMIAH *building the walls of* Ieruſalem.

Nehe. 1, 2, 3, 4. Chapt.

C THirteene yeares were now paſſed, ſince *Ezraes* going vp to *Ieruſalem*; when *Nehemiah* the religious Courtier of *Artaxerxes* , inquires of the eſtate of his Countrie, and brethren of *Iudæa* : He might well finde that holy ſcribe had not beene idle : The comiſſion of *Artaxerxes* had beene improued by him to the vtmoſt; Diſorders were reformed, but the walls lay waſt ; The Temple was built , but the Citie was ruinous ; and if ſome ſtreets were repaired, yet they ſtood vnguarded; open to the mercie of an enemie, to the infeſtation of ill neighbourhood, Great bodies muſt haue ſlow motions; As *Ieruſalem*, ſo the Church of God whoſe type it was muſt be finiſht by leaſure.

Nehemiah ſate warme in the Court at *Shuſhan*, fauored by the great King *Artaxerxes*; nothing could be wanting to him, whether for pleaſure or ſtate; D what needed he to trouble his head with thoughts for *Ieruſalem*? what if thoſe remote walls lay on heapes whiles himſelfe dwelt faire ? what if his far-diſtant countrie-men be deſpiſed, whiles himſelfe is honoured , by the great Monarch of the world.

It is not ſo eaſie for gracious diſpoſitions to turne off the publike calamities of Gods Church: neither can they doe other then leeſe their priuate felicities in the common diſtreſſes of the vniuerſall bodie. *If I forget thee, O Ieruſalem , let my right hand forget her cunning; If I doe not remember thee , let my tongue cleaue to the roofe of my mouth.*

A Many *Iewes* went vp from *Babylon*, and *Shuſhan*, to *Ieruſalem*, few euer returned voluntarily from their natiue home to the region of their captiuitie: Some occaſion drew *Hanani* with certaine others of *Iudah*, to this voyage. Of them doth *Nehemiah* carefully inquire the preſent condition of *Ieruſalem*: It was no newes that the people were afflicted, and reproached, the walls broken downe, the gates burnt with fire. Euer ſince the furious vaſtation of *Nebuzaradan*, that Citie knew not better termes: ſeldome when doth the ſpirituall *Ieruſalem* fare otherwiſe in reſpect of outward eſtate: Eternall glorie and magnificence is an vnſure note of the Church.

Well had *Nehemiah* hoped that the gracious Edict, and beneficence of *Darius*, and the ſucceſſiue patronage of his Lord *Artaxerxes* had by the continuance of twentie yeares fauour aduanced the ſtrength and glorie of *Ieruſalem*, but now, finding the holy Citie to lie ſtill in the duſt of her confuſion, neglected of God, deſpiſed of men, he ſits downe and weepes, and mournes, and faſts, and prayes to the God of heauen. How many ſaw thoſe ruines, and were little affected? he heares of them a farre off, and is thus paſſionate? How many were B vpon this ſight affected with a fruitleſſe ſorrow, his mourning is ioyned with the indeuors of redreſſe. In vaine is that griefe which hath no other end then it ſelfe.

Nehemiah is reſolued to kneele to the King, his maſter, for the repaire of his *Ieruſalem*; he dares not attempt the ſuit till he haue begun with God; This good Courtier knew well that the hearts of theſe earthly Kings are in the ouer-ruling hand of the King of heauen to incline whither he pleaſeth: Our prayers are the onely true meanes to make way for our ſucceſſe; If in all our occaſions we doe not begin with the firſt mouer, the courſe is prepoſterous and commonly ſpeeds thereafter.

Who dares cenſure the pietie of Courtiers, when he finds *Nehemiah* ſtanding before *Artaxerxes*? Euen the *Perſian* Pallace is not vncapable of a Saint: No man that waites on the Altar at *Ieruſalem* can compare for zeale, with him, that waits on the cup of a Pagan Monarch: The mercies of God are vnlimited to places, to callings.

Thus armed with deuotions, doth *Nehemiah* put himſelfe into the preſence of his maſter *Artaxerxes*. His face was ouerclouded with a deepe ſadneſſe, C neither was he willing to cleare it. The King eaſily notes the diſparitie of the countenance of the bearer, and the wine that he beares: and in a gracious familiaritie askes the reaſon of ſuch vnwonted change; How well it becomes the great to ſtoope vnto a curteous affabilitie, and to exchange words of reſpect, euen with their humble vaſſalls.

Nehemiah had not beene ſo long in the Court but he knew that Princes like no other then cheerefull attendants; neither was he wont to bring any other face into that preſence, then ſmooth, and ſmiling.

Greatneſſe vſes to be full of ſuſpition, and where it ſees a deiection, and ſowerneſſe of the browes, is readie to apprehend ſome ſullen thoughts of diſcontentment, or, at the leaſt, conſtrues it for a diſreſpect to that ſoueraigntie, whoſe beames ſhould be of power to diſperſe all our inward miſts: Euen good manners forbid a man to preſſe into the preſence of a Prince, except he can either D lay by theſe vnpleaſing paſſions, or hide them: So had *Nehemiah* hitherto done: Now, he purpoſely ſuffers his ſorrow to looke through his eyes, that it may worke both inquirie, and compaſſion from his maſter; neither doth hee faile of his hopes in either; *Why is thy countenance ſad, ſeeing thou art not ſicke.* How ſenſible doe we thinke the father of mercies is of all our penſiue thoughts, when an heathen maſter is ſo tender of a ſeruants griefe? How readie ſhould our tongues be to lay open our cares to the God of all comfort, when we ſee *Nehemiah* ſo quicke in the expreſſions of his ſorrow to an vncertaine eare?

A *Let the King liue for euer: Why ſhould not my countenance, be ſad when the Citie the place of my fathers ſepulchres lieth waſte, and the gates thereof burnt with fire.* Not without an humble preface doth *Nehemiah* lay forth his grieuance; Complaints haue euer an vnpleaſing harſhneſſe in them, which muſt be taken off by ſome diſcreet inſinuation: Although it could not but ſound well in the generous eare of *Axtaxerxes*, that his ſeruant was ſo carefull for the honour of his Countrey; As nature hath made vs all members of a communitie and hath giuen vs common intereſts, ſo, it is moſt pleaſing to vs, to ſee theſe publike cares diuide vs from our owne.

The King eaſily deſcries a ſecret ſupplication wrapt vp in this moanefull anſwer, which the modeſt ſuiter was afraid to diſcloſe, and therefore he helps that baſhfull motion into the light; *For what doeſt thou make requeſt?* It is the praiſe of bountie to draw on the iuſt petitions of fearefull ſuppliants.

Nehemiah dares not open his mouth of the King, till his heart hath opened it ſelfe by a ſudden eiaculation to his God; No buſineſſe can be ſo haſtie, but B our prayer may preuent it; the wings whereof are ſo nimble, that it can flie vp to heauen, and ſolicit God, and bring downe an anſwer, before euer our words need to come forth of our lips. In vaine ſhall we hope that any deſigne of ours can proſper, if we haue not firſt ſent this meſſenger on our errand.

After this ſilent, and inſenſible preparation; *Nehemiah* moues his ſuit to the King; not yet at once; but by meet degrees; firſt he craues leaue for his iourney, and for the building: then he craues aide for both; Both are granted; *Nehemiah* departs furniſhed with letters to the gouernours, for a conuoy; with letters to the keeper of the Kings forreſt for timber. Not more full of deſire then hope.

Who euer put his hand to any great worke for the behooſe of Gods Church, without oppoſition? As the walls of the Temple found buſie enemies, ſo ſhall the walls of the Citie; and theſe ſo much more, as they promiſe more ſecuritie and ſtrength to *Ieruſalem*: *Sanballat* the Deputie-Lieutenant of the *Moabites*, and *Tobiah*, the like officer to the *Ammonites*, and *Geſhem*, to the *Arabians*, are galled with enuie at the arriuall of a man authorized to ſeeke the welfare of the children of *Iſrael*: C There cannot bee a greater vexation to wicked hearts, then to ſee the ſpirituall *Ieruſalem* in any likelihood of proſperitie. Euill ſpirits and men need no other torment, then their owne deſpight,

This wiſe Courtier hath learnt that ſecreſie is the ſureſt way of any important diſpatch. His errand could not but be knowne to the gouernors; their furtherance was inioyned for the prouiſion of materialls; elſe the walles of *Ieruſalem* had ouer-lookt the firſt notice of their heathen-neighbours. Without any noiſe doth *Nehemiah* ariſe in the dead of night, and taking ſome few into his companie, none into his counſaile, he ſecretly rounds the decaied walles of *Ieruſalem*, and viewes the breaches, and obſerues the gates; and returnes home in ſilence, ioying in himſelfe to fore-ſee thoſe reparations, which none of the inhabitants did once dreame of: At laſt, when he had fully digeſted this great worke in his owne breſt, he cals the Rulers and Citizens together, and hauing condoled with them, the common diſtreſſe, and reproach, he tells them of the hand of his God, which was good vpon him; he ſhewes them the gracious D commiſſion of the King, his maſter, for that good worke. They anſwer him with a zealous incouragement of each other, *Let vs riſe vp and build.* Such an heartie inuitation countenanced by authoritie hath eaſily ſtrengthened the hands of the multitude; with what obſeruance and deareneſſe doe they now looke vpon their vnexſpected Patron? How do they honour him as a man ſent from heauen, for the welfare of *Ieruſalem*? Euerie man flyes to his hodde, and trowell, and reioyces to ſecond ſo noble a leader, in laying a ſtone in that wall of their common defence.

Thoſe emulous neighbours of theirs, *Sanballat*, *Tobiah*, *Geſhem*, the chiefe commanders of *Moab*, *Ammon*, *Arabia*, haue ſoone eſpied the firſt morter, that is laid vpon that old foundation. Enuie is vſually more quicke-ſighted then loue: And now they ſcornfully apply themſelues to theſe deſpiſed *Iewes*, and thinke to ſcoffe them out of their worke: The fauourableſt perſecution of any good cauſe is the laſh of lewd tongues; whether by bitter taunts or by ſcurrilous inuectiues: which it is as impoſſible to auoid, as neceſſarie to contemne. The barking of theſe dogs doth not hinder *Nehemiah* from walking on his way; profeſſing his confidence in the God of heauen, whoſe worke that was; hee ſhakes off their impotent malice, and goes on cheerefully to build: Euerie *Iſraelite* knowes his ſtation. *Eliaſhib* the high Prieſt, and the reſt of that ſacred tribe put the firſt hand to this worke; they build the ſheep-gate, and ſanctifie it; and in it, all the reſt. As the firſt fruits of the field, ſo the firſt ſtones of the wall, are hallowed to God, by the conſecration of thoſe deuout agents: That buſineſſe is like to proſper which beginnes with God. A

No man was idle, no part was intermitted; All *Ieruſalem* was at once encompaſſed with buſie labourers. It cannot bee, but the ioynt-indeauors of faithfull hearts muſt raiſe the walles of the Church. B

Now *Sanballat*, and his brethren, finde ſome matter to ſpend their ſcoffes vpon; *What do theſe feeble Iewes? will they fortifie themſelues? will they ſacrifice? will they make an end in a day? will they reuiue the ſtones out of the heaps of rubbiſh which are burnt.*

How baſely do carnall minds thinke of the proiects, and actions of Gods children; therefore vilifying them, becauſe they meaſure them by no other line, then outward probabilitie. Oh fooliſh *Moabites*, this worke is Gods, and therefore in deſpight of all your tongues and hands, it ſhall proſper: He heares you whom ye haue blaſphemed, and ſhall turne your reproach vpon your owne heads.

And thou proud *Ammonite*, that couldſt ſay, *If a Foxe go vpon their ſtone-wall, he ſhall breake it downe*; ſhalt well find, that all the woluiſh troopes of your confederates ſhall not be able to remoue one ſtone of this ſure fortification; Whiles *Moab* and *Ammon* repine and bluſter in vaine this wall ſhall riſe, and when *Moab* and *Ammon* ſhall lie in the duſt, this wall ſhall ſtand. The morter that hath beene tempered with ſo many prayers, cannot but out-laſt all the flints, and marbels of humane confidence. C

Now the growth of this wall hath turned the mirth of the aduerſaries into rage: Theſe *Moabites*, *Ammonites*, *Arabians*, *Aſhdadites* conſpire all together, to fight againſt *Ieruſalem*; and whiles the morter is yet greene, to demoliſh thoſe enuied heapes.

What hath this Citie offended in deſiring to be defenced? what wrong could it bee to wiſh a freedome from wrongs? Were this people ſo mightie, that there could be danger in ouer-powering their neighbours, or in reſiſting a common Soueraigne, there might haue appeared ſome colour for this hoſtile oppoſition; but, alas; what could a deſpiſed handfull doe to the preiudice of either? It is quarrell enough to *Ieruſalem* that it would not be miſerable.

Neither is it otherwiſe with the head of theſe helliſh complices; there needs no other cauſe of his vtmoſt furie, then to ſee a poore ſoule ſtrugling to get out of the reach of his tyrannie. So do ſauage beaſts briſtle vp themſelues, and make the moſt fierce aſſaults when they are in danger of looſing the prey, which they had once ſeized on. D

In the meane while, what doth *Nehemiah* with his *Iewes* for their common ſafetie? They pray, and watch; they pray vnto God, they watch againſt the enemie.

Thus, thus ſhall we happily preuaile againſt thoſe ſpirituall wickedneſſes, which

A warre againſt our ſoules: No euill can ſurprize vs if we watch; no euill can hurt vs, if we pray; *This is the victorie that ouercomes the world, euen our faith.*

There was need of a continued vigilancie; the enemy was not more malicious, then ſubtile, and had ſaid; *They ſhall not know, neither ſee, till we come in the midſt amongſt them, and ſlay them.* Open force is not ſo dangerous, as cloſe diſſimulation; They meant to ſeeme *Iewes*, whiles they were *Moabites* and *Ammonites*; and in the clothes of brethren purpoſed to hide murderers. Neuer is Satan ſo preuailent, as when he comes transformed into an Angell of light.

It was a mercifull prouidence of God, that made theſe mens tongues the blabs of their owne counſell. Many a fearefull deſigne had proſpered, if wickedneſſe could haue beene ſilent. Warning is a lawfull guard to a wiſe aduerſarie: Now doth *Nehemiah* arme his people; and for the time, changes their trowels into ſwords, and ſpeares, and bowes; raiſing vp their courage with a B vehement exhortation, to remember the Lord, which is *great, and terrible, and to fight for their brethren, their ſonnes, their daughters, their wiues, and their houſes.* Nothing can ſo hearten vs to the encountring of any euill, as the remembrance of that infinite power and wiſedome which can either auert, or mitigate, or ſanctifie it: we could not faint if we did not forget God.

Neceſſitie vrges a man to fight for himſelfe, loue inables his hand to fight for thoſe which challenge a part in him; where loue meets with neceſſitie, there can want no indeuor of victorie; Neceſſitie can make euen cowards, valiant; loue makes the valiant, vnreſiſtable: *Nehemiah* doth not therefore perſwade theſe *Iewes* to fight for themſelues, but for theirs: The iudgement of the intereſt, and danger, cannot but quicken the dulleſt ſpirits.

Diſcouered counſels are alreadie preuented: Theſe ſerpents die by being firſt ſeene; *When the enemies heard that it was knowne vnto vs*, they let fall their plot. Could we deſcrie the enterpriſes of Satan, that tempter would returne aſhamed.

It is a ſafe point of wiſedome to carrie a iealous eye ouer thoſe, whom we haue once found hollow, and hoſtile: From that time forth *Nehemiah* diuided the taske, betwixt the trowell, and the ſword; ſo diſpoſing of euerie *Iſraelite*, that whiles one hand was a Maſon, the other was a ſouldier: one is for work, the other C for defence. Oh liuely image of the Church militant, wherein euery one labours, weaponed; wherein there is neither an idle ſouldier, nor a ſecure workeman: euery one ſo builds, as that he is readie to ward temptations; euerie one ſo wildes the ſword of the Spirit, for defence, that withall, he builds vp himſelfe in his moſt holy faith; here is neither a fruitleſſe valour, nor an vnſafe diligence.

But what can our weapons auaile vs, if there bee not meanes to warne vs of an enemie? Without a Trumpet we are armed in vaine. *The worke is great and large, and we are ſeperated vpon the wall, one farre from another:* Yea, ſo farre as the vtmoſt bounds of the earth, are we ſeparated one from another, vpon the walles of the ſpirituall *Ieruſalem*; onely the ſacred Trumpets of God, call vs, who are diſtant in place, to a combination in poſeſſion. And who are thoſe Trumpets, but the publike meſſengers of God, of whom God hath ſaid; *If the Watchmen ſee the ſword come, and blow not the trumpet, and the people be not warned,* D *if the ſword come, and take any perſon from among them, he is taken away in his iniquitie, but his bloud will I require at the Watchmans hand.* Woe be to vs if we ſound not; if the ſound we giue be vncertaine: woe be to our people, if when we premoniſh them of enemies, of iudgements, they ſit ſtill vnmoued, not buckling themſelues to a reſiſtance, to a preuention.

Ezec. 33. 6.

It is a mutuall aide, to which theſe Trumpets inuite vs; we might fight apart, without the ſignals of warre; *In what place yee heare the ſound of the Trumpet, reſort ye thither vnto vs.* There can be no ſafetie to the Church, but where euery man thinkes his life, and welfare conſiſts in his fellowes; Conioyned forces may proſper, ſingle oppoſitions are deſperate: All hearts and hands muſt A meet in the common quarrell.

NEHEMIAH *redreſſing the extortion of the* Iewes.

WIth what difficultie do theſe miſerable *Iewes* ſettle in their *Ieruſalem?* The feare of forraine enemies doth not more afflict them then the extortion of their owne: Dearth is added vnto warre: Miſeries do not ſtay for a mannerly ſucceſſion to each other, but in a rude importunitie throng in, at once. *Babel* may be built with eaſe, but whoſoeuer goes about to raiſe the walls of Gods Citie, ſhall haue his hands full: The incurſion of publike enemies may bee preuented with vigilancie and power; but there is B no defence againſt the ſecret gripes of oppreſſion.

There is no remedie, the *Iewes* are ſo taken vp with their trowel. and ſword, for the time, that they cannot attend their trades; ſo as, whiles the wall did riſe, their eſtates muſt needs impaire: Euen in the cheapeſt ſeaſon they muſt needs be poore, that earned nothing but the publike ſafetie, how much more in a common ſcarcitie? Their houſes, lands, vineyards are therefore morgaged, yea their verie ſkins are ſold for corne, to their brethren: Neceſſitie forces them to ſell that, which it was crueltie to buy; What will we not, what muſt we not part with for life? The couetous rulers did not conſider the occaſions of this want, but the aduantage. Sometimes, a bargaine may be as vnmercifull as a robberie: Charitie muſt bee the rule in all contracts; the violation whereof, whether in the matter, or the price, cannot but be ſinfull.

There could not be a iuſter ground of expoſtulation then this of the oppreſſed C *Iewes*; *Our fleſh is as the fleſh of our brethren, our children as their children; and loe, we bring into bondage our ſonnes and our daughters*: whiles there is no difference in nature, why ſhould there be ſuch an iniurious diſproportion in condition. Euen the ſame fleſh may beare a iuſt inequalitie; ſome may be rulers, whiles others are ſubiect; Some wealthy, others poore; but why thoſe wealthy rulers ſhould tyrannize ouer thoſe poore inferiours, and turne brotherhood into bondage no reaſon can be giuen but lawleſſe ambition; If there were one fleſh of Peeres, another of Peaſants, there ſhould be ſome colour for the proud impoſitions of the great, as becauſe the fleſh of beaſts is in a lower ranke then ours, we kill, we deuoure it at pleaſure; but now ſince the large bodie of mankinde conſiſts of the ſame fleſh, why ſhould the hand ſtrike the foot? And if one fleſh may challenge meet reſpects from vs, how much more one ſpirit; The ſpirit is more noble, then the fleſh is baſe; the fleſh is dead without the ſpirit; the ſpirit without the fleſh, actiue and immortall, Our ſoule, though ſhapeleſſe, D and immateriall, is more apparently one, then the fleſh; And if the vnitie of our humane ſpirit call vs to a mutuall care, and tenderneſſe in our carriage, each to other, how much more of the diuine? by that wee are men, by this we are Chriſtians: As the ſoule animates vs to a naturall life, ſo doth Gods Spirit animate the ſoule to an heauenly; which is ſo one; that it cannot be deuided. How ſhould that one ſpirit cauſe vs ſo farre to forget all naturall, and ciuill differences, as not to contemne, not to oppreſſe any whom it informeth?

A They are not Chriſtians, not men, that can inioy the miſeries of their brethren, whether in the fleſh or ſpirit.

Good *Nehemiah* cannot chooſe but be much moued at the barbarous extortion of the people; and now, like an vnpartiall gouernour, he rebukes the Rulers and Nobles, whoſe hand was thus bloudie with oppreſſion. As of fiſhes, ſo of men, the leſſer are a prey to the great: It is an ill vſe made of power, when the weight of it ſerues onely to cruſh the weake. There were no liuing amongſt men, had not God ordained heigher then the higheſt; and yet heigher then they. Eminencie of place cannot be better improued, then by taking downe mightie offenders.

If Nobilitie doe embaſe it ſelfe to any foule ſinne, it is ſo much more worthy of coertion, by how much the perſon is of greater marke.

The iuſtice of this reproofe conld not but ſhame impudence it ſelfe; *We after our abilitie haue redeemed our brethren the Iewes which were ſold to the heathen, and will you ſell your brethren, or ſhall they be ſould to vs?* Shall they find at home that yoke of bondage which they had put off abroad? whiles they are ſtill B *Iewes*, ſhall we turne *Aſſyrians*? If they muſt bee ſlaues, why not rather to enemies, then to brethren? How much more tollerable were a foraine ſeruitude, then a domeſticall: Be aſhamed, O ye Nobles of *Iſrael*, to renue *Babylon* in *Ieruſalem*. I maruell not if the offenders be ſtricken dumbe with ſo vnanſwerable an expoſtulation; Guiltineſſe, and confuſion haue ſtopt their mouthes.

Many of thoſe who haue not had grace enough to refraine ſinne, yet are not ſo vtterly voide of grace as to maintaine ſinne; Our after-wits are able to diſcerne a kinde of vnreaſonableneſſe in thoſe wicked actions, which the firſt appearance repreſents vnto vs plauſible. Gaine leads in ſinne, but ſhame followes it out. There are thoſe that are bold and wittie to beare out commodious, or pleaſant euills; neither could theſe *Iewiſh* enormities, haue wanted ſome colours of defence; Their ſtocke was their owne, which might haue beene otherwiſe improued, to no leſſe profit; The offer, the ſuit of theſe bargaines was from the ſellers; Theſe eſcheates fell into their hands, vnſought; neither did their contract cauſe the neede of their brethren, but relieue it: But their conC ſcience will not beare this plea. I know not whether the maintenance of the leaſt euill be not worſe, then the commiſſion of the greateſt; This may bee of frailtie, that argues obſtinacie: There is hope of that man that can bluſh and be ſilent.

After conuiction of the fact, it is ſeaſonable for *Nehemiah*, to perſwade reformation: No oratorie is ſo powerfull, as that of mildneſſe: eſpecially when we haue to doe with thoſe, who either through ſtomach, or greatneſſe, may not indure a rough reproofe: The drops that fall eaſily vpon the corne, ripen, and fill the eare, but the ſtormie ſhowers that fall with violence, beate downe the the ſtalkes flat to the earth, and lay whole fields, without hope of recouerie. Who can reſiſt this ſweete and ſoueraigne reprehenſion; *Ought yee not to walke in the feare of our God, becauſe of the reproach of the heathen, our enemies?* Did we dwell alone in the midſt of the earth, yet the feare of our God ſhould ouer-awe our wayes; but now that we dwell in the midſt of our enemies, whoſe eyes are bent vpon all our actions, whoſe tongues are as readie to blaſpheme God, as D we to offend him, how carefully ſhould we auoid thoſe ſinnes, which may draw ſhame vpon our profeſſion?

Now the ſcandall is worſe then the fact; Thus, ſhall Religion ſuffer more from the heathen, then our brethren doe from vs: If iuſtice, if charitie cannot ſway with vs, yet let the ſcornefull inſultations of the prophane Gentiles, affright vs from theſe preſſures. No ingenuous diſpoſition can be ſo tender of his owne diſgrace, as the true *Iſraelite* is of the reproch of his God: What is it that he will not rather refraine, doe, ſuffer, then that glorious Name ſhall hazard a blemiſh? They cannot want outward retentiues from ſinne, that liue A either among friends, or enemies; if friends, they may not be grieued, if enemies, they may not be prouoked: Thoſe that would liue well, muſt ſtand in awe of all eyes; Euen thoſe that are without the Church yet may not be without our regard: No perſon can be ſo contemptible, as that his cenſure ſhould be contemned.

In diſſwading from ſinne, reaſon it ſelfe cannot preuaiue more then example. *I likewiſe, and my brethren, and my ſeruants might exact of them money, and corne. But from the time that I was appointed to the charge of Iudah, I, and my brethren haue not eaten the bread of the gouernour.* He ſhall neuer rule well, that doth all that he may: It is not ſafe for either part, that a Prince ſhould liue at the height of his power: and if the greateſt abate of their right, is it for inferiors to extort? Had *Nehemiah* aimed at his owne greatneſſe, no man could haue had fairer pretences for his gaine.

The former gouernors that were before him were chargeable vnto the people, and had taken of them bread and wine, beſides fortie ſhekels of ſiluer. His foot had not B firſt trod in this commodious path; it was beaten by the ſteps of his predeceſſors; neither did any of them walke beſides it: How euer it might be enuious to raiſe new taxations yet to continue thoſe he found vnrepined at, had beene out of the reach of exception: A good Gouernour lookes not ſo much what hath beene done, as what ſhould be; Precedents are not the rule, whereby hee rules, but iuſtice, but pietie. *So did not I, becauſe of the feare of the Lord:* Lawes are not a ſtraighter curbe to ſubiects, then conſcience is to good Princes.

They dare not doe what they cannot doe charitably: what aduantage can they thinke it to be from vnder the controllment of men, when the God of heauen notes, and puniſhes their offences. Who ſo walketh by this rule, can neither erre, nor miſ-carrie; It is not truſting to the externall remedies of ſinne, either they are not alwayes preſent; or if preſent, not pourefull enough; but if the feare of God haue once taken vp the heart, it goes euer with vs, and is ſtrong enough to ouer-maſter the forceableſt temptation.

Therefore muſt theſe *Iewes* follow this example of *Nehemiah*, becauſe he followed not the example of his predeceſſors; becauſe hee left their euill, they muſt imitate his good. In vaine ſhall Rulers aduiſe againſt their owne practice; C when they lead the way, they may well challenge to be followed: Seldome hath it beene euer ſeene that great perſons haue not beene ſeconded in euill; why ſhould not their power ſerue to make patternes of their vertues?

Thus well did it ſpeed with *Nehemiah*; his mercifull carriage, and zealous ſuit haue drawne the Rulers to a promiſe of reſtitution; *We will reſtore them, and will require nothing of them, ſo will we doe as thou ſaieſt.*

It is no ſmall aduantage that theſe Nobles muſt forgoe, in their releaſes: there cannot be a better ſigne of a ſound amendment, then that wee can bee content to be looſers by our repentance; many formall penitents haue yeelded to part with ſo much of their ſinne, as may abate nothing of their profit; as if theſe Rulers ſhould haue beene willing to reſtore the perſons, but withall D ſhould haue ſtood ſtifely to require their ſummes: This whining and partiall ſatisfaction had beene thankeleſſe. True remorſe inlargeth the heart, and openeth the hand to a bountifull redemption of our errors.

Good purpoſed doe too often coole in time, and vaniſh into a careleſſe forgetfulneſſe; *Nehemiah* feared this iſſue of theſe holy reſolutions; and therefore he proſecutes them in their firſt heat; not leauing theſe promiſes, till hee had ſecured them, with an oath; The Prieſts are called for, that in their mouthes, the adiuration may be more ſolemne, and ſacred; It is the beſt point of wiſedome to take the firſt opportunitie of fixing good motions which otherwiſe are of themſelues light, and ſlightie. To make all yet more ſure, their oathes

A are croſſe-barred with his execration. *Alſo I ſhooke my lap, and ſaid, ſo God ſhake out euerie man from his houſe, and from his labour that performeth not this promiſe, euen thus be he ſhaken out, and emptied, and all the Congregation ſaid, Amen.* A promiſe, an oath, a curſe, are paſſed vpon this act; now, no *Iſraelite* dares falter in the execution: When we haue a ſinne in chaſe, it is good to follow it home, not ſlackning our purſuit till wee haue fully preuailed; and when it is once falne vnder our hands, we cannot kill it too much.

Now *Nehemiah* hauing thus happily deliuered his people from a domeſticall captiuitie, commends his ſeruice to the gracious remuneration of the Almightie; *Thinke vpon me my God, for good, according to all that I haue done for this people*; Therefore doth he refuſe the bread of the Gouernour, that he may receiue the reward of the Gouernour of heauen: Had he taken a temporarie recompence, both he, and it had beene forgotten, now he hath made an happie change for eternitie. Not that he pleades his merit, but ſues for mercie; neither doth hee pray to be remembred for his worke, but according to his worke.

Our good deedes as they are well accepted of God, ſo they ſhall not goe vnrewarded;
B and what God will giue, why may not we craue. Doubtleſſe, as wee may offer vp our honeſt obediences vnto God, ſo wee may expect and beg his promiſed retributions; not out of a proud conceit of the worth of our earnings, who at the beſt are no other then vnprofitable ſeruants, but out of a faithfull dependance vpon his pact of bountie, who cannot bee leſſe then his word: O God, if we doe ought that is good, it is thine act, and not ours; crowne thine owne worke in vs, and take thou the glorie of thine owne mercies.

Whiles *Nehemiah* is buſie in the reforming abuſes, at home; the enemie is plotting againſt him, abroad; *Sanballat*, and *Tobiah*, and *Geſhem* the *Arabian* conſpire againſt his life, and in him, againſt the peace of *Ieruſalem*: What open hoſtilitie could not doe; they hope to effect by pretence of treaties: Foure ſeuerall meſſages call *Nehemiah* to a friendly meeting. Diſtruſt is a ſure guard. The wiſe gouernor hath learn'd to ſuſpect the hollow fauours of an enemie and to returne them, with ſafe and iuſt excuſes. *I cannot come downe, why ſhould the*
C *worke ceaſe whiles I leaue it, and come downe to you?* I do not heare him ſay, You intend miſchiefe to me; I will not come forth to you; though this were the proper cauſe of his forbearance, but he turnes them off with an anſwer, that had as much truth, as reſeruedneſſe. Fraud is the fitlieſt anſwered with ſubtletie Euen innocencie is allowed a lawfull craft; That man is in an ill caſe, that conceales no truth from an aduerſarie.

What intreaties cannot doe, ſhall be attempted by threats; *Sanballats* ſeruant comes now the fifth time, with an opend letter, importing dangerous intimation, wherein is written, *It is reported among the heathen, and Gaſhmu ſaith it, that the Iewes thinke to rebell; for which cauſe thou buildeſt the wall that thou maieſt be their King. It is reported:* and what falſhood may not plead this warrant? What can be more lying then report? *Among the heathen*: and who is more Ethnicke then *Sanballat*? what Pagan can be worſe then a mungrel Idolater? *And Gaſhmu ſaith it*, Aske my fellow elſe; This *Arabian* was one of thoſe three heads of all the hoſtile combination, againſt *Ieruſalem*, againſt *Nehemiah*;
D It would be wide with innocence if enemies might be allow'd to accuſe.

That the Iewes thinke to rebell: A ſtale ſuggeſtion, but once, powerfull; Malice hath learn'd to miſcall all actions; where the hands cannot bee taxed, verie thoughts are preiudged: *For which cauſe thou buildeſt the wall, that thou mayeſt be their King*; He was neuer true *Iſraelite* that hath not paſſed ſpightfull ſlanders, and miſconſtructions: *Artaxerexes* knew his ſeruant too well, to beleeue any rumour, that ſhould haue beene ſo ſhameleſſe; The ambition of *Nehemiah* was well knowne to reach onely to the cup, not to the Scepter of his Soueraigne; And yet, to make vp a ſound tale, *Prophets are ſuborned to preach, There is a King in Iudah*: as if that loyall gouernour had corrupted the pulpits alſo; and had taught them the language of treaſon.

But what of all this? what if ſome falſe tongue haue whiſpered ſuch idle tales? It is not ſafe for thee, *O Nehemiah*, to contemne report: Perhaps this newes ſhall fly to the Court, and worke thee a deadly diſpleaſure ere thou canſt know thy ſelfe traduced; Come therefore, and let vs take counſell together: Surely that man cannot be ſparing of any thing, that is prodigall of his reputation. If ought vnder heauen can fetch *Nehemiah* out of his hold, it is the care of his fame. But that warie gouernour ſees a net ſpred neere vnto this ſtall; and therefore keeps aloofe, not without contempt of thoſe ſlie deuiſes. *There are no ſuch things done as thou ſayeſt, but thou faineſt them out of thine owne heart*: Some imputations are beſt anſwered with a neglectiue deniall: It falls out often that plaine dealing puts craft out of countenance.

Since neither force nor fraud can kill *Nehemiah*, they will now trie to draw him into a ſinne, and thereby into a reproach; O God, that any Prophets tongue ſhould be mercenarie! *Shemaiah* the Seer, is hired by *Tobiah*, and *Sanbalat*, to affright the Gouernour, with the noiſe of his intended murder; and to aduiſe him for ſhelter, to flie to the forbidden refuge of the Temple. The colour was faire. Violence is meant to thy perſon, no place but one can promiſe thee ſafetie; The Citie hath as yet no gates; come therefore, and ſhut thy ſelfe vp in the Temple, there onely ſhalt thou be free from all aſſaults.

And what if *Nehemiah* had harkened to this counſell? Sinne, and ſhame had followed; That holy place was for none but perſons ſacred; ſuch as were priuiledged by bloud, and function; others ſhould preſume, and offend in entring; and now, what would the people ſay? What ſhall become of vs whiles our Gouernour hides his head for feare? Where ſhall wee finde a Temple to ſecure vs? What do we depending vpon a cowardly leader?

Well did *Nehemiah* fore-caſt theſe circumſtances, both of act, and euent, and therefore reſoluing to diſtruſt a Prophet that perſwaded him to the violation of a Law, he reiects the motion with ſcorne; *Should ſuch a man as I flee? Should I goe into the Temple to ſaue my life? I will not goe*: It is fit for great perſons to ſtand vpon the honour of their places; Their verie ſtations ſhould put thoſe ſpirits into them, That ſhould make them hate to ſtoope vnto baſe conditions.

Had God ſent this meſſage, wee know hee hath power to diſpence with his owne Lawes; but well might the contradiction of a Law argue the meſſage not ſent of God. God as hee is one, ſo doth hee perfitly agree with himſelfe. If any priuate ſpirit croſſe a written word let him bee accurſed.

AHASVERVS *Feaſting*, VASTI *caſt off*, ESTHER *choſen*.

Eſter, 1.2.

WHat bounds can be ſet to humane ambition? *Ahaſuerus*, that is, *Xerxes* the ſonne of *Darius* is alreadie the King of an hundred, and ſeauen and twentie Prouinces, and now is readie to fight for more. He hath newly ſubdued Egypt, and is now addreſſing himſelfe for the conqueſt of *Greece*. He cannot hope euer to ſee all the land that he poſſeſſeth, and yet he cannot be quiet, whiles he heares of more. Leſſe then two ells of earth ſhall ere long ſerue him, whom, for the time, a whole world ſhall ſcarce ſatisfie; in vaine ſhall a man ſtriue to haue that which he cannot inioy, and to inioy ought by meere relation; It is a windie happineſſe that is ſought in the exaggeration of theſe titles, which are taken vpon others credit, without the ſenſe of the owner: Nothing can fill the heart of man, but he that made it.

This great Monarch, partly in triumph of the great victories, that hee hath lately wonne in Egypt, and partly, for the animation of his Princes, and ſouldiers to his future exploits, makes a feaſt, like himſelfe, royall and magnificent.

What is greatneſſe if it be not ſhowed? And wherein can greatneſſe be better ſhowne, then in the atchieuments of warre, and the entertainment of peace?

All other feaſts were but hunger to this of *Ahaſuerus*, whether we regard the number of gueſts, or the largeneſſe of preparation, or continuance of time: During the ſpace of a whole halfe yeare, all the tables were ſumptuouſly furniſhed for all commers from *India*, to *Ethyopia*; A world of meat; Euerie meale was ſo ſet on, as if it ſhould haue beene the laſt: Yet all this long feaſt hath an end; and all this glorie is ſhut vp in forgetfulneſſe; What is *Ahaſuerus* the better, that his Peeres then ſaid, he was in comparably great? What are his Peeres the better, that they were feaſted? Happie is hee that eates bread, and drinkes new wine in the Kingdome of God; this banquet is for eternitie, without intermiſſion, without ſatietie.

What varietie of habites, of languages, of manners, met at the boards of *Ahaſuerus*? What confluence of ſtrange gueſts was there now to *Shuſhan*? And, leaſt the glorie of this great King might ſeeme, like ſome courſe picture, onely faire a farre off; after the Princes and Nobles of the remote Prouinces, all the people of *Shuſhan* are intertained, for ſeuen dayes with equall pompe and ſtate; The ſpacious Court of the Palace is turned into a Royall Hall, the walls are rich hangings, the pillars of marble, the beds of ſiluer and gold, the pauement of porphirie curiouſly checkered; The wine and the veſſels ſtroue whether ſhould be the richer; no men drunke in worſe then gold; and whiles the mettall was the ſame, the forme of each cup was diuerſe; the attendance was anſwerable to the cheare; and the freedome matched both: Here was no compulſion, either to the meaſure, or qualitie of the draught; euerie mans rule was his owne choiſe. Who can but bluſh to ſee forced healths in Chriſtian banquets, when the ciuilitie of verie Pagans commands libertie.

I cannot but enuie the modeſtie of heathen Dames; *Vaſhti* the Queene, and her Ladies, with all the ſeuerall rankes of that ſexe, feaſt apart; intertaining each A other, with a baſhfull courteſie, without wantonneſſe, without that wilde ſcurrilitie, which vſeth to haunt promiſcuous meetings: Oh ſhameſull vnchaſtitie of thoſe looſe Chriſtians, who muſt feed their luſt, whiles they fill their bellies; and thinke the feaſt vnperfit, where they may not ſate their eye no leſſe then their palate.

The laſt day of this pompous feaſt is now come: King *Ahaſuerus* is ſo much more cheerefull, by how much his gueſts are neerer to their diſmiſſion. Euerie one is wont to cloſe vp his curteſie with ſo much more paſſion, as the laſt acts vſe to make the deeper impreſſion; And now, that he might at once amaze, and indeare the beholders, *Vaſhti* the Queene in all her royaltie, is called for; Her ſight ſhall ſhut vp the feaſt, that the Princes and people may ſay, How happie is King *Ahaſuerus*, not ſo much in this greatneſſe, as in that beautie.

Seuen officers of the chamber are ſent to carrie the meſſage, to attend her entrance, and are returned with a deniall: Perhaps *Vaſhi* thought; What meanes this vncouth motion? More then ſixe moneths hath this feaſt continued; and, all this while we haue inioyed the wanted libertie of our ſexe; Were the King ſtill himſelfe, this command could not be ſent; it is the wine, and not he, that is guiltie of this errand; Is it for me to humour him in ſo vaine a deſire? Will it agree with our modeſt reſeruedneſſe, to offer our ſelues to bee gazed at by millions B of eyes? Who knowes what wanton attempts may follow vpon this vngouerned exceſſe? This verie meſſage argues that wit, and reaſon haue yeelded their places to that beſotting liquor. Nothing but abſence can ſecure vs from ſome vnbeſeeming profer; neither doubt I, but the King when he returnes to himſelfe, will giue me thankes for ſo wiſe a forbearance.

Thus vpon the conceit (as is likely) that her pretence would be either needleſſe, or vnſafe. *Vaſhi* refuſeth to come. Although perhaps her great ſpirits thought much to receiue a command from the hand of officers.

The bloud that is once inflamed with wine, is apt to boyle with rage: *Ahaſuerus* is verie wroth with this indigne repulſe: It was the oſtentation of his glorie, and might, that he affected, before theſe Princes, Peeres, people; and now that ſeemes eclipſed, in the ſhutting vp of all his magnificence, with the diſgracefull affront of a woman. It vexes him to thinke that thoſe Nobles, C whom he meant to ſend away aſtoniſhed with the admiration of his power, and maieſtie, ſhould now ſay: What boots it *Ahaſuerus* to rule a farre off, when hee cannot command at home? In vaine doth he boaſt to gouerne Kings, whiles he is checked by a woman.

What euer were the intentions of *Vaſhti*, ſurely her diſobedience was inexcuſable; it is not for a good wife to iudge of her husbands will, but to execute it: neither wit, nor ſtomacke may carrie her into a curious inquiſition into the reaſons of an inioyned charge, much leſſe to a reſiſtance: but in a hood-winkt ſimplicitie ſhe muſt follow, whither ſhe is led; as one that holds her chiefe praiſe to conſiſt in ſubiection.

Where ſhould the perfection of wiſedome dwell, if not in the Courts of great Princes? or what can the treaſures of Monarchs purchaſe more inualuably precious, then learned and iudicious attendance? Or who can be ſo fit for honour as the wiſeſt. D

I doubt how *Ahaſuerus* could haue beene ſo great, if his throne had not beene ſtill compaſſed with them that knew the times, and vnderſtood the law, and iudgement. Theſe were his Oracles in all his doubts. Theſe are now conſulted in this difficultie; neither muſt their aduice be ſecretly whiſpered, in the Kings eare, but publikely deliuered in the audiences of all the Princes. It is a perilous way that theſe ſages are called to goe, betwixt an husband and wife; eſpecially of ſuch power, and eminencie; yet *Memucan* feares not to paſſe a heauie ſentence againſt

A againſt Queene *Vaſhti*. *Vaſhti, the Queene hath not done wrong to the* King *onely, but alſo to all the Princes, and all the people, that are in all the Prouinces of the King Ahaſuerus.* A deepe and ſore crimination; iniuries are ſo much more intolerable, as they are dilated vnto more; thoſe offences which are of narrow extent, may receiue an eaſie ſatisfaction; the amends are not poſſible, where the wrong is vniuerſall: *For this deede of the Qeeue ſhall come abroad to all woman, ſo that they ſhall deſpiſe their husbands in their eyes*: Indeed ſo publiqte a fact muſt needs flie; That concourſe gaue fit opportunitie to diffuſe it all the world ouer; The examples of the great are eaſily drawne into rules. Bad leſſons are apt to be taken out; as honour, ſo contempt fals downe from the head to the skirts; neuer aſcends from the skirts to the head.

Theſe wiſe men are ſo much the more ſenſible of this danger, as they ſaw it more likely, the caſe might proue their owne. *Likewiſe ſhall the Ladies of Perſia* B *and Media ſay this day vnto all Kings Princes.* The firſt precedentes of euill muſt be carefully auoided, if we care to keepe a conſtant order in good. Prudence cannot better beſtirre it ſelfe, then in keeping miſchiefe, from home.

The foundation of this doome of *Memucan* is not laid ſo deepe for nothing; *If it pleaſe the King let there goe a royall commandement from him, and let it bee written among the lawes of Perſians, and Medians, that it be not altered, that Vaſhti come no more before Ahaſuerus; and let the King giue her royall eſtate to another that is better then ſhe,* How bold a word was this, and how hazardous? Had *Ahaſuerus* more loued the beautie of *Vaſhti*, then his honor, *Memucan* had ſpoken againſt his owne life: Howſoeuer, a Queene of ſo great ſpirit, could not want ſtrength of fauour, and faction, in the Perſian Court; which could not but take fire at ſo deſperate a motion. Faithfull Stateſmen, ouerlooking priuate reſpects, muſt bend their eyes vpon publique dangers, labouring to preuent a common miſchiefe, though with the aduenture of their owne. Nature had taught theſe Pagans the neceſſitie of a female ſubiection; and the hate and ſcorne of a proud diſobedience. They haue vnlearned the verie dictates of Nature, that can abide the head to be ſet below the ribbe.

I cannor ſay but *Vaſhti* was worthy of a ſharp cenſure; I cannot ſay ſhe was wor- C thy a repudiatiō. This plaiſter drew too hard; It was but heathen iuſtice to puniſh the wiues diſobedience in one indifferent act, with a diuorce: Nothing but the violation of the marriage-bed, can either breake, or vntie the knot of marriage. Had ſhe not beene a Queene, had not that contemptuous act beene publique, the ſentence had not beene ſo hard; now the puniſhment mnſt be exemplarie, leſt the ſinne ſhould be ſo. Manie a one had ſmarted leſſe, if their perſons, if their places had beene meaner.

The King, the Princes approue this heauie iudgement of *Memucan*; It is not in the power of the faire face of *Vaſhti*, to warrant her ſtomacke: No doubt many meſſages paſſed ere the rigour of this execution: That great heart knowes not to relent, but will rather breake, then yeeld to an humble deprecation. When the ſtone, and the ſteele mete, fire it ſtricken; it is a ſoft anſwer that appeaſeth wrath. *Vaſhti* is caſt off, Letters are ſent from the King, into all his Prouinces, to command that euerie man ſhould rule at home; The Court affords them an D awfull patterne of authoritie: Had not *Ahaſuerus* doted much vpon *Vaſhties* beautie, he had not called her forth at the feaſt, to bee woundred at, by his Peeres and people, yet now he ſo feeles the wound of his reputation, that hee forgets he euer felt any wound of his affection. Euen the greateſt loue may bee ouer-ſtrained; It is not ſafe preſuming vpon the deepeſt aſſurances of deareneſſe: There is no heart that may not be eſtranged. It is not poſſible that great Princes ſhould want ſoothing vp in all their inclinations, in all their actions: Whiles *Ahaſuerus* is folluwing the chace of his ambition, in the warres of *Greece*, his followers are prouiding for his luſt at home; Nothing could ſound more pleaſing

to

A to a carnall care, then that all the faire young virgins, thorowout all his dominions, ſhould bee gathered into his palace at *Shuſhan*, for his aſſay, and choice: The decree is ſoone publiſhed; The charge is committed to *Hege*, the Kings Chamberlaine, both of their purification, and ornaments.

What ſtrife, what emulation was now, amongſt all the *Perſian* damoſells, that either were, or thought themſelues faire? Euerie one hopes to be a Queene, and ſees no reaſon why any other ſhould bee thought more excellent; How happie were we, if we could be ſo ambitious of our eſpouſalls to the King of heauen?

Amongſt all this throng of Virgins, God hath prouided a wife for *Ahaſuerus*; hauing determined his choice, where moſt aduantage ſhall riſe to his forlorne people.

The *Iewes* were miſerably ſcattered ouer the world, in that wofull deportation vnder *Ieconiah*; ſcarce an handfull of them returned to *Ieruſalem*; the reſt remaine ſtill diſperſed where they may but haue leaue to liue. There are many thouſands of them turned ouer with the *Babylonian* Monarchy, to the *Perſian*; amongſt the reſt, was *Mordecai*, the ſoone of *Iair*, of the tribe of *Beniamin*; a man of no meane note, or abilitie; who, liuing in *Shuſhan*, had brought vp *Hadaſſah*, or *Eſther*, his vnkles daughter, in a liberall faſhion; It was happie for this Orphane, that in a region of captiuitie, ſhe light into ſuch good hands; Her wiſe kinſman B finds it fit, that her breeding, and habite ſhould be *Perſian* like; In outward and ciuill formes, there was no need to varrie from the heathen; her Religion muſt be her owne; the reſt was ſo altogether theirs, that her verie Nation was not diſcerned.

The ſame God that had giuen incomparable beautie to this *Iewеſſe*, gaue her alſo fauour in the eyes of *Hegai*; the keeper of the women; Shee is not onely taken into the *Perſian* Court, as one of the ſelected virgins, but obſerued with more then ordinarie reſpect; all neceſſaries for her ſpeedie purification are brought to her; Seuen maides are allowed for her attendance, and the beſt and moſt honourable place in that *Seraglio* is allotted to her; As if this great officer had deſigned her for a Queene, before the choiſe of his maſter.

What ſtrange preparation was here for the impure bed of an heathen? Euery C Virgin muſt be ſixe moneths purified with oyle of myrrhe, and ſixe other moneths perfumed with ſweet odors, beſides thoſe ſpeciall receits, that were allowed to each, vpon their owne election: O God, what care, what coſt is requiſite to that ſoule which ſhould be addreſſed a fit Bride for thine holy and glorious Maieſtie?

When we haue ſcoured our ſelues with the moſt cleanſing oyle of our repentance, and haue perfumed our ſelues with thy beſt graces, and our perfecteſt obedience, it is the onely praiſe of thy mercie, that we may bee accepted.

The other Virgins paſſed their probation, vnregarded; when *Eſthers* turne came, though ſhe required nothing; but tooke what was giuen her; though ſhe affected nothing; but brought that face, that demeanure, which nature had caſt vpon her, no eye ſees her without admiration; the King takes ſuch pleaſure in her beautie, that, contemning all the other vulger formes, his choyce is fully fixed vpon her; All things muſt proſper, wher God hath intended the ſucceſſe: the moſt D wiſe prouidence of the Almightie fetches his proiects from farre; The preſeruation and aduantage of his owne people is in hand; for the contriuing of this, *Vaſhti* ſhall be abandoned; the Virgins ſhall be choſen; *Eſther* onely ſhall pleaſe *Ahaſuerus*; *Mordecai* ſhall diſpleaſe *Haman*; *Hamans* ruine ſhall raiſe *Mordecai*: The purpoſes of God cannot be iudged by his remote actions; onely the accompliſhment ſhowes his deſignes; In the meane time, it pleaſeth him to looke another way, then he moues; and to worke his owne ends, by arbitrarie and vnlikely accidents.

None

A None but *Eſther* ſhall ſucceed *Vaſhti*; ſhe onely carries the heart of *Ahaſuerus* from all her ſexe; The royall Crowne is ſet vpon her head; And, as *Vaſhti* was caſt off at a feaſt, ſo, with a ſolemne feaſt ſhall *Eſther* bee eſpouſed; Here wanted no triumph, to expreſſe the ioy of this great Bridegroome; and that the world might witneſſe he could be no leſſe louing, then ſeuere, all his Prouinces ſhall feele the pleaſure of this happie match, in their immunities, in their rich gifts.

With what enuious eyes doe we thinke *Vaſhti* lookt vpon her glorious riuall? How doth ſhe now (though too late) ſecretly chide her peeuiſh will, that had thus ſtript her of her royall crowne, and made way for a more happie ſucceſſor? Little did ſhee thinke her refuſall could haue had ſo hainous a conſtruction: Little did ſhee feare, that one word (perhaps not ill meant) ſhould haue forfeited her husband, her crowne, and all that ſhe was. Who ſo is not wiſe enough to forecaſt the danger of an offence, or indiſcretion, may haue leaſure enough of an vnſeaſonable repentance.

B That minde is truly great and noble, that is not changed with the hieſt proſperitie; Queene *Eſther* cannot forget her cozen *Mordecai*; No pompe can make her ſleight the charge of ſo deare a kinſman: In all her royaltie, ſhe caſts her eye vpon him, amongſt the throng of beholders, but ſhe muſt not know him; her obedience keepes her in awe, and will not ſuffer her to draw him vp with her, to the participation of her honor; it troubles her not a little, to forbeare this dutie; but ſhee muſt; It is enough for her, that *Mordecai* hath commanded her not to be acknowne, who, or whoſe ſhe was.

Perhaps the wiſe Iew feared, that whiles her honour was yet greene, and vnſetled, the notice of her nation, and the name of a deſpiſed captiue might bee ſome blemiſh to her in that proud Court; when as afterwards, vpon the merit of her carriage, and the full poſſeſſion of all hearts, her name might dignifie her nation, and countermand all reproches.

Mordecai was an officer in the Court of *Ahaſuerus*; his ſeruice called him daily to attend in the Kings gate; Much better might he, being a Iew, ſerue a Pagan Maſter, then his foſter-daughter might aſcend to a Pagans bed.

If the neceſſitie or conuenience of his occaſions called him to ſerue; C his pietie and Religion called him to faithfulneſſe in his ſeruice: Two of the Kings Chamberlaines, *Bigthana*, and *Teriſh*, conſpire againſt the life of their Soueraine. No greatneſſe can ſecure from trecherie, or violence: He that ruled ouer millions of men, through an hundred and ſeuen and twentie Prouinces, cannot aſſure himſelfe from the hand of a vilaine; He that had the power of other mens liues, is in danger of his owne. Happie is that man, that is once poſſeſſed of a crowne incorruptible, vnfadable, reſerued for him in heauen: no force, no treaſon can reach thither, there can be no perill of either violence, or forfaiture.

The likelieſt defence of the perſon of any Prince, is the fidelitie of his attendants: *Mordecai* ouer-heares the whiſpering of theſe wicked conſpirators; and reueales it to *Eſther*; ſhe (as glad of ſuch an opportunitie to commend vnto D *Ahaſuerus* the loyaltie of him whom ſhe durſt but ſecretly honour) reueales it to the King; The circumſtances are examined, the plot is diſcouered, the traytors executed, the ſeruice recorded, in the *Perſian* Annalls. A good foundation is thus laid for *Mordecaies* aduancement, which yet is not ouer-haſtened, on either part; Worthy diſpoſitions labour onely to deſerue well, leauing the care of their remuneration, to them, whom it concernes; It is fit that Gods leaſure ſhould be attended in all his deſignements; The houre is ſet, when *Mordecai* ſhall be raiſed: If in the meane time there bee an interuention, not onely of neglect, but of feares, and dangers, all theſe ſhall make his honour ſo much more ſweet, more precious.

A

HAMAN *diſreſpected by* MORDECAI. MORDECAIES *meſſage to* ESTHER.

Eſther 3.4.

BEſides the charge of his office, the care of *Eſthers* proſperitie calls *Mordecai* to the Kings gate; and fixes him there: With what inward contentment did hee thinke of his ſo royall pupill? Here I ſit among my fellowes; little doth the world thinke, that mine adopted child ſits in the Throne of *Perſia*: that the great Empreſſe of the world owes her ſelfe to me; I might haue more honour, I could not haue ſo much ſecret comfort, if all *Shuſhan* knew what intereſt I haue in Queene *Eſther*.

Whiles his heart is taken vp with theſe thoughts, who ſhould come ruffling by him, but the new-raiſed ſauorite of King *Ahaſuerus*, *Haman* the ſonne of *Ammedatha* the *Agagite*? Him hath the great King inexpectedly aduanced, B
and ſet his ſeat aboue all the Princes that were with him: The gracious reſpects of Princes are not alwaies led by merit, but by their owne will; which is euer affected to be ſo much the freer, as themſelues would be held more great.

When the Sunne ſhines vpon the Diall, euerie paſſenger will be looking at it; There needed no command of reuerence, where *Ahaſuerus* was pleaſed to countenance; All knees will bow alone euen to forbidden Idols of honor; how much more where royall authoritie inioynes obeyſance? All the ſeruants, all the ſubiects of King *Ahaſuerus* are willingly proſtrate before this great mignon of their Soueraine; onely *Mordecai* ſtands ſtiffe, as if hee ſaw nothing more then a man in that proud *Agagite*.

They are not obſerued that doe as the moſt; but if any one man ſhall varie from the multitude, all eyes are turned vpon him: *Mordecaies* fellow-officers C
note this palpable irreuerence, and expoſtulate it; *Why tranſgreſſeſt thou the Kings commandements*?

Conſidereſt thou not how farre this affront reacheth? It is not the perſon of *Haman*, whom thou refuſeſt to adore, but the King in him: Neither doe we regard ſo much the man, as the command; Let him bee neuer ſo vile whom the King bids to be honoured, with what ſafetie can a ſubiect examine the charge, or reſiſt it? his vnworthineſſe cannot diſpence with our loyaltie.

What a dangerous wilfulneſſe ſhould it bee to incurre the forfeiture of thy place, of thy life for a curteſie? If thou wilt not bow with others, expect to ſuffer alone; perhaps (they thought) this omſſiion was vnheedie, In a caſe of ignorance, or incogitancie, it was a friendly office to admoniſh the ſight of the errour had beene the remedie.

Mordecai heares their challenge, their aduice; and thinkes good to anſwer both, with ſilence; as willing they ſhould imagine, his inflexibleneſſe proceeded from a reſolution; and that reſolution from ſome ſecret grounds, which hee D
needed not impart: at laſt yet he imparts thus much: Let it ſuffice, that I am a *Iew*, and *Haman* an *Amalekite*.

After a priuate expoſtulation, the continuance of that open neglect is conſtrued for a ſullen obſtinacie; and now, the monitors themſelues grow ſenſible of the contempt: Men are commonly impatient to loſe the thanke of their indeuours, and are prone to hate whom they cannot reforme. Partly therefore

A to picke a thanke, and partly to reuenge this contumacie, theſe officers turne informers againſt *Mordecai*, neither meant to make the matter fairer then it was; they tell *Haman* how proud, and ſtubborne a *Iew* ſate amongſt them, how ill they could brooke ſo ſaucie an affront to bee offered to his greatneſſe; how ſeriouſly they had expoſtulated, how ſtomackefully the offender perſiſted; and beſeech him, that he would be pleaſed in his next paſſage, to caſt ſome glances that way, and but obſerue the faſhion of that intolerable inſolencie.

The proud *Agagite* cannot long indure the verie expectation of ſuch an indignitie; On purpoſe doth he ſtalke thither; with higher then his ordinarie ſteps; ſnuffing vp the aire; as he goes, and would ſee the man, that durſt denie reuerence to the greateſt Prince of *Perſia*.

Mordecai holds his old poſture; onely he is ſo much more careleſſe, as he ſees *Haman* more diſdainefull, and imperious; neither of them goes about to hide his paſſion; one lookt, as if he ſaid, I hate the pride of *Haman*; the other lookt, as if he ſaid, I will plague the contempt of *Mordecai*: how did the eyes B of *Haman* ſparkle with furie, and as it were dart out deadly beames in the face of that deſpightfull *Iew*? How did he ſwell with indignation; and then againe waxe pale with anger? ſhortly, his verie brow and his motion bad *Mordecai* looke for the vtmoſt of reuenge.

Mordecai foreſees his danger, and comtemes it; no frownes, no threats can ſouple thoſe ioynts: he may breake, he will not bow.

What ſhall we ſay then to this obfirmed reſolution of *Mordecai*? What is it, what can it be, that ſo ſtiffens the knees of *Mordecai*, that death is more eaſie to him, then their incuruation? Certainely, if meere ciuilitie were in queſtion, this wilfull irreuerence to ſo great a Peere, could not paſſe without the iuſt cenſure of a rude peruerſneſſe; It is Religion that forbids this obeiſance, and tels him, that ſuch curteſie could not be free from ſinne; Whether it were, that more then humane honor was required to this new-erected image of the great King, as the *Perſians* were euer wont to be noted for too much lauiſhneſſe in theſe courtly deuotions: Or whether it were, that the ancient curſe wherewith God had branded the bloud, and ſtocke of *Haman*, made it vnlawfull for an *Iſraelite* to giue him any obſeruance: For the *Amalekites* (of whoſe royall line *Haman* C was deſcended) were the nation, with which God hath ſworne perpetuall hoſtilitie; and whoſe memorie he had ſtraitly charged his people to root out, from vnder heauen; How may I (thinks he) adore, where God commands mee to deteſt? How may I profeſſe reſpect, where God profeſſeth enmitie? How may I contribute to the eſtabliſhment of that ſeed vpon earth, which God hath charged to be pull'd vp from vnder heauen? Outward actions of indefferencie, when once they are felt to trench vpon the conſcience, lay deepe obligations vpon the ſoule; euen whiles they are moſt ſleighted by careleſſe hearts.

Ex. 17.16.
Deu. 25.19.

In what a flame of wrath doth *Haman* liue this while? wherewith he could not but haue conſumed his owne heart, had he not giuen vent to that rage in his aſſured purpoſes of reuenge: Great mens anger is like to themſelues, ſtrong, D fierce, ambitious of an exceſſiue ſatisfaction. *Haman* ſcornes to take vp with the bloud of *Mordecai*; This were but a vulgar amends; Poore men can kill where they hate, and expiate their owne wrong, with the life of a ſingle enemie: *Hamans* furie ſhall flie an higher pitch; Millons of threates are few enow to bleed for this offence: It is a *Iew* that hath deſpighted him; all the whole nation of the *Iewes* ſhall periſh for the ſtomach of this one: The Monarchie of the world was now in the hand of the *Perſian*, as *Iudæa* was within this compaſſe, ſo there was ſcarce a *Iew* vpon earth, without the verge of the *Perſian* dominions: The generation, the name ſhall now die at once; Neither ſhall there be any memorie of them, but this; There was a people, which hauing beene famous through the world, for three thouſand, foure hundred and foureſcore yeares, were in a moment, extinct by the power of *Haman* for default of a curteſie. A

Perhaps, that hereditarie grudge, and old antipathie, that was betwixt *Iſrael*, and *Amalek*, ſtucke ſtill in the heart of this *Agagite*; he might know that God had comanded *Iſrael* to root out *Amalek* from vnder heauen; and now therefore an *Amalekite* ſhall be readie to take this aduantage againſt *Iſrael*. It is extreame iniuſtice to dilate the puniſhment, beyond the offence; and to enwrap thouſands of innocents within the treſpaſſe of one: How many that were yet vnborne when *Haman* was vnſaluted, muſt rue the fact they liued not to know? How many millions of *Iewes* were then liuing, that knew not there was a *Mordecai*? all of them are fetcht into one condition, and muſt ſuffer, ere they can know their offence. Oh the infinite diſtance betwixt the vniuſt crueltie of men, and the iuſt mercies of the Almightie; Euen *Caiphas* himſelfe could ſay, *It is better that one man die, then that all the people ſhould periſh*; and here *Haman* can ſay, *It is better that all the people ſhould periſh then that one man ſhould die.* Thy mercie, O God, by the willing death of one that had not ſinned, hath defraied the iuſt death of a world of ſinners: Whiles the iniurious rigour of a man, for the ſuppoſed fault of one, would deſtroy a whole nation, that had not offended: It is true, that by the ſinne of one, death raigned ouer all; but it was, becauſe all ſinned in that one, had not all men beene in *Adam*, all had not falne in him, all had not died in him; B It was not the man, but mankind that fell into ſinne, and by ſinne, into death: No man can complaine of puniſhment, whiles no man can exempt himſelfe from the tranſgreſſion: Vnmercifull *Haman* would haue imbrued his hands in that bloud, which he could not but confeſſe innocent.

It is a rare thing, if the height of fauour cauſe not preſumption; Such is *Hamans* greatneſſe, that he takes his deſigne for granted, ere it can receiue a motion; The fitteſt dayes for this great maſſacre, are determined by the lots of their common diuination; according whereunto, *Haman* chooſeth the houre of this bloudie ſuit; and now, waited on by opportunitie, he addreſſeth himſelfe to King *Ahaſuerus*. *There is a certaine people ſcattered abroad, and diſperſed among the people, in all the Prouinces of the Kingdome, and their lawes are diuers from all people; neither keepe they the Kings lawes, therefore it is not for the Kings profit* C *to ſuffer them; If it pleaſe the King, let it be written that they may bee deſtroyed, and I will pay tenne thouſand talents of ſiluer to the hands of the officers.* With what cunning hath this man couched his malice? He doth not ſay, There is a Iew that hath affronted me, let me bee auenged of his nation; this rancour was to monſtrous to be confeſſed; perhaps this ſuggeſtion might haue bred in the mind of *Ahaſuerus* a conceit of *Hamans* ill nature, and intolerable immanitie; but his pretences are plauſible, and ſuch as driue at no other, then the publique good; Euery word hath his inſinuation: *It is a ſcattered people*; were the nation intire, their maintenance could not but ſtand with the Kings honour; but now ſince they are but ſtraglers, as their loſſe would be inſenſible, ſo their continuance, and mixture cannot but be preiudiciall; It was not the fault, it was the miſerie of theſe poore *Iewes*, that they were diſperſed; and now their diſperſion is made an argument of their extirpation; therefore muſt they be deſtroyed, from the earth, becauſe they were ſcattered ouer the earth. As good, ſo euills D draw on each other; That which ſhould plead for pittie in the well affected, is a motiue to crueltie in ſauage minds. Seldome euer hath extremitie of miſchiefe ſeized, where eaſier afflictions haue not beene billeted before.

All faithfull *Iewes* had wont to ſay vnto God, *Haue mercie vpon vs, O God, and ſaue vs, for our ſoule is full of contempt, and we are ſcattered amongſt the heathen*; and here this enemie can ſay of them, to *Ahaſuerus*, *Deſtroy them for they are ſcattered*; Root them out, for they are contemned; How much better

A is it to fall into the hands of God, then of men; ſince that which whets the ſword of men, workes commiſeration in the Almightie: Beſides the diſſipation of the the perſons, *Their lawes are diuers from all people*: All other people liue by thy lawes, they onely by their owne: and how can this ſingularitie of their faſhions, but breed diſorder, and inconuenience? Did they liue in ſome corner of the earth apart, their difference in Religion and gouernement could not import much; now, that they are diſperſed amongſt all thy ſubiects, what doe theſe vncouth formes of theirs, but teach all the world to bee irregular? Why ſhould they liue vnder thy protection, that will not be gouerned by thy lawes?

Wicked *Haman!* what were the lawes of *Iſrael*, but the lawes of God? if this be a quarrell, what ſhall the death of the *Iewes* be other, then martyrdome?

The diuerſitie of iudgement, and practice from the reſt of the world hath beene an old, and enuious imputation caſt vpon Gods Church: What if wee be ſingled from others, whiles wee walke with God? In matters lawfull, arbitrarie, indifferent, wiſedome teacheth vs to conforme our ſelues to all others; B but where God hath laid a ſpeciall impoſition vpon vs, we muſt either varie, or ſinne: The greateſt glorie of *Iſrael* was their lawes, wherein they as farre exceeded all other nations, as heauen is aboue earth; yet, here their lawes are quarrelled, and are made the inducements of their deſtruction; It is not poſſible the Church of God ſhould eſcape perſecution, whiles that which it hath good is maligned; whiles that offends which makes it happie.

Yet, that they haue lawes of their owne, were not ſo vnſufferable, if withall, they did obſerue thine, O King, but theſe *Iewes*, as they are vncomformable; ſo they are ſeditious: *They keepe not the Kings lawes*: Thou ſlandereſt *Haman*; they could not keepe their owne lawes, if they kept not the Kings; for their lawes call them to obedience vnto their ſoueraignes; and adiudge hell to the rebellious: In all thoſe hundred and ſeuen and twentie Prouinces, King *Ahaſuerus* hath no ſubiects, but them; They obey out of conſcience, others out of feare: why are they charged with that, which they doe moſt abhorre? What can be the ground of this crimination? *Ahaſuerus* commanded all knees to bow C to *Haman*, A *Iew* onely refuſes; Malicious *Haman*; He that refuſed to bow vnto thee, had ſufficiently approued his loyaltie to *Ahaſuerus*; *Ahaſuerus* had not beene, if *Mordecai* had not beene a good ſubiect; Hath the King no lawes, but what concerne thine adoration? Set aſide Religion (wherein the *Iew* is readie to preſent if not actiue, yet paſſiue obedience) and name that *Perſian* law, which a *Iew* dares breake.

As I neuer yet read, or heard of a conſcionable *Iſraelite*, that hath not paſſed vnder this calumniation, ſo I cannot yeeld him a true *Iſraelite*, that deſerues it.

In vaine doth he profeſſe to acknowledge a God, in heauen, that denies homage to his deputie on earth.

It is not for the Kings profit to ſuffer them. Worldly hearts are not led by good, or euill, but by profit, or loſſe, neither haue they grace to know that nothing is profitable but what is honeſt, nothing ſo deſperately incommodious, as wickedneſſe; They muſt needs offend by rule that meaſure all things by profit, and meaſure profit by their imagination. How eaſie is it to ſuggeſt D ſtrange vntruths, when there is no bodie to giue an anſwer? Falſe *Haman*, how is it not for the Kings profit to ſuffer the *Iewes*? If thou conſtrue this profit, for honour, the Kings honour is in the multitude of ſubiects, and what people more numerous then they? If for gaine, The Kings profit is in the largeneſſe of his Tributes; and what people are more deepe in their payments? If for ſeruices? what people are more officious? How can it ſtand with the Kings profit to bereaue himſelfe of ſubiects, his ſubiects of their liues, his Exchequer of their tributes, his ſtate of their defence? He is a weake politician that knowes not to guild ouer the worſt proiect, with a pretence of publike vtilitie. No name A vnder heauen hath made ſo many fooles, ſo many vilaines, as this of profit.

Laſtly, as *Ahaſuerus* reapes nothing but diſprofit by the liues of the *Iewes*, ſo he ſhall reape no ſmall profit by their deaths: *I will pay tenne thouſand talents of ſiluer to the Kings treaſurie for this execution.* If reuenge were not verie ſweet to the malicious man, he could not be content to purchaſe it at ſo high a rate; How doe we ſee daily that the thirſt hereof caries men to a riotous prodigalitie of eſtate, bodie, ſoule?

Cruell *Haman*, if thou couldſt haue ſwim'd in a whole Sea of *Iewiſh* bloud, if thou couldſt haue raiſed mountaines of their carcaſſes; if thou couldſt haue made all *Perſia* thy ſhambles; who would haue giuen thee one farthing for all thoſe piles of fleſh, for all thoſe ſtreames of bloud? yea who would not rather haue beene at charge for the auoiding of the annoyances of thoſe ſlaughtered bodies, which thou offereſt to buy at ten thouſand talents? It were an happie B thing, if charitie could inlarge it ſelfe, but ſo much as malice; if the preſeruation of mankinde could be ſo much beholden to our bountie, as the deſtruction.

Now when all theſe are laid together, the baſeneſſe and diſperſedneſſe of the people, the diuerſitie of the lawes, the irregularitie of their gouernment, the rebellion of their practice, the inconuenience of their toleration, the gaine of their extirpation; what could the wit or art of man deuiſe more inſinuatiue, more likely to perſwade? How could it bee but *Ahaſuerus* muſt needs thinke (ſince he could not ſuſpect the ground of this ſuit;) What a zealous patriot haue I raiſed that can be content to buy off the incommoditie of the ſtate, at his owne charge? How worthy is he rather of the aide both of my power, and purſe? why ſhould I be fee'd to eaſe my Kingdomes of rebels: *The ſiluer is giuen to thee, the people alſo, to doe with them as ſeemeth good to thee*: Without all delay, the ſecretaries are call'd to write the warrants, the Kings ring is giuen to ſeale them, the poſts are ſent out to carrie them into all Prouinces; The day is ſet wherein all *Iewes*, of all ages, of both ſexes, thorow the hundred and ſeuen and twentie Prouinces of the King, ſhall be ſacrificed to the wrath of *Haman*.

In all the carriage of *Ahaſuerus*, who ſees not too much headdineſſe of paſſion? C *Vaſhti* is caſt off for a trifle; the *Iewes* are giuen to the ſlaughter for nothing, his rage in the one, his fauour in the other is too impotent: He is not a worſe huſband then a King; the bare word of *Haman* is enough to kill ſo manie ſubiects: No diſpoſition can be more dangerous in great perſons, then violence of affection mixed with credulitie. Oh the ſeeming inequalitie of humane conditions: *The King and Haman ſate downe to drinke, but the Citie of Shuſhan was perplexed:* It is a wofull thing to ſee great ones quaffe the teares of the oppreſſed; and to heare them make muſicke of ſhriekes.

With what lamentation doe we thinke all the Synagogues of *Iewes* thorow the world receiued this fatall meſſage of their proclaimed deſtruction? How doe they bemone themſelues, each to other? How doe their conioyned cries fill heauen, and earth? But aboue all, what ſack-cloth and aſhes could ſuffiſe wofull *Mordecai*, that found in himſelfe the occaſion of all this ſlaughter? What D ſoule could be capable of more bitterneſſe, then he felt? Whiles he could not but thinke, Wretched man that I am; It is I, that haue brought all this calamitie vpon my nation; It is I, that haue been the ruine of my people: woe is me that euer I put my ſelfe into the Court, into the ſeruice of a Pagan; how vnhappie was I to caſt my ſelfe into theſe ſtraits, that I muſt either honour an *Agagite*, or draw a vengeance vpon *Iſrael*? Yet how could I imagine, that, the flame of *Hamans* rage would haue broken out ſo farre? might that reuenge haue determined in my bloud, how happie ſhould I haue beene? now, I haue brought death vpon many thouſands of innocents, that cannot know wherefore they die;

A die; Why did I not hide my ſelfe rather from the place of that proud *Amalekite*?
Why did I ſtand out in conteſtation with ſo ouer-powerfull an enemie?
Alas, no man of *Iſrael* ſhall ſo much as liue to curſe me, only mine enemies ſhall
record my name, with ignominie, and ſay, *Mordecai* was the bane of his nation.
Oh, that my zeale ſhould haue reſerued me for ſo heauie a ſeruice! Where
now are thoſe vaine ambitions, wherewith I pleaſed my ſelfe in this great
match of *Eſther*? How fondly did I hope by this vndue meanes to raiſe my
ſelfe and my people? Yea, is not this carnall preſumption the quarrell that God
hath againſt me? Doe I not therefore ſmart from theſe Pagans, for that I ſecretly
affected this vncircumciſed alliance? Howſoeuer it be, yet, O God, what
haue thy people done? Oh let it be thy iuſt mercie that I may periſh alone!

In theſe ſad thoughts did *Mordecai* ſpend his heart, whiles he walked mournfully
in ſackcloth, before that gate, wherein hee was wont to ſit; now his habit
bars his approch; no ſackcloth might come within the Court: Loe, that which
is welcomeſt in the court of heauen, is here excluded from the preſence of this
B earthly royaltie: *A broken and a contrite heart, O God, thou wilt not deſpiſe.*

Neither did it a little adde to the ſorrow of *Mordecai*, to here the bitter inſultations
of his former monitors: *Did we not aduiſe thee better? Did wee not*
fore-admoniſh thee of thy danger? ſee now the iſſue of thine obſtinacie: now ſee,
what it is for thine earthen pitcher to knocke with braſſe? now, where is the
man that would needs conteſt with *Haman*? haſt thou not now brought thy
matters to a faire paſſe? Thy ſtomacke had long owed thee a ſpight, and now
it hath paid thee; who can pittie thy wilfulneſſe? ſince thou wouldeſt needs
deride our counſell, we will take leaue to laugh at thy ſackcloth. Nothing but
ſcornes and griefes, and terrors preſent themſelues to miſerable *Mordecai*. All
the externall buffets of aduerſaries were ſleight to the wounds that hee hath
made, and felt in his owne heart.

The perpetuall intelligences that were cloſely held betwixt *Eſther* and *Mordecai*,
could not ſuffer his publique ſorrow to be long concealed from her; The
newes of his ſackcloth afflicts her ere ſhe can ſuſpect the cauſe; her crowne doth
but clog her head, whiles ſhe heares of his aſhes; True friendſhip transformes
C vs into the condition of thoſe we loue; and if it cannot raiſe them to our cheerefulneſſe,
drawes vs downe to their deiection: Faine would ſhee vncaſe her
foſter-father of theſe mournfull weeds; and change his ſackcloth for tiſſue; that
yet, at leaſt, his cloathes might not hinder his acceſſe to her preſence, for the
free opening of his griefes.

It is but a ſleight ſorrow that abides to take in outward comforts; *Mordecai*
refuſes that kinde offer; and would haue *Eſther* ſee that his affliction was ſuch,
as that he might well reſolue to put off his ſackcloth and his skin at once; that
he muſt mourne to death rather then ſee her face to liue.

The good Queene is aſtoniſht with this conſtant humiliation of ſo deare a
friend; and now ſhe ſends *Hatach*, a truſtie (though a Pagan) attendant, to inquire
into the occaſion of this ſo irremediable heauineſſe: It ſhould ſeeme
Eſther inquired not greatly into matters of ſtate; that which perplexed all *Shuſhan*,
was not yet knowne to her; her followers, not knowing her to be a
Ieweſſe, conceiued not how the newes might concerne her, and therefore had
D forborne the relation: *Mordecai* firſt informes her, by her meſſenger, of the decree
that was gone out againſt all her nation, of the day wherein they muſt all
prepare to bleed, of the ſumme which *Haman* had profered for their heads, and
deliuers the copie of that bloudie Edict; charging her, now, if euer, to beſtirre
her ſelfe; and to improue all her loue, all her power with King *Ahaſuerus*, in a
ſpeedie and humble ſupplication for the ſauing of the life (not of himſelfe ſo
much, as) of her people.

It was tydings able to confound a weake heart; and hers, ſo much the more, as ſhe could apprehend nothing but impoſſibilitie of redreſſe: ſhe needs but to A put *Mordecai* in mind of that, which all the Kings ſeruants and ſubiects knew well enough, that the *Perſian* law made it no leſſe then death for whomſoeuer, man, or woman, that ſhould preſſe into the inner court of the King, vncalled. Nothing but the royall ſcepter extented, could keepe that preſumptuous offender from the graue. For her, thirtie dayes were now paſſed ſince ſhe was called in to the King; an intermiſſion, that might bee iuſtly ſuſpicious; Whether the heate of his firſt affection were thus ſoone (of it ſelfe) allayed towards her; or whether ſome ſuggeſtions of a ſecret enemie (perhaps his *Agagite*) may haue ſet him off; or whether ſome more pleaſing obiect may haue laid hold on his eyes; what euer it might bee, this abſence could not but argue ſome ſtrangeneſſe, and this ſtrangeneſſe muſt needs imploy a danger in her bold intruſion: She could bewaile therefore, ſhe could not hope to remedie this diſmall day of her people. This anſwer in the eares of *Mordecai* ſounded truth, but weakeneſſe; B neither can he take vp with ſo feeble a rerurne; Theſe occaſions require other ſpirits, other reſolutions, which muſt be quickened by a more ſtirring replie: *Thinke not with thy ſelfe that thou ſhalt eſcape in the Kings houſe, more then all the Iewes. For if thou altogether holdeſt thy peace at this time, then ſhall there inlargement, and deliuerance ariſe to the Iewes from another place, but thou and thy fathers houſe ſhall be deſtroyed. And who knoweth whether thou art come to the Kingdome for ſuch a time as this.*

The expectation of death had not quailed the ſtrong heart of faithfull *Mordecai*; euen, whiles he mournes, his zeale droupes not; there could haue beene no life in that breſt, which this meſſage could not haue rouzed.

What then? is it death that thou feareſt in this attempt of thy ſupplication; what other then death awaits thee in thee neglect of it? there is but this difference, ſue, and thou maiſt die, ſue not, and thou muſt die: what bloud haſt thou but *Iewiſh*? and if theſe vnalterable Edicts exempt no liuing ſoule, what ſhall become of thine? and canſt thou be ſo vainely timerous, as to die for feare of death? to preferre certaintie of danger, before a poſſibilitie of hopes? Away with this weake cowardiſe vnworthy of an *Iſraelite*, vnworthy of a Queene: But if faint-heartedneſſe or priuate reſpects ſhall ſeale vp thy lips, or with- C hold thine hand from the aide of thy people; if thou canſt ſo farre neglect Gods Church, know thou that God will not neglect it; it ſhall not be in the power of Tyrants to root out his choſen ſeed; that holy one of *Iſrael* ſhall rather worke miracles from heauen, then his inheritance ſhall periſh vpon earth? and how iuſt ſhall it then be for that iealous God, to take vengeance vpon thee, and thy fathers houſe for this cold vnhelpfulneſſe to his diſtrſſed Church? Suffer me therefore to adiure thee by all that tenderneſſe of loue, wherewith I haue trained vp thine orphane infancie; by all thoſe deare and thankfull reſpects which thou haſt vowed to me againe; by the Name of the God of *Iſrael* whom we ſerue, that thou awaken and ſtirre vp thine holy courage, and dare to adventure thy life, for the ſauing of many; It hath pleaſed the Almightie to raiſe thee vp to that height of honor, which our progenitors could little expect; why ſhouldſt thou be wanting to him, that hath beene ſo bountifull to thee? yea, why ſhould I not thinke that God hath put this verie act into the intendement of D thine exaltation? hauing on purpoſe thus ſeaſonably hoyſed thee vp to the throne, that thou maiſt reſcue his poore Church from an vtter ruine.

Oh the admirable faith of *Mordecai*, that ſhines thorow all theſe cloudes, and in the thickeſt of theſe fogges, deſcries a chearefull glimpſe of deliuerance; Hee ſaw the day of their common deſtruction enacted, he knew the *Perſian* decrees to bee vnalterable; but, withall, hee knew there was a Meſſias to come; he was ſo well acquainted with Gods couenanted aſſurances to his Church, that he can thorow the midſt of thoſe bloudie reſolutions foreſee

A indemnitie to *Iſrael*; rather truſting the promiſes of God, then the threats of men. This is the victorie that ouercomes all the feares, and furie of the world, euen our faith.

It is quarrell enough againſt any perſon, or communitie not to haue beene aidfull to the diſtreſſes of Gods people. Not to ward the blow, if we may, is conſtrued for little better then ſtriking. Till we haue tried our vtmoſt, wee know not whether we haue done that we came for.

Mordecai hath ſaid enough; Theſe words haue ſo put a new life into *Eſther*, that ſhe is reſolute to hazard the old; *Goe gather together all the Iewes that are preſent in Shuſhan, and faſt ye for me, and neither eate nor drink three dayes, night or day; I alſo and my maidens will faſt likewiſe, and ſo will I go in vnto the King, (which is not according to the law) and if I periſh, I periſh.* Heroicall thoughts doe well befit great actions. Life can neuer be better aduentured, then where it ſhall bee gaine to leeſe it.

B There can be no law againſt the humble deprecation of euils; where the neceſſitie of Gods Church calls to vs, no danger ſhould with-hold vs from all honeſt meanes of reliefe. Deepe humiliations muſt make way for the ſucceſſe of great enterpriſes, we are moſt capable of mercie, when we are throughly emptie: A ſhort hunger doth but whet the appetite, but ſo long an abſtinence meets death halfe way, to preuent it; Well may they inioyne ſharpe penances vnto others, who practiſe it vpon themſelues.

It was the face of *Eſther* that muſt hope to win *Ahaſuerus*, yet that ſhall bee macerated with faſting, that ſhe may preuaile. A carnall heart would haue pampered the fleſh, that it might allure thoſe wanton eyes; ſhe pines it, that ſhe may pleaſe.

God, and not ſhe, muſt worke the heart of the King; Faith teaches her rather to truſt her deuotions, then her beautie.

C

ESTHER *ſuing to* AHASVERVS.

Eſther 5.

THE *Iewes* are eaſily intreated to faſt, who had receiued in themſelues the ſentence of death; what pleaſure could they take in meat, that know what day they muſt eate their laſt? The three dayes of abſtinence are expired; now *Eſter* changes her ſpirits, no leſſe then her clothes; Who that ſees that face, & that habit, can ſay ſhee had mourned, ſhe had faſted? Neuer did her royall apparell become her ſo well. That God before whom ſhe had humbled her ſelfe, made her ſo much more beautifull, as ſhee D had beene more deiected; And now, with a winning confidence, ſhee walkes into the inner court of the King, and puts her ſelfe into that forbidden preſence: as if ſhe ſaid; Here I am with my life in my hand, if it pleaſe the King to take it, it is readie for him; *Vaſhti*, my predeceſſor, forfaited her place for not comming when ſhe was called; *Eſther* ſhall now hazard the forfaiture of her life, for comming when ſhe is not called: It is neceſſitie, not diſobedience that hath put me vpon this bold approch; according to thy conſtruction, O King, I doe either liue or die, either ſhall be welcome. The inexpectedneſſe of pleaſing obiects makes them many times the more acceptable: The beautifull countenance, the gracefull demeanour, and goodly preſence of *Eſter*, haue no ſooner taken the eyes, then they haue rauiſhed the heart of King *Ahaſuerus*: Loue hath ſoone A baniſhed all dreadfulneſſe; *And the King held out to Eſther the golden ſcepter that was in his hand:* Moderate intermiſſion is ſo farre from cooling the affection, that it inflames it: had *Eſther* beene ſeene euerie day, perhaps that ſatietie had abated of the height of her welcome; now, three and thirtie dayes retiredneſſe hath indeared her more to the ſurfeted eyes of *Ahaſuerus.*

Had not the golden Scepter beene held out, where had Queene *Eſther* beene? The Perſian Kings affected a ſterne awfulneſſe to their ſubiects; It was death to ſolicit them, vncalled; How ſafe, how eaſie, how happie a thing it is to haue to doe with the King of heauen, who is ſo pleaſed with our acceſſe, that hee ſolicits ſutors; who, as hee is vnweariable with our requeſts, ſo is infinit in his beneficences!

How gladly doth *Eſther* touch the top of that Scepter, by which ſhee holds her life? and now, whiles ſhe thinkes it well that ſhe may liue, ſhe receiues beſides pardon, fauour: *What wilt thou Queene Eſther, and what is thy requeſt? it ſhall be giuen thee, euen to the halfe of the Kingdome.* Commonly, when wee feare moſt, we ſpeed beſt; God then moſt of all magnifies his bountie to vs, when we haue moſt afflicted our ſelues. Ouer-confident expectations are ſeldome but diſappointed; whiles humble ſuſpitions goe laughing away: It was the benefit and ſafetie of but one peece of the Kingdome that *Eſther* comes to ſue for, and behold *Ahaſuerus* offers her the free power of the halfe: B Hee that gaue *Haman*, at the firſt word, the liues of all his *Iewiſh* ſubiects, is readie to giue *Eſther* halfe his Kingdome, ere ſhe aske: Now ſhe is no leſſe amazed at the louing munificence of *Ahaſuerus*, then ſhe was before afraid of his auſteritie; *The Kings heart is in the hand of the Lord, as the riuers of water; hee turneth it whitherſoeuer he will.*

It is not good to ſwollow fauours too greedily, leſt they either choke vs in the paſſage, or proue hard of digeſtion. The wiſe Queene, howeuer ſhe might ſeeme to haue a faire opportunitie offered to her ſuit, finds it not good to apprehend it too ſuddenly; as deſiring by this ſmall dilation, to prepare the eare and heart of the King for ſo important a requeſt.

Now, all her petition ends in a banquet; *If it ſeeme good vnto the King, let the King and Haman come this day vnto the banquet, that I haue prepared for him.* C It is an eaſie fauour to receiue a ſmall courteſie, where we offer to giue great. *Haman* is called, the King comes to *Eſthers* table; and now highly pleaſed with his entertainment, he himſelfe ſolicites her to propound that ſuit, for which her modeſtie would, but durſt not ſolicit him: Baſhfulneſſe ſhall leeſe nothing at the hand of wel-gouerned greatneſſe.

Yet ſtill *Eſthers* ſuit ſtickes in her teeth, and dares not come forth without a further preface of time, and expectation; Another banquet muſt paſſe, ere this reckoning can be giuen in. Other ſuitors wait long for the deliuerie of their petition; longer for the receit of their anſwer: Here the King is faine to wait for his ſuit: Whether *Eſthers* heart would not yet ſerue her to conteſt with ſo ſtrong an aduerſarie, as *Haman*, without further recollection; or whether ſhe deſired to get better hold of the King, by indearing him with ſo pleaſing entertainments; or whether ſhe would thus ripen her hopes, by working in the mind of King *Ahaſuerus* a fore-conceit of the greatneſſe, and difficultie of that ſuit, which was ſo loath to come forth; D or, whether ſhe meant thus to giue ſcope to the pride, and malice of *Haman*, for his more certaine ruine: Howſoeuer it were, to morrow is a new day, ſet for *Eſthers* ſecond banquet, and third petition.

The King is not inuited without *Haman*; Fauours are ſometimes done to men, with a purpoſe of diſpleaſure; Doubtleſſe *Haman* taſteth of the ſame cates with his maſter; neither could he in the forehead of *Eſther* reade any other characters, A characters, then of reſpect, and kind applauſe, yet had ſhe then, in her hopes, deſigned him to a iuſt reuenge. Little doe we know, by outward cariages, in what termes we ſtand with either God or men.

Euerie little winde raiſeth vp a bubble; How is *Haman* now exalted in himſelfe with the ſingular graces of Queene *Eſther*; and begins to value himſelfe ſo much more, as he ſees himſelfe higher in the rate of others opinion.

Onely ſurly, and ſullen *Mordecai* is an allay to his happineſſe; No Edict of death can bow the knees of that ſtout *Iew*: yea the notice of that bloudie crueltie of this *Agagite*, hath ſtiffned them ſo much the more: Before, he lookt at *Haman* as an *Amalekite*, now, as a perſecutor. Diſdaine and anger looke out at thoſe eyes; and bid that proud enemie doe his worſt. No doubt, *Mordecai* had beene liſtening after the ſpeed of Queene *Eſther*; how ſhe came in to the King, how ſhe was welcom'd with the golden ſcepter, and with the more precious words of *Ahaſuerus*; how ſhe had intertained the King, how ſhe pleaſed; the newes had quit his ſackcloth, and raiſed his courage to a more ſcornefull B neglect of his profeſſed aduerſarie.

Haman comes home, I know not whether more full of pride, or of rage; calls an inward counſell of his choiſe friends, together with his wife; makes a glorious report of all his wealth, magnificence, height of fauour, both with the King and Queene; and at laſt, after all his ſun-ſhine, ſets in this cloudie epilogue, *Yet all this auaileth me nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* It is ſeldome ſeene that God allowes euen to the greateſt dearelings of the world, a perfect contentment; ſomething they muſt haue to complaine of, that ſhall giue an vnſauorie verdure to their ſweeteſt morſels; and make their verie felicitie, miſerable.

The wit of women hath wont to bee noted for more ſudden and more ſharpe. *Zereſh* the wife of *Haman* ſets on foot that motion of ſpeedie reuenge, which is applauded by the reſt. *Let a gallowes be made of fiftie cubits high, and to morrow, ſpeake thou to the King, that Mordecai may be hanged thereon; then goe thou in merily with the King, vnto the banquet.* I doe not heare them ſay; Be patient a while, thou haſt alreadie ſet *Mordecai* his laſt day; the moneth *Adar* will not be long in comming; the determination of his death hath made him deſperate, C let him in the meane time eate his owne heart in enuie at thy greatneſſe; but they reather aduiſe of a quicke diſpatch. Malice is a thing full of impacience, and hates delay of execution, next vnto mercie. Whiles any grudge lies at the heart, it cannot bee freely cheerefull. Forced ſmiles are but the hypocriſie of mirth. How happie were it for vs, if we could be ſo zealouſly carefull to remoue the hindrances of our true ſpirituall ioy, thoſe ſtubborne corruptions, that will not ſtoope to the D power of grace.

A

MORDECAI *honoured by* HAMAN.

Eſther 6.

THe wit of *Zereſh* had like to haue gone beyond the wit of *Eſther*; had not the working prouidence of the Almightie contriued theſe euents, beyond all hopes, all conceits, *Mordecai* had beene diſpatched, ere *Eſthers* ſecond banquet. To morrow was the day pitched for both their deſignes; had not the ſtreame beene inexpectedly turned, in vaine had the Queene blamed her delayes; *Mordecaies* breakefaſt had preuented *Eſthers* dinner: for certainely he that had giuen to *Haman* ſo many thouſand liues, would neuer haue made daintie, vpon the ſame ſuit, to anticipate one of thoſe, whom he had condemned to the ſlaughter: But, God meant better things to his Church, and fetches about all his holy purpoſes, after a B wonderfull faſhion, in the verie inſtant of oportunitie: *He that keepeth Iſrael, and neither ſlumbreth, nor ſleepeth*, cauſeth ſleepe to depart that night from him that had decreed to root out *Iſrael*. Great *Ahaſuerus*, that commanded an hundred and ſeuen and twentie Prouinces, cannot command an houres ſleepe. Pouertie is rather bleſſed with the freedome of reſt, then wealth, and power: Cares and ſurfet with-hold that from the great, which preſſeth vpon the ſpare diet, and labour of the meaneſt. Nothing is more tedious then an eager purſuit of denied ſleepe: which (like to a ſhadow) flyes away ſo much faſter, as it is more followed: Experience tels vs, that this benefit is beſt ſolicited by neglect; and ſooneſt found when we haue forgotten to ſeeke it.

Whether to deceiue the time, or to beſtow it well; *Ahaſuerus* ſhall ſpend his reſtleſſe houres in the Chronicles of his time. Nothing is more requiſite for C Princes, then to looke backe vpon their owne actions, and euents, and thoſe of their predeceſſors; The examination of fore-paſt actions makes them wiſe, of euents, thankfull, and cautelous.

Amongſt thoſe voluminous regiſters of Acts and Monuments, which ſo many ſcores of Prouinces muſt needs yeeld, the book ſhall open vpon *Mordecais* diſcouerie of the late treaſon of the two Eunuches: the reader is turned thither, by an inſenſible ſway of Prouidence: Our moſt arbitrarie or caſuall actions are ouer-ruled by a hand in heauen.

The King now feeles afreſh the danger of that conſpiracie; and (as great ſpirits a bide not to ſmother or burie good offices) inquires into the recompence of ſo loyall a ſeruice, *What honour and dignitie hath beene done to Mordecai for this?* Surely *Mordecai* did but his dutie; he had hainouſly ſinned, if he had not reuealed this wicked treacherie; yet *Ahaſuerus* takes thought for his remuneration: How much more carefull art thou, O God of all mercies, to reward D the weake obedience of thine (at the beſt) vnprofitable ſeruants?

That which was intended to procure reſt, ſets it off; King *Ahaſuerus* is vnquiet in himſelfe, to thinke that ſo great a merit ſhould lye, but ſo long, neglected; neither can he find any peace in himſelfe, till he haue giuen order for a ſpeedie retribution: hearing therefore by his ſeruants, that *Haman* was below in the Court, he ſends for him vp, to conſult with him, *What ſhould be done to the man whom the King delighteth to honour*: O maruellous concurrence of circumſtances,

A circumſtances, drawne together by the infinit wiſedome, and power of the Al-
mightie: Who but *Haman* ſhould be the man? And when ſhould *Haman* bee
called to aduiſe of *Mordecaies* honour, but in the verie inſtant, when he came to
ſue for *Mordecaies* hanging? Had *Ahaſuerus* but ſlept that night, *Mordecai* had
beene that morning aduanced fiftie cubits higher then the earth, ere the King
could haue remembred to whom he was beholden.

What ſhall we ſay then to reconcile theſe croſſe-paſſions in *Ahaſuerus*? Be-
fore he ſigned that decree of killing all the *Iewes*, he could not but know that a
Iew had ſaued his life; and now, after that he hath enacted the ſlaughter of all
Iewes, as rebels, he is giuing order to honour a *Iew*, as his preſeruer. It were
ſtrange if great perſons in the multitude of their diſtractions ſhould not let fall
ſome incongruities.

Yet, who can but thinke that King *Ahaſuerus* meant vpon ſome ſecond
thoughts to make amends to *Mordecai*? neither can he chooſe but put theſe two
together; The *Iewes* are appointed to death, at the ſuit of *Haman*; This *Mordecai*
B is a *Iew*; how then can I doe more grace to him, that hath ſaued my life, then
to command him to be honoured by that man who would ſpill his?

When *Haman* heard himſelfe called vp to the bed-chamber of his maſter, he
thinkes himſelfe too happie in ſo early an oportunitie of preſenting his ſuit; but
yet more in the pleaſing queſtion of *Ahaſuerus*; wherein he could not but
imagine, that fauour forced it ſelfe vpon him with ſtrange importunitie; For
how could he conceiue that any intention of more then ordinarie honour could
fall beſides himſelfe? Selfe-loue, like to a good ſtomach, drawes to it ſelfe
what nuriſhment it likes, and caſts off that which offends it. *Haman* will bee
ſure to be no niggard in aduiſing thoſe ceremonies of honour, which he thinkes
meant to his owne perſon. Could he haue once dreamed that this grace had
beene purpoſed to any vnder heauen, beſides himſelfe, he had not beene ſo
lauiſh in counſelling, ſo pompous a ſhew of exceſſiue magnificence. Now the
Kings owne royall apparell, and his owne Steed is not ſufficient, except the
royall Crowne alſo make vp the glorie of him, who ſhall thus triumph in the
Kings fauour. Yet all this were nothing in baſe hands! The actor ſhall be the
C beſt part of this great Pageant. *Let this apparell, and this horſe, be deliuered to
one of the Kings moſt noble Princes, that they may aray the man withall, whom the
King delighteth to honour, and bring him on horſe-backe thorow the ſtreets of the
Citie, and proclaime before him, thus ſhall it be done to the man whom the King de-
lighteth to honour.* Honour is more in him that giues, then him that receiues it:
To be honoured by the vnworthy is little better then diſgrace; No meaner
perſon will ſerue to attend this *Agagite*, in his ſuppoſed greatneſſe, then one of
the nobleſt Princes. The ambition is too high flowne that ſeekes glorie in the
ſeruilitie of equals.

The place adds much to the act; There is ſmall heart in a concealed honour;
It is nothing vnleſſe the ſtreets of the citie *Shuſhan* be witneſſes of this pompe,
and ring with that gracious acclamation.

The vaine hearts of proud men can eaſily deuiſe thoſe meanes, whereby
they may beſt ſet out themſelues. Oh that we would equally affect the meanes
of true and immortall glorie. The heart of man is neuer ſo cold within him, as
D when from the height of the expectation of good, it falles into a ſudden ſenſe of
euill: So did this *Agagite*. *Then the King ſaid to Haman, make haſte, and take
the apparell, and the horſe, as thou haſt ſaid, and doe euen ſo to Mordecai the Iew,
that ſitteth at the Kings gate; Let nothing faile of all that thou haſt ſaid.* How was
Haman thunder-ſtricken with this killing word? *Do thou ſo to Mordecai*. I dare ſay
all the honors that *Ahaſuerus* had heaped vpon *Haman*, cannot coũteruaile this
one vexation: Doubtleſſe, at firſt, he diſtruſts his eare, and then muſes whether
the King be in earneſt; at laſt; when he heares the charge ſo ſeriouſly doubled,

and finds himſelfe forced to beleeue it, he beginnes to thinke, What meanes A
this vnconceiueable alteration? Is there no man in all the Court of *Perſia* to
be pickt out for extraordinarie honour, but *Mordecai?* Is there no man to bee
pickt out for the performance of this honour to him, but *Haman?* haue I
but one proud enemie in all the world, and am I ſingled out to grace him? Did
it gall me to the heart, and make all my happineſſe tedious to me, to ſee that
this *Iew* would not bow to me, and muſt I now bow to him? That which hee
would rather die, and forfait the life of all his nation, then doe to me, notwithſtanding
the Kings command; ſhall I be forced by the Kings command to doe
vnto him? Yea did he refuſe to giue but a cap and a knee to my greatneſſe; and
muſt I lacquay ſo baſe a fellow thorow the ſtreets, muſt I be his herald to proclaine
his honour thorow all *Shuſhan?* Why doe I not let the King know the
inſolent affronts that he hath offered me? Why doe I not ſignifie to my Soueraigne,
that my errand now was for another kinde of aduancement to *Mordecai?* B
If I obtaine not my deſired reuenge, yet at leaſt, I ſhall preuaile ſo farre, as to
exempt my ſelfe from this officious attendance vpon ſo vnequall an enemie.
And yet, that motion cannot be now ſafe; I ſee the Kings heart is (vpon what
ground ſoeuer) bent vpon this action; ſhould I flye off neuer ſo little (after
my word ſo directly paſſed) perhaps my coldneſſe, or oppoſition might bee
conſtrued as ſome wayward conteſtation with my maſter: Eſpecially, ſince the
ſeruice that *Mordecai* hath done to the King, is of an higher nature, then the
deſpight which he hath done to me. I will, I muſt giue way for the time; mine
humble yeeldance, (when all the carriage of this buſineſſe ſhall be vnderſtood)
ſhall (I doubt not) make way for mine intended reuenge: *Mordecai*, I will honour
thee now, that by theſe ſteps I may ere long raiſe thee many cubits higher.
I will obey the command of my Soueraigne in obſeruing thee, that he may reward
the merit of my loyaltie, in thine execution,

Thus reſolued, *Haman* goes forth with a face and heart full of diſtraction, full
of confuſion; and addreſſes himſelfe to the attyring, to the attending of his
old aduerſarie, and new maſter, *Mordecai*; What lookes doe we now thinke
were caſt vpon each other, at their firſt greeting? their eyes had not forgotten
their old language; Certainly, When *Mordecai* ſaw *Haman* come into the roome C
where hee was, he could not but thinke; This man hath long thirſted for my
bloud, and now he comes to fetch it; I ſhall not liue to ſee the ſucceſſe of *Eſther*,
or the fatall day of my nation: It was knowne that morning in the Court, what
a loftie gibbet *Haman* had prouided for *Mordecai*; and why might it not haue
come to *Mordecaies* eare? What could he therefore now imagine other, then
that he was called out to that execution?? But, when he ſaw the royall robe that
Haman brought to him; he thinkes, is it not enough for this man to kill me, but
he muſt mocke me too, What an addition is this to the former crueltie? thus
to inſult, and play vpon my laſt diſtreſſe? But, when he yet ſaw the royall
crowne readie to be ſet on his head, and the Kings owne horſe richly furniſhed,
at his gate, and found himſelfe raiſed by Princely hands, into that royall ſeat, he
thinkes; what may all this meane? Is it the purpoſe of mine aduerſarie that I
ſhall die in ſtate? Would he haue me hang'd in triumph? At laſt, when he ſees D
ſuch a traine of *Perſian* Peeres attending him, with a graue reuerence; and
heares *Haman* proclaime before him, *Thus ſhall it be done to the man whom the
King delighteth to honour*; finding this pompe to be ſerious, and well meant, hee
imagines (in all likelihood) that this inexpected change proceeds from the ſuit
of his *Eſther*; now he begins to lift vp his head, and to hope well of himſelfe,
and his people, and could not but ſay within himſelfe, that he had not faſted
for nothing. O the wonderous alteration that one morning hath made in the
court of *Perſia*; he that was yeſternight deſpiſed by *Hamans* footemen, is now
waited on by *Haman*, and all his fellow-Princes; he that yeſter-night had the

homage

A homage of all knees but one, and was readie to burſt for the lacke of that, now
doth obeyſance to that one, by whom he was wilfully neglected; It was not
Ahaſuerus that wrought this ſtrange mutation, it was the ouer-ruling power
of the Almightie, whoſe immediate hand would thus preuent *Eſthers* ſuit, that
he might challenge all the thanke to himſelfe. Whiles Princes haue their owne
wills, they muſt doe his; and ſhall either exalt, or depreſſe according to diuine
appointment.

I ſhould commend *Hamans* obedience in his humble condiſcent to ſo vnpleaſing, and harſh a command of his maſter, Were it not, that either he durſt doe no other, or that he thus ſtoopt for an aduantage. It is a thankeleſſe reſpect that is either forced, or for ends: True ſubiection is free and abſolute; out of the conſcience of dutie, not out of feares, or hopes.

All *Shuſhan* is in an amaze at this ſudden glorie of *Mordecai*, and ſtudies how
to reconcile this day with the thirteenth of *Adar*; *Mordecai* had reaſon to hope
well; It could not ſtand with the honour of the King, to kill him whom hee
B ſaw cauſe to aduance; neither could this be any other, then the beginning of a
durable promotion; otherwiſe, what recompence had an houres riding beene
to ſo great a ſeruice?

On the other ſide, *Haman* droupes, and hath changed paſſions with *Mordecai*; Neither was that *Iew* euer more deepely afflicted with the decree of his owne death, then this *Agagite* was with that *Iewes* honour. How heauie doth it lie at *Hamans* heart, that no tongue, but his, might ſerue to proclaime *Mordecai* happie: Euen the greateſt mignons of the world muſt haue their turnes of ſorrow.

With a couered head, and a deiected countenance, doth he haſten home,
and longs to impart his griefe, where he had receiued his aduice: It was but cold
comfort that he finds from his wife *Zeriſh*, and his friends. *If Mordecai bee of*
the ſeed of the Iewes, before whom thou haſt begunne to fall, thou ſhalt not preuaile
againſt him, but ſhalt ſurely fall before him: Out of the mouth of Pagans, O God,
haſt thou ordained ſtrength, that thou maiſt ſtill the enemie, and the auenger.
What credit hath thy great name won with theſe barbarous nations, that they
C can out of all experience make maximes of thine vndoubted protection of
thy people, and the certaine ruine of their aduerſaries? Men find no difference
in themſelues; the face of a *Iew* lookes ſo like other mens, that *Eſther* and *Mordecai*
were not (of long) taken for what they were: He that made them, makes
the diſtinction betwixt them; ſo as a *Iew may fall* before a *Perſian*, and get vp
and preuaile; but if a *Perſian* (or whoſoeuer of the *Gentiles*) beginne to fall
before a *Iew*, he can neither ſtay, nor riſe: There is an inuiſible hand of
omnipotencie that ſtrikes in for his owne, and confounds their oppoſites.
O God, neither is thine hand ſhortned, nor thy
bowels ſtraitned in thee; thou art ſtill and euer thy ſelfe;
If wee be thy true ſpirituall *Iſrael*, neither
earth nor hell ſhall preuaile againſt
vs; we ſhall either ſtand ſure, or
ſurely riſe, whiles our enemies
ſhall licke
D the duſt.

HAMAN

A

HAMAN *hanged,* MORDECAI *aduanced.*

Eſther 7.8. *Hamans* day is now come; That vengeance which hath hitherto ſlept, is now awake, and rouzeth vp it ſelfe to a iuſt execution; That heauie morning was but the preface to his laſt ſorrow, and the ſad preſage of friends is verified in the ſpeaking; While the word was in their mouthes, the meſſengers were at the doore to fetch *Haman* to his funerall-banquet. B

Eccleſ.9.12. How little doe we know what is towards vs? As the fiſhes that are taken in an euill net, and as the birds that are caught in the ſnare, ſo are the ſonnes of men ſnared in an euill time, when it falleth ſuddenly vpon them.

It was (as *Haman* conceiued) the onely priuiledge of his deareneſſe, and the comfort of his preſent heauineſſe, that hee onely was called with the King, to *Eſthers* banquet, when this onely was meant for his bane: The face of this inuitation was faire, and promiſeth much; and now the ingenuous man begins to ſet good conſtructions vpon all euents. Surely (thinkes he) the King was tyed in his honour to giue ſome publique gratification to *Mordecai*; ſo good an office could deſerue no leſſe, then an houres glorie; But little doth my maſter know what termes there are betwixt me, and *Mordecai*; had he fully vnderſtood the inſolencies of this *Iew*, and ſhould notwithſtanding haue inioyned mee to honour him, I might haue had iuſt cauſe to complaine of diſgrace, and diſparagement; but now, ſince all this buſineſſe hath beene carried in ignorance, and caſualtie, why doe I wrong my ſelfe in being too much affected with that which was not ill meant? Had either the King, or Queene, abated ought of their fauour to me, I might haue dined at home; C now this renued inuitation argues me to ſtand right in the grace of both: And why may not I hope, this day, to meet with a good occaſion of my deſired reuenge? How iuſt will it ſeeme to the King, that the ſame man whom he hath publikely rewarded for his loyaltie, ſhould now be publikely puniſhed for his diſobedience?

With ſuch like thoughts *Haman* cheares vp himſelfe; and addreſſeth himſelfe to the royall banquet, with a countenance that would faine ſeeme to forget his mornings taske: *Eſther* workes her face to an vnwilling ſmile vpon that hateful gueſt; and the king (as not inguiltie of any dignitie that he hath put vpon his fauorite) frames himſelfe to as much cheerefulneſſe, as his want of reſt would permit. The table is royally furniſhed with all delicate confections, with all pleaſing liquors; King *Ahaſuerus* ſo eates, as one that both knew he was, and meant to make himſelfe welcome: *Haman* ſo poures in, as one that meant to drowne his cares; D And now, in this fulneſſe of cheere, The King hungers for that long-delayed ſuit of Queene *Eſther*; Thrice, hath he graciouſly call'd for it; and (as a man conſtant to his owne fauours) thrice hath he, in the ſame words vowed the performance of it, though to the halfe of his Kingdome: It falls out oftentimes, that when large promiſes fall ſuddenly from great perſons, they abate by leiſure; and ſhrinke vpon cold thoughts; here King *Ahaſuerus* is not more liberall in his offer, then firme in his reſolutions; as if his firſt word had beene, like his law, vnalterable. I am aſhamed to miſſe that ſteddineſſe in Chriſtians, which I finde in a Pagan. It was a great word that hee had

A had ſayd, yet he eates it not, as ouer-lauiſhly ſpoken: but doubles, and trebbles it with hartie aſſurances of a reall proſecution; whiles thoſe tongues which profeſſe the name of the true God, ſay, and vnſay at pleaſure; recanting their good purpoſes, contradicting their owne iuſt ingagements vpon no cauſe, but their owne changeableneſſe.

It is not for Queene *Eſter* to driue off any longer, the ſame wiſedome that taught her to deferre her ſuit, now teaches her to propound it; A well choſen ſeaſon is the greateſt aduantage of any action; which as it is ſeldome found in haſt, ſo is too often loſt in delay: Now therefore with an humble and gracefull obeyſance, and with a countenance full of modeſt feare, and ſad grauity, ſhe ſo deliueres her petition, that the King might ſee, it was neceſſitie that both forc't it vpon her, & wrung it from her. *If I haue found fauour in thy ſight O King, & if pleaſe the King, let my life be giuen me at my petition, and my people at my requeſt:* Expectation is either a friend or an enemy, according to the occaſion: *Ahaſuerus* lookt for ſome high and difficult boone; now that he heares his Queene begge B for her life, it could not be, but that the ſurpluſage of his loue to her muſt bee turned into fury againſt her aduerſary; and his zeale muſt bee ſo much more to her, as her ſuit was more meeke and humble. *For we are ſould, I and my people. to be deſtroyed, to be ſlayne, and to periſh; but if we had beene ſould for bondmen, and bondwomen, I had held my tongue, although the enemie could not counteruaile the Kings damage.* Crafty men are ſometimes choaked with their owne plots. It was the profer of ten thouſand talents wherewith *Haman* hoped both to purchaſe his intended reuenge, and the reputation of a worthy patriot; that ſumme is now layd in his diſh, for a iuſt argument of malicious corruption; for, well might *Eſther* pleade; If wee *Iewes* deſerued death, what needed our ſlaughter to be bought ought? and if wee deſerued it not, what horrible cruelty was it to ſet a price vpon innocent blood? It is not any offence of ours, it is only the deſpight of an enemy that hath wrought our deſtruction.

Beſides, now it appeares the King was abuſed by miſ-information; the aduerſary ſuggeſted that the life of the *Iewes* could not ſtand with the Kings profit; whereas their very bondage ſhould be more damage to the ſtate, then all *Hamans* worth could counteruaile. Truth may be ſmothered, but it cannot dye; C it may bee diſguiſed, but it will be knowne; it may be ſuppreſſed, but it will triumph.

But what ſhall we ſay to ſo harſh an aggrauation? Could *Eſther* haue beene ſilent in a caſe of decreed bondage; who is now ſo vehement in a caſe of death? Certainely, to a generous nature, death is farre more eaſie then bondage; why would ſhe haue endured the greater, and yet ſo abhorres the leſſe? Was it for that the *Iewes* were already too well inured to captiuity; and thoſe euils are more tollerable wherewith we are acquainted: Or, was it, for that there may be hopes in bondage, none in death? Surely, either of them were lamentable, and ſuch as might deſerue her humbleſt deprecation.

The Queene was going on, to haue ſayd, But, alas, nothing will ſatisfie our D bloody enemie, ſaue the vtter extirpation of mee, and my nation; when the impatient rage of the King interrupts her ſentence in the midſt, &(as if hee had heard too much already, and could too eaſily ſupply the reſidue of her complaint) ſnatches the word out of her mouth, with a furious demaund; *Who is he, & where is he that durſt preſume in his heart to do ſo?* It was the intereſt of Queene *Eſthers* perſon that raiſed this ſtorme in *Ahaſuerus*; ſet that aſide, how quietly, how merily was the determined maſſacre of the *Iewes* formerly digeſted? Actions haue not the ſame face when we looke vpon them with contrary affections.

Now Qeene *Eſther* muſters vp her inward forces, and with an vndaunted courage, fixing her angry eyes vpon that hatred *Agagite*, ſhee ſaies, *The aduerſarie, and enemy is this wicked Haman.* The word was loath to come forth, but

it ſtrikes home at the laſt. Neuer till now did *Haman* here his true title; Be- A
fore ſome had ſtiled him, noble; others great; ſome, magnificent, and ſome
perhaps, vertuous; onely *Eſther* giues him his owne, wicked *Haman*; Ill-de-
ſeruing greatneſſe doth in vaine promiſe to it ſelfe a perpetuitie of applauſe: If
our waies be foule, the time ſhall come, when after all vaine flattery, after all our
momentaine glory, our ſinnes ſhall be ript vp; and our iniquities laid before
vs to our vtter confuſſion. With what conſternation did *Haman* now ſtand?
How doe wee thinke hee lookt to heare himſelfe thus enſtyled, thus accuſed,
yea, thus condemned? Certainely, death was in his face, and horror in euery
of his yonts; no ſenſe, no limme knowes his office: Faine would he ſpeake, but
his tongue falters and his lips tremble; faine would hee make apologies vp-
on his knees, but his heart failes him; and tells him the euidence is too great,
and the offence aboue all pardon: Onely guiltineſſe, and feare looke through
his eyes vpon the enraged countenance of his maſter; which now bodes nothing
to him but reuenge, and death.

In what a paſſionate diſtemper doth this banquet ſhut vp? King *Ahaſuerus*
flyes from the table, as if he had beene hurried away with a tempeſt. His wrath
is too great to come forth at his mouth; onely his eyes tels *Haman* that he hates
to ſee him, and vowes to ſee his diſpatch: For ſolitarineſſe, and not for plea-
ſure, doth he now walke into his garden; and thinkes with himſelfe; What a
monſter haue I fauoured? Is it poſſible that ſo much cruelty and preſūption B
ſhould harbour in a breſt that I thought ingenuous? Could I be ſo bewitched as
paſſe ſo bloody a decree? Is my credulity thus abuſed by the trecherous ſub-
tilty of a miſcreant whom I truſted? I confeſſe it was my weake raſhneſſe to
yeeld vnto ſo prodigious a motion, but it was the villany of this *Agagite*, to cir-
cumuent me by falſe ſuggeſtions; Hee ſhall pay for my error; the world ſhall
ſee, that as I exceeded in grace, ſo I will not come ſhort in iuſtice. *Haman*, thy
guilty blood ſhall expiate that innocent blood, which thy malice might haue
ſhed.

In the meane time, *Haman*, ſo ſoone as euer he could recouer the qualme of
his aſtoniſhment, finding himſelfe left alone with Queene *Eſther*, looſeth no
time, ſpareth no breath to mitigate her anger, which had made way to his de-
ſtruction. Doubtleſſe, with many vowes, and teares, and deierations, he labours C
to cleare his intentions to her perſon; bewailing his danger, imploring her
mercy, confeſſing the vniuſt extent of his malice, profering indeauours of ſatiſ-
faction: Wretched man that I am, I am condemned before I ſpeake and when I
haue ſpoken, I am condemned: Vpon thy ſentence, O Queene, I ſee death a-
waits for me, in vaine ſhall I ſeeke to auoyd it; It is thy will that I ſhould periſh;
but let that little breath I haue lefte, acquit me ſo farre with thee, as to cal heauen
and earth to record, that in regard of thee, I dye innocent: It is true that mine
impetuous malice miſcarried me againſt the nation of the *Iewes*, for the ſake of
one ſtubborne offender; but did I know there was the leaſt drop of Iſraelitiſh
blood in thy ſacred perſon? could I ſuſpect that *Mordecai*, or that people, did
ought concerne thee? Let not one death be enough for me if I would euer haue
entertained any thought of euill againſt nation, or man, that ſhould haue coſt
but a frowne from thee: All the court of *Perſia* can ſufficiently witneſſe how
I haue magnified and adored thee, euer ſince the royall crowne was ſet on thy
head; neither did I euer faile to doe thee all good offices vnto that my Soue- D
raigne Maiſter, whom thou haſt now mortally incenſed againſt me. O Queene,
no hand can ſaue my life, but thine, that hath as good as bereaued it: ſhow
mercy to him, that neuer meant but loyalty to thee: As euer thou wouldeſt ob-
lige an humble and faithfull vaſſall to thee, as euer thou wouldeſt honour thy
name, and ſexe, with the prayſe of tender compaſſion, take pitty vpon me, and
ſpare that life which ſhall bee vowed to thy ſeruice: and whereas thy diſplea-

A ſure may iuſtly alleage againſt mee that rancorous plot for the extirpation of that people, whom I, too late know to be thine; let it ſuffice that I hate, I curſe mine owne cruelty; and onely vpon that condition ſhall beg the repriuall of my life, that I ſhall worke, and procure by thy gracious ayd, a full defeazance of that vniuſt execution. O let fall vpon thy deſpairing ſeruant one word of fauour to my diſpleaſed Maſter, that I may yet liue.

Whiles he was ſpeaking to this purpoſe, hauing proſtrate himſelfe (for the more humilitie) before the Queene, and ſpread his armes in a vehement imploration vp to her bed; the King comes in, and, as not vnwilling to miſconſter the poſture of him, whom he now hated, ſaies, *what, will he force the Queene alſo before me in the houſe?* That which *Haman* meant as an humble ſuppliant, is interpreted as from a preſumptuous offender; How oft might he haue done ſo, and more, whiles he was in fauour, vncenſured? Actions are not the ſame when the man alters. As charity makes a good ſenſe of doubtfull occurrents, ſo preiudice and diſpleaſure takes all things (though well-meant) at the worſt. B It is an eaſie thing to picke a quarrell, where we intend a miſchiefe.

The wrath of the King is as a meſſenger of death: Whiles theſe words were yet in the mouth of *Ahaſuerus*, *Haman*, in turning his head towards the King, is ſuddenly muffled for his execution; he ſhall no more ſee either face, or Sun: he ſhall be ſeene no more but as a ſpectacle of ſhame, and horror: and now he thinkes, Wo is mee whoſe eyes ſerue mee onely to foreſee the approach of a diſhonorable, and painefull death! what am I the better to haue beene great? O that I had neuer beene, Oh that I could not be: How too truly haue *Zereſh* and my friends foretold mee of this heauie deſtiny? Now am I ready to feele what it is that I meant to thouſands of innocents; I ſhall dye with paine and ignominie: Oh that the conſcience of mine intended murder could dye with me. It is no maruell if wicked men finde nothing but vtter diſcomforts in their end: rather then faile, their former happineſſe ſhall ioyne with their imminent miſeries, to torment them. It is the iuſt iudgement of God that preſumptuous ſinners ſhould bee ſwallowed vp of thoſe euils, which they would not feare; Happy is that man, who hath grace to fore-ſee, and auoyd thoſe waies, which C will leade him to a perfect confuſion. Happy is he that hath ſo liued that he can either welcome death as a friend, or defie it as an enemy.

Who was euer the better for fauour paſt? thoſe that had before kiſſed the feet, and ſmiled in the face of *Haman*, are now as ready to couer his head, and helpe him to the gallowes. *Harbonah* one of the Chamberlines, ſeaſonably tells the King how ſtately a gibbet *Haman* had newly ſet vp for well-deſeruing *Mordecai*, within his owne pallace.

I heare not one man open his mouth to intercede for the offender, to pacifie the King, to excuſe or leſſen the fact; euery one is ready to pull him downe that is falling, to trample on him that is downe; yet no doubt, there were ſome of theſe Courtiers whom *Hamon* had obliged; Had the cauſe beene better, thus it would haue beene. Euery curre is ready to fall vpon the dog that he ſees worried; But here, it was the iuſt hand of God to ſet off all hearts from a man that had beene ſo vnreaſonably mercileſſe; and to raiſe vp enemies (euen among friends) to him, that had profeſſed enmity to Gods Church: So let thine D enemies periſh O Lord, vnſuccoured, vnpitied. *Then the King ſaid hang him thereon:* There can bee no truer iuſtice then in retaliation; who can complaine of his owne meaſure: *Behold the wicked trauaileth with iniquitie, and hath conceiued miſchiefe, and brought forth falſhood. Hee made a pit and digged it, and is fallen into the ditch that he made, His miſchiefe ſhall returne vpon his owne head, and his violent dealing ſhall come downe vpon his owne pate.*

There hangs *Hamon*, in more reproch, then euer he ſtood in honor; and *Mordecai* (who is now firſt knowne for what he was) ſucceeds his fauour, and changes

A ges inheritances with his enemie; for whiles *Haman* inherits the gibbet of *Mordecai*, *Mordecai* inherits the houſe and honour of *Haman*. O Lord, let the malice of the wicked come to an end, but eſtabliſh thou the iuſt.

One hower hath changed the face of the *Perſian* Court; what ſtabilitie is there in earthly greatneſſe? Hee who in the morning all knees bowed vnto, as more then a man, now hangs vp like a deſpiſed vermin, for a prey to the rauens: He, who this morning was deſtin'd to the gallowes, now rules ouer Princes; neither was it for nothing, that hee this day rode in triumph: The Kings ring that was taken from *Haman*, is now giuen to *Mordecai*, as the pledge of his authority; and hee that euen now ſate in the the gate, is called vp next to the throne. Wickedneſſe, and honeſt innocence haue now payd their debts to both their clients.

Little ioy would it yet haue been to *Eſter*, that her enemy was dead, her kinſman aduanced, if ſtill her people muſt for all this expect their fatall day: Her next B ſuit therefore is for the ſafety of her nation, in the countermand of that bloody decree, which *Haman* had obtayned againſt them: That which was ſurrepticiouſly gotten, and raſhly giuen, is ſo much more gladly reuerſed; by how much mercy is more pleaſing to a good nature, then cruell iniuſtice. *Mordecai* hath power to endite, ſeale, ſend out letters of fauour to the *Iewes*, which were cauſleſly ſentenced to the ſlaughter. If a *Perſian* law might not be reuerſed, yet it might be countercharged: *Mordecai* may not write, *Let no Iew be ſlaine*, he may write, *Let the Iewes meet, and ſtand for their liues againſt thoſe that would ſlay them.* This command flyes after the former, ſo faſt, as if it would ouer-take that, which it cannot recall; The *Iewes* are reuiued with this happy tydings, that they may haue protection as well as enmity; that authority will not be their executioner; that their owne hands are allowed to be their auengers.

Who would imagine that after publike notice of this alteration at the Court; whē the world could not chooſe but know the malicious ground of that wrongful edict, the ſhameful death of the procurer, the power of the party oppoſite; any one ſhould be found, throughout all the prouinces, that would once lift vp his hand againſt a *Iew*? that, with his own dāger, wold indeuour to execute a controlled decree? The Church of God ſhould ceaſe to be it ſelfe, if it wanted malicious C perſecution; there needs no other quarrell then the name, the religion of *Iſrael*.

Notwithſtanding the knowne fauour of the King, and the patronage of *Mordecai*, the thirteenth of *Adar* is meant to be a bloody day; *Haman* hath too many abettors in the *Perſian* dominions; theſe ioyne together to performe that ſentence, wherof the author repented: The *Iewes* take hart to defend themſelues, to kill their murtherers. All the prouinces are turn'd into a field of ciuill war; wherein innocence vanquiſheth malice. The *Iewes* are victors, and not onely are aliue, but are feared; the moſt reſiſt them not, many aſſiſt them, and ſome become theirs: The countenance of the great leads the world at pleaſure; feare of authority ſwayes thouſands that are not guilty of a conſcience.

Yea, beſides the liberty of defence, the *Iewes* are now made their owne Iuſtices; That their may be none left from the loynes of that accurſed *Agagite*, (who would haue left none of the *Iewiſh* ſeed) they ſlay the ten ſons of *Haman*; D and obtaine new dayes of further executions; Neither can death ſatisfie their reuenge; thoſe ten ſonnes of *Haman* ſhall in their very carcaſſes beare the reproach of their father, and hang aloft vpon his gallowes.

Finally, no man doth, no man dares frowne vpon a *Iew*; they are now become Lords in the midſt of their captiuity; no maruell if they ordaine, and celebrate their ioyfull Purim, for a perpetuall memory, to all poſterities, of their happy deliuerance. It were pity that the Church of God ſhould not haue ſun-ſhines, as well as ſtormes, and ſhould not meete with interchanges of ioy in their warfare, before they enter vpon the vnchangeable ioy of their endleſſe triumph.

FINIS.

An aduiſe to the Reader, concerning the Eighth Contemplation now added.

Courteous Reader, here you haue the eighth Contemplation added to the reſt of this reuerend Biſhops workes, with a large and profitable Table, which that it may proue as it is intended, giue him leaue that made the ſame, to giue you an Aduertiſement or two, concerning the reading this eighth Contemplation; Firſt, where you find any one ſentence in the table, you muſt for the more full ſatisfaction caſt your eye ſome few lines before, whereby you ſhall get this commodity; euen an *example* on that ſentence or a *ſingular exemplification thereof*, for the helpe of your inuention. Secondly, we haue added foure letters, to wit, *A. B. C. D* to euery page, that you may the more quickly find out what you ſeeke for. Thirdly, where it may bee obiected by thoſe which formerly bought the workes, *that we haue not kept our promiſe in making more additions to this firſt volume*; we anſwer, when we promiſed that, we had no ſuch intention, but the worke comming to the Preſſe againe, and thinking it a diſmembring of the ſame to ſeuer this laſt from the former, being a full concluſion of the *Hiſtoricall* pert of the old Teſtament, haue added the ſame. Fiftly, to giue any man content concerning the perfecting of theſe bookes, we haue cauſed an ouer-pluſſe of the addition to be printed which they may buy alone at a reaſonable price; ſo that you may now aſſure your ſelfe, no more ſhall euer be added to this Tombe, wherefore we haue no more to requeſt at your hands at this preſent, but to pardon the Printers ouer ſight, and your harty prayers for the Authors health and life, that he may write many more volumes, and then you ſhall ſee our honeſt intent in the whole buſineſſe; ſo I reſt

Your friend, and the Authors moſt humble ſeruant.
R. Lo.

An Alphabeticall Table to the Eighth and laſt Booke of Contemplations, onely being the Twentieth, and one and Twentieth Booke.

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I

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K

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M

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N

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The end of the firſt Tome.

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